

INDIAN TEXTS SERIES

HATIM'S TALES

KASHMIRI STORIES AND SONGS

RECORDED WITH THE ASSISTANCE OF

PANDIT GOVIND KAUL

BY SIR AUREL STEIN, K.C.I.E.

AND EDITED WITH A TRANSLATION, LINGUISTIC ANALYSIS,
VOCABULARY, INDEXES, ETC.

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WITH A NOTE ON THE FOLKLORE OF THE TALES
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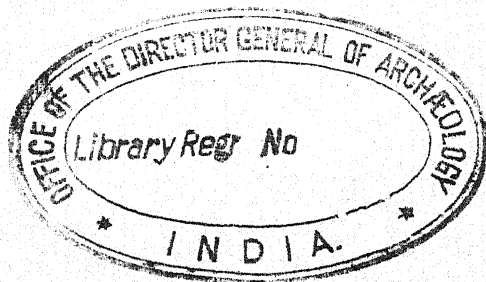
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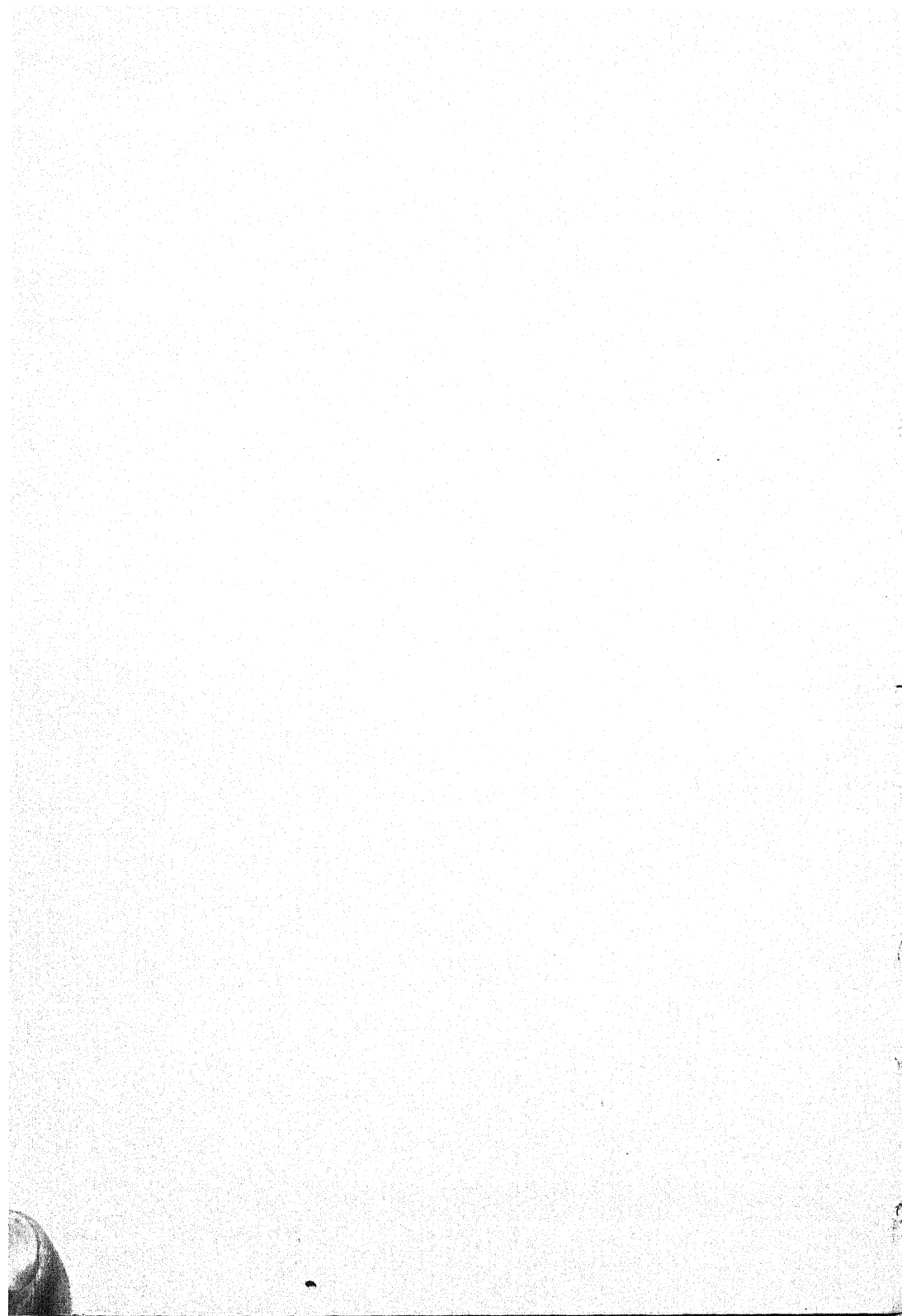
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TO THE MEMORY OF
PANDIT GOVIND KAUL
WHOSE SCHOLARSHIP AND FRIENDLY DEVOTION
EVER FURTHERED KASHMIRIAN RESEARCHES
DEDICATED
IN SINCERE AFFECTION AND GRATITUDE.





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PREFACE

THESE pages have to be written many years after the Kāshmirī texts here presented were collected, and amidst urgent tasks concerning the results gathered in a wholly different field of work, that of my Central-Asian explorations. These conditions make me feel particularly grateful for the fact that Sir George Grierson in his Introduction has dealt so exhaustively with the manner in which those texts were originally recorded, and with all aspects of the linguistic interest which may be claimed for them. It has thus become possible for me to confine the preface he has asked for to a brief account of the circumstances which enabled me to gather these materials, and to some personal notes concerning that cherished Indian scholar friend, the late PANDIT GÖVIND KAUL, whose devoted assistance was largely instrumental in rendering them of value for linguistic research, and whose memory this volume is intended to honour.

My interest in the language and folklore of Kashmīr directly arose from the labours which, during the years 1888-98, I devoted, mainly in the country itself, to the preparation of my critical edition of Kalhana's *Chronicle of the Kings of Kashmīr* and of my commentated translation of it.¹ The elucidation of the manifold antiquarian questions which these tasks implied, and which in various ways constituted their chief attraction for me, was possible only in close touch with Kashmīr scholars, and needed constant reference to the traditional lore of their alpine land. In addition it was necessary for me to effect extensive archæological researches on the spot. What leisure I could spare from onerous and exacting official duties at Lahore for the purely philological portion of those tasks was far too scanty to permit

¹ See Kalhana's *Rājataranginī, or Chronicle of the Kings of Kashmīr*, edited by M. A. Stein, Bombay, 1892, fol. ; *Kalhana's Rājataranginī, a Chronicle of the Kings of Kashmīr*, translated with an Introduction, Commentary, etc., by M. A. Stein, Westminster, 1900, 2 vols., 4to.

of any serious study of Kāshmīrī. But during the eight summer vacations which I was privileged to devote in Kashmīr to my cherished labours, and particularly during those between 1891 and 1894, which I spent mostly on archæological tours elucidating the historical topography of the country and tracing its ancient remains, I had opportunities for acquiring some colloquial familiarity with the language. I should probably have been able to make more systematic use of these opportunities had not convenience and conservative attachment to the classical medium of Kashmīr scholarship made me prefer the use of Sanskrit conversation with my Paṇḍit friends and assistants at Śrinagar and wherever they shared my tours and campings.

Meanwhile, Sir George Grierson had commenced his expert linguistic researches concerning Kāshmīrī. They were, for the first time, to demonstrate the full interest of the tongue and the true character of its relationship on the one hand to the Indo-Aryan vernaculars and on the other to the language group, called by him "Dardic" or "Piśāca", the separate existence of which, within the Aryan branch, he has the merit of having clearly established. His Kāshmīrī studies were at the start directed mainly towards the publication of the remarkable works by which the late Paṇḍit Īśvara Kaul had endeavoured to fix the phonetic, grammatical, and lexicographical standards for what he conceived to be the literary form of Kāshmīrī. There was every prospect that these standards, through the exhaustive labours bestowed by Sir George Grierson upon their record and interpretation, would establish themselves for a language which so far had remained free from the systematizing influence of Paṇḍit grammarians. Paṇḍit Gōyind Kaul, though a close personal friend of Paṇḍit Īśvara Kaul, and fully appreciative of his scholarly zeal and ingenuity, was inclined to doubt at times the thoroughgoing regularity in the application of all the phonetic distinctions, inflectional rules, etc., laid down by this Kashmirian epiphany of Pāṇini.

I should in no way have felt qualified to decide between the conflicting authorities, even if I could have spared time for the close investigation of the differences of detail concerned. But I realized the value which might attach to an unbiassed phonetic record of specimens of the language taken down at this stage from the mouth of speakers wholly unaffected by quasi-literary influences and grammatical theories. In the course of my Kashmīr tours I had been more than once impressed by the clearness of utterance to be met with in the speech of intelligent villagers, very different from the Protean inconstancy which certain phonetic features of Kāshmīrī seemed to present in the mouth of the townsfolk of Śrīnagar, whether Brahmans or Muhammadans. In addition, my interest had been aroused from the first by the rich store of popular lore which Kāshmīrī presents in its folk tales, songs, proverbs, and the like.

So in the course of the second summer season, that of 1896, which I was enabled through a kind dispensation to devote to my *Rājatarāṅgiṇī* labours in the alpine seclusion of my cherished mountain camp, Mohand Marg, high up on a spur of the great Haramukh peaks, I endeavoured to use the chance which had opportunely offered itself for securing specimens both of the language spoken in the Sind Valley below me (the important *Lahara* tract of old Kashmīr) and of folklore texts. Hātim Til^awōṇ^a had been mentioned to me as a professional story-teller in particular esteem throughout that fertile tract. He was a cultivator settled in the little hamlet of Pañzil, at the confluence of the Sind River and the stream draining the eastern Haramukh glaciers, and owed his surname to the possession of an oil press. When he had been induced to climb up to my mountain height and had favoured Pañdit Gōvind Kaul and myself with his first recitation, we were both much struck by his intelligence, remarkable memory, and clear enunciation. His repertoire of stories and songs was a large one. Though wholly illiterate, he was able to recite them all at any desired rate of

speed which might suit our ears or pens; to articulate each word separate from the context, and to repeat it, if necessary, without any change in pronunciation. Nor did the order of his words or phrases ever vary after however long an interval he might be called upon to recite a certain passage again. The indication of two or three initial words repeated from my written record would be quite sufficient to set the disk moving in this living phonographic machine.

It did not take me long to appreciate fully Hātim's value for the purpose I had in view. He did not at first take kindly to the cold of our airy camping-place nor to its loneliness, being himself of a very sociable disposition, such as befitted his professional calling exercised mostly at weddings and other festive village gatherings. But it was the cultivators' busy season in the rice fields, some 5,000 feet below us, and his ministrations were not needed by them for the time being. So I managed, with appropriate treatment and adequate douceurs, to retain him for over six weeks. Owing to the pressure of my work on Kalhana's *Chronicle* it was impossible to spare for Hātim more than an hour in the evening, after a climb, usually in his company, had refreshed me from the strain of labours which had begun by daybreak.

Progress was necessarily made slow by the care which I endeavoured to bestow upon the exact phonetic record of Hātim's recitation and the consequent need of having each word where I did not feel sure of it, repeated, eventually several times. Whenever a story was completed I used to read it out to Hātim, who never failed to notice and correct whatever deviation from his text might have crept in through inadvertence or defective hearing. Though able to follow the context in general, I purposely avoided troubling Hātim with queries about particular words or sentences which I could not readily understand. I felt that the object in view would be best served by concentrating my attention upon the functions of a phonographic

recorder and discharging them as accurately as the limitations of my ear and phonetic training would permit.

I could not have adopted this safe restriction of my own task, and might well have hesitated about attempting the record of these materials at all, if I had not been assured from the start of Paṇḍit Gōvind Kaul's most competent and painstaking collaboration. The intimate knowledge which long years of scholarly work carried on in constant close contact had given me of his methods and standards, enabled me to leave certain essential portions of the work entirely to his share and with fullest confidence in the result. I could feel completely assured that with that rare thoroughness and conscientious precision which distinguished all his work on the lines of the traditional Sanskrit scholar, his record of Hātim's text written down in Devanāgarī characters simultaneously with my own would be as exact as the system, or want of system, of Kāshmīrī spelling current among Śrīnagar Paṇḍits would permit. I was equally certain that he would spare no trouble to make his interpretation of it, both in the form of an interlinear word-for-word version and of an idiomatic Sanskrit translation, as accurate as possible.

Sir George Grierson's remarks upon the advantages which he derived from Paṇḍit Gōvind Kaul's labours make it unnecessary for me to explain here the special value attaching to them. It will suffice to state that Paṇḍit Gōvind Kaul's text as written down at the time of dictation was always revised simultaneously with my own. The interlinear translation was then added in the course of the following day, after reference to Hātim wherever doubts arose about the meaning of particular words or phrases. The preparation of the fair copy of both, with the idiomatic Sanskrit rendering added, was a task which helped to keep Paṇḍit Govind Kaul occupied during my absence in Europe for part of 1897. During the summer of the next year I enjoyed once more the benefit of his devoted assistance in labours dear to

us both, and in the peaceful seclusion of my alpine camp. But my big *Rājatarāgiṇī* task, then nearing completion, claimed all my energy and time. Thus the lacuna left in Paṇḍit Gōvind Kaul's record of Hātim's last tale, due to the accidental loss of the concluding few pages of his original manuscript, escaped attention at the time.

When it was brought to my notice by Sir George Grierson fully fourteen years later, I was encamped once more at the very spot where we had recorded those stories. But, alas, Paṇḍit Gōvind Kaul was no longer among the living to give aid; and, what with years of Central-Asian exploration and long labours on their results intervening, those records seemed to me as if gathered in a former birth. Fortunately, Hātim was still alive and quite equal to the stiff climb which his renewed visit demanded—the photograph reproduced here shows him as he looked then. His recollection of the story was as fresh as ever, though increasing years and prosperity had made him give up his peregrinations as a public story-teller. So it was easy for another old retainer, Paṇḍit Kāśī Rām, to take down from Hātim's dictation the missing end of the story; it ran exactly as my own record showed it.

During the years which followed the completion of my main Kashmir labours the efforts needed to carry out successive Central-Asian expeditions and to assure the elaboration of their abundant results, kept me from making definite arrangements for the publication of those linguistic materials. They had meanwhile, together with my collection of Sanskrit manuscripts from Kashmir, found a safe place of deposit in the Indian Institute's Library at Oxford. But it filled me with grateful relief when my old friend Sir George Grierson, after a preliminary examination, kindly agreed in the autumn of 1910 to publish these texts, and thus enabled me to leave them in the hands most competent for the task.

It was the solution I had hoped for all along, and realizing

how much more difficult this task was than the original collection of the materials, I feel deep gratification at the fact that a kindly Fate has allowed him to complete it amidst all his great labours. In view of all the progress which Indian linguistic research for more than a generation past owes to Sir George Grierson's exceptional qualifications and powers of critical work, it would be presumption on my part to appraise how much of the value which may be claimed for this publication is derived solely from the wide range and precision of the scholarly knowledge he has brought to bear upon it.

It is the greatness of his own share in the work which makes me feel particularly grateful to Sir George Grierson for his ready consent to its dedication to the memory of Paṇḍit Gōvind Kaul. It affords me an appropriate opportunity for recording some data about the life of a cherished friend and helpmate whose memory deserves to be honoured for the nobility of his character quite as much as for his scholarly gifts and labours. The association of Paṇḍit Gōvind Kaul during close on ten years with my own efforts bearing on the history and antiquities of Kashmīr has always been appreciated by me as a special favour of Fortune, or—to name the goddess under her own Kashmīrian form—of Śārādā, who is the protectress of learning as well as of the alpine land which claims to be her home; for he seemed to embody in his person all the best characteristics of that small but important class among the Brahmans of Kashmīr to which the far-off and secluded mountain territory owes its pre-eminent position in the history of Indian learning and literature.

I cannot attempt to indicate here the evidence to be gathered both from the Sanskrit literary products of Kashmīr and from surviving local tradition, which makes me believe that high scholarly attainments and a special facility of elegant rhetorical or poetic expression were to be found among the truly learned in Kashmīr more frequently combined than elsewhere in India with a keen eye for the realities of life, power of humorous

observation, and distinct interest in the practical affairs of the country. Kalhaṇa himself, the author of the *Rājataranginī*, with whose personality, I felt, I was becoming so familiar across the gap of long centuries, seemed aptly to illustrate this typical combination of features.¹ In Paṇḍit Gōvind Kaul I found them all again and united with a high sense of honour, a bearing of true innate nobility, and a capacity for faithful attachment which from the first made me cherish him greatly as a friend, not merely as an accomplished mentor in most things appertaining to Kashmīr and its traditional past. A brief account of his descent and early associations will best explain the growth of these strongly-marked characteristics.²

Paṇḍit Gōvind Kaul was born in 1846 as the eldest son of Paṇḍit Balabhadra Kaul (1819-96), who, by reason of his personal qualities, great scholarly attainments, and social position, was universally respected among the Brahman community of Śrīnagar. Paṇḍit Balabhadra's own father, Paṇḍit Taba Kaul, had been a Sanskrit scholar of great reputation in the closing period of Afghān rule in Kashmīr. Being connected as hereditary 'Guru' with the important Brahman family of the Dars he had enjoyed a substantial Jāgīr, and this was allowed to continue when Mahārāja Raṇjit Singh's conquest in 1819 established Sikh dominion over Kashmīr. Paṇḍit Bīrbal Dar, his patron, had held an influential administrative position already under the Afghān régime. But he incurred the suspicion of 'Azīm Khān, the last governor from Kābul, and persecuted by him, he was obliged to flee from Kashmīr to the Panjāb. Of the adventurous escape which he made with

¹ Cf. the sketch I have given of the information to be gathered from the *Rājataranginī* about the personal character of its author in the Introduction to my translation, i, pp. 21 sqq.

² For the account here presented I have been able to utilize a series of notes which Paṇḍit Gōvind Kaul's son, Paṇḍit Nilakanṭh, collected at my request among the elder members of his family and also among the surviving representatives of the Dar family, their hereditary patrons. In addition my recollection of data verbally communicated to me by Paṇḍit Gōvind Kaul has proved useful.

his young son Paṇḍit Rājākāk, in mid-winter 1818-19, across the snow-covered mountains, and of the cruel treatment endured by those of his family he was obliged to leave behind, Paṇḍit Gōvind Kaul told me interesting traditions. The experienced advice which Paṇḍit Bīrbal supplied to Mahārāja Ranjit Singh is believed to have contributed greatly to the success of the campaign, which, in the following summer, placed Kashmīr in the power of the great Sikh ruler.¹

The high administrative posts which Paṇḍit Bīrbal, and after his death his equally capable son Paṇḍit Rājākāk, held during the period of Sikh rule in Kashmīr (1819-46), necessarily assured a prominent social position and relative affluence also for Paṇḍit Taba Kaul and his son Paṇḍit Balabhadra Kaul. The latter was thus enabled to devote himself during his youth solely to Sanskrit studies, and to lay the foundations of a scholarly renown which made him, from an early date, a prominent figure among the Paṇḍits of Kashmīr. But the far-reaching political changes which followed the accession of Mahārāja Gulāb Singh of Jammu to the rule of Kashmīr at the close of the First Sikh War, in 1846, led to the loss of the family's Jāgīr and threw a heavy strain upon Paṇḍit Balabhadra's resources. Though restricted to what income his functions as hereditary Guru and as a teacher of Śāstras could secure, and maintaining throughout his long life a dignified retirement,² Paṇḍit Balabhadra succeeded not only in giving his

¹ Paṇḍit Bīrbal is said to have been personally present at the fight on the Div^asar Karēwa in which the Afghāns were finally defeated by Diwān Chand Misar and Sardār Hari Singh, Ranjit Singh's generals, and to have decided the issue by pointing out Jabar Khān, 'Azīm Khān's brother and ablest commander, as the chief objective for the attack. I may mention as an interesting relic connected with this event that in the palace-like mansion of the Dar family, a monument of departed glory, I found a number of fine Persian carpets and elaborate felt rugs which according to family tradition Paṇḍit Bīrbal had been allowed to appropriate from the defeated Afghān governor's camp in recognition of the help he had rendered towards the Sikh success on that field of battle.

² During the latter half of his life he never left the house he occupied within the precincts of the Dar family mansion, though receiving frequent visitors from among those whom office or intellectual attainments placed high in the social world of Śrinagar.

three sons an excellent education, but in accumulating also an important collection of Sanskrit manuscripts.

His tasks were, no doubt, facilitated by the support he derived from his close connexion with the remarkably able men who succeeded Paṇḍit Bīrbal as heads of the Dar family. Paṇḍit Rājākāk, the latter's son (1805-66), had distinguished himself as an administrator already during the troubled times of the closing Sikh régime, and quelled a rebellion in the hill tract of Drāva. When conditions had become more settled under the Dogrā rule he rose high in Mahārāja Gulāb Singh's favour by greatly developing the shawl industry of Kashmīr, then a monopoly and financial mainstay of the State. Endowed with a genuine love of knowledge and with that intellectual adaptability which has distinguished the best brains of Kashmīr through successive historical periods, he had taken care to secure for his son, Paṇḍit Rāmjīv Dar (*circa.* 1850-83), not only a sound training in Persian and Sanskrit, but also some familiarity with English and with Western ways. It was no easy departure in days when close relations with Europeans were apt to be looked at askance as infringing upon the traditional policy of seclusion and the security it was meant to assure.

It was in intimate association with Paṇḍit Rāmjīv Dar that Paṇḍit Gōvind Kaul spent most of his early manhood. The experience he thus gained of the world of affairs, of rulers and ruled alike, did much to widen the horizon of his thoughts and interests beyond that of the traditional student of Śāstras. Paṇḍit Rāmjīv seems to have been a man of an unusually active mind and of considerable practical energy. During his short but fruitful life he had the good fortune to serve a ruler so well qualified as the late Mahārāja Ranbīr Singh to appreciate his varied mental gifts and activities. It was the cherished aim of the late Mahārāja to combine the preservation of inherited systems of Indian thought and knowledge with the development of his country's economic resources along the lines of modern

Western progress. Having proved his ability as an administrator of Kashmīr districts, Paṇḍit Rāmjiṽ gradually became the Mahārāja's trusted adviser in a variety of departments which were created to further that policy, including those of education, agriculture, sericulture, etc. The manifold administrative duties entrusted to Paṇḍit Rāmjiṽ did not divert his attention from scholarly interests, and consequently he kept Paṇḍit Gōvind Kaul as much as possible by his side wherever his tours of inspection, etc., took him. Thus, Paṇḍit Gōvind Kaul was able to acquire a great deal of first-hand knowledge of Kashmīr and the neighbouring territories in all their varied aspects.

Paṇḍit Gōvind Kaul had, from his earliest youth, received a very thorough literary training in Sanskrit under his father's direct guidance. In accordance with the traditions of Kashmīr learning he had devoted particular efforts to the study of the Alamkāra-śāstra and the poetic literature which is bound up with it. His stock of quotations from the latter seemed inexhaustible. He was thoroughly at home also in Vyākaraṇa, Nyāya and the Śaiva-śāstra, and he read widely in the Epics and Purāṇas. As far as Sanskrit literary qualifications were concerned, he was well equipped for the charge of the "Translation Department", to which he was appointed in 1874. By creating it together with a State Press it was the Mahārāja's intention to diffuse a knowledge of Sanskrit works on law, philosophy, etc., among wider classes of his subjects through the medium of Hindī. Other branches of the same department were intended to secure the same object with regard to selected works in English and Persian. It is needless to discuss here the practical utility of the scheme or the causes which, owing to the lingering illness of the Mahārāja, hampered its execution during the closing years of his reign. It is enough to remember that it provided suitable employments for such highly deserving scholars as Paṇḍit Gōvind Kaul and the late Paṇḍit Sahajabhaṭṭa, who was to become another of my Kashmīr assistants, and that

among the works undertaken, but never finished, there was also a Hindī translation of the *Sanskrit Chronicles of Kashmīr*.

In 1883 Paṇḍit Rāmjī Dar was carried off by a premature death. Soon after, the Translation Department ceased to exist, together with several other institutions which had owed their creation to his stimulating influence. The last years preceding Mahārāja Ranbīr Singh's death in 1886 and the first of the reign of his son and successor were for Kashmīr a period of transition. Traditional methods of administration and economic conditions bequeathed by long centuries of practical seclusion were giving way without there being the machinery as yet available to effect needful reforms on the lines developed in British India. It was in various ways a trying time for all those representing the intellectual inheritance of the valley, and after a short spell of work as a teacher in the Sanskrit Pāṭhaśālā, maintained by the Darbār at Śrīnagar, on scant pay—and that often in arrears—Paṇḍit Gōvind Kaul found himself without official employment.

His learning and sound methods of scholarly work had already, in 1875, attracted the attention of Professor George Bühler, when that great Indologist had paid his memorable visit to Kashmīr in search of Sanskrit MSS. The very commendatory mention which Professor Bühler's report made of Paṇḍit Gōvind Kaul's attainments and of the help he had rendered,¹ directed my attention to him from the start. The personal impression gained within the first few days of my arrival at Śrīnagar at the close of August, 1888, was quite sufficient to convince me how amply deserved that praise was. I was quick to notice Paṇḍit Gōvind Kaul's special interest in antiquarian subjects, such as made me then already form the plan of a critical edition

¹ Cf. Bühler, "Detailed Report of a Tour in search of Sanskrit MSS. made in Kaśmīr, Rajputana, and Central India," Extra Number of the *Journal Bombay Branch, R.A.S.*, 1877, pp. 7, 17, 27. In the last-quoted passage Professor Bühler mentions Paṇḍit Gōvind Kaul's shrewd identification of the old local name of Leh (*Loh* in the *Rājat.*), and rightly states: "His proceeding showed that he was possessed of a truly scientific spirit of enquiry."

and commentary of Kalhana's *Chronicle of Kashmīr*. I was equally impressed by his dignified personality, which combined the best qualities of the Indian scholar and gentleman. A short archæological tour which we made in company to sites round the Dal Lake helped to draw us together in mutual sympathy and regard. So it was to me a great source of satisfaction when, before my departure for the plains, Paṇḍit Gōvind Kaul, with his revered father's full approval, accepted my offer of personal employment and agreed to follow me to Lahore for the cold weather season.

It was the beginning of a long period of close association between us in scholarly interests and work. It continued practically unbroken for nearly eleven years, throughout my official employment in the Panjab University at Lahore, and down to Paṇḍit Gōvind Kaul's lamented death in June, 1899. Neither my visits on leave to Europe nor an interval in 1892-3, when he was tempted to accept employment at the Court of Jammu on H.H. the Mahārāja's private staff, implied any real interruption. It was, in the first place, my labours concerning the critical publication and elucidation of Kalhana's *Chronicle of Kashmīr*, for which Paṇḍit Gōvind Kaul's multifarious and ever devoted assistance proved of the greatest value. As to the character and extent of this help it is unnecessary here to give details. They have been recorded at length, and with due expression of my gratitude, both in the Introduction to my text edition of the *Rājatarāṅgiṇī*, published in 1892, and in the Preface to the commentated translation of it, with which, in 1900, on the eve of departure for my first Central-Asian expedition, I completed my labours bearing on the early history and antiquities of Kashmīr.¹

Nor need I give here details regarding the large share taken by Paṇḍit Gōvind Kaul in another important if not equally

¹ Cf. *Kalhana's Rājatarāṅgiṇī*, ed. Stein, p. xvii; *Kalhana's Rājatarāṅgiṇī*, transl. Stein, i, pp. xvii, xxii sq.

attractive task. I mean the preparation of a classified catalogue of the great collection of Sanskrit MSS., over 5,000 in number, which, through Mahārāja Ranbir Singh's enlightened care, had been formed at the Raghunāth Temple Library at Jammu. The support I received from successive British residents in Kashmīr, including the late Colonels R. Parry Nisbet and N. F. Prideaux, and from my old friend the late Rāja Paṇḍit Sūraj Kaul, then Member of the Kashmīr State Council, furnished me with the means for organizing the labours by which, in the course of 1889-94, this very valuable collection was saved from the risk of dispersion and rendered accessible to research. They were effected mainly through Paṇḍit Gōvind Kaul and our common friend the late Paṇḍit Sahajabhaṭṭa. A full acknowledgment of their devoted services will be found in the Introduction to the volume which contains the descriptive catalogue, together with the plentiful and accurate extracts prepared by them from previously unknown or otherwise interesting Sanskrit texts.¹

It would have been quite impossible for me, burdened as I was all through my years at Lahore with heavy and exacting official duties, to undertake the big tasks referred to, had not a kindly Fortune provided me in Paṇḍit Gōvind Kaul with a coadjutor of exceptional qualities. With a wide range of thorough traditional knowledge of the Śāstras and a keen sense of literary form he combined a standard of accuracy and a capacity for taking pains over details which would have done high credit to any European scholar trained on modern philological lines. Though he was no longer young when he joined me, he adapted himself with instinctive comprehension to the needs of Western critical methods, such as I was bound to apply to all my tasks. With infinite and never-failing care he would record and collate the readings of the manuscripts upon which I depended for the critical constitution of the *Rājatarāṅgiṇī*

¹ See Stein, *Catalogue of the Sanskrit Manuscripts in the Raghunātha Temple Library of H.H. the Mahārāja of Jammu and Kashmīr*, Bombay, 1894, pp. vi sq., xi.

text, and also those of other Kashmirian works, almost all unpublished, reference to which was constantly needed for its interpretation. Yet I knew that scrupulously careful as he was about the formal correctness of his Sanskrit writing and speech, the exact reproduction of all the blunders, etc., to be met in the work of often ignorant copyists caused him a kind of physical pain.

It was the same with the labours he had to devote to the collection and sifting of all the multifarious materials needed for the elucidation of antiquarian problems. However much wanting in style and other literary attractions the Kashmirian texts such as *Māhātmyas*, later *Chronicles*, etc., might be which had to be searched, I could always feel sure that none of their contents which might be of interest by their bearing on the realities of ancient Kashmīr would be allowed by Paṇḍit Gōvind Kaul to escape his Index slips. The value of the help he could give me in regard to the latter labours was greatly increased by the familiarity he had gained with most parts of the country and its varied population during the years spent by the side of his old patron Paṇḍit Rāmji Dar. Though for various practical reasons I had but little occasion to use Paṇḍit Gōvind Kaul in that rôle of travelling camp *literatus* which made his worthy Chinese epiphany, excellent Chiang Ssü-yeh, so invaluable to me during my Central-Asian explorations of 1906-8, he was yet exceptionally well able to visualize topographical and other practical facts bearing on archæological questions.

But, perhaps, the greatest advantage I derived from his long association with my labours was the chance it gave me to study in close contact those peculiarities of traditional Indian thought, belief, and conduct which separate Hindu civilization so deeply both from the West and the East, and which no amount of book knowledge could ever fully reveal to a 'Mleccha'. Paṇḍit Gōvind Kaul's personality seemed to embody in a particularly clear fashion some of the most characteristic and

puzzling features which constitute the inherited mentality of India, traceable through all changes of the ages. Attached with unquestioning faith to the principles and practices of his Brahman caste, he would make no concessions whatsoever in his own person to altered conditions of life. Yet he was ever ready to explain to me how the slow adaptation in others was reconcilable with traditional tenets. His meticulous observance of religious rites shrank from no personal hardship or sacrifice; he would, e.g., keep the fast days enjoined by the three different systems of worship traditional in his family, even when the chance of the calendar would bring them together in most embarrassing succession. Yet, in the privacy of my study or in the solitude of my mountain camp he was fully prepared to brush aside in my case most of the outward restrictions to which the *profanum vulgus* might attach importance.

His strongly conservative notions were the clearest reflex of those which have governed the administration of Kashmīr throughout its historical past. Their instinctive application by Paṇḍit Gōvind Kaul to the modern conditions of his country helped me greatly in comprehending how limited in reality were the changes undergone by its social fabric in the course of long centuries, notwithstanding all foreign conquests from the north and south. In his unfailing grave politeness and courtly dignity I could recognize, as it were, the patina which generations of influential employment and social distinction have deposited on the best representatives of the true ruling class of Kashmīr. Whenever Paṇḍit Gōvind Kaul was by my side, whether in the alpine peace of my beloved Kashmīr mountains or in the dusty toil of our Lahore exile, I always felt in living touch with past ages full of interest for the historical student of India.

A kindly Fate had allowed me, notwithstanding constant struggles for leisure, to carry my labours on the oldest historical records of Kashmīr close to their completion by the time when in the spring of 1899 my appointment to the charge of the Calcutta

Madrasa and the far more encouraging prospect of freedom for my first Central-Asian journey necessitated what seemed merely a temporary change in our personal association. In view of the new field of work which was soon to call me to the 'Sea of Sand' and its ruins far away in the north, I felt anxious to assure to Paṇḍit Gōvind Kaul scholarly employment in his own home, worthy of his learning and likely to benefit research. By what appeared at the time a special piece of good fortune, my friend Sir George Grierson was then anxious to avail himself of Paṇḍit Gōvind Kaul's methodical help for completing and editing Paṇḍit Īśvara Kaul's great dictionary of Kāshmirī. It was a philological task of considerable importance, and for more than one reason I rejoiced when, before my departure from Lahore, this collaboration of the best Kashmirian scholar of his time with the leading authority in the field of Indian linguistic research had been satisfactorily arranged for.

But Fate, with that inscrutable irony on which Paṇḍit Gōvind Kaul, like another Kalhaṇa,¹ loved to expatiate with appropriate poetic quotations, had decreed otherwise. The farewell I took at Lahore from my ever devoted helpmate was destined to be the last. From a rapid visit to Simla to see Sir George Grierson he brought back an attack of fever which, after his return to Kashmīr, proved to be of a serious type and ultimately was recognized as typhoid. For weeks his strong constitution held out, supported by the loving care of his family and such proper medical attendance as I endeavoured to assure from afar. But in the end he succumbed, and separated by thousands of miles at the time in the strange mountains of Sikkim, I learned early in June, 1899, the grievous news that my best Indian friend had departed beyond all hope of reunion in this *janman*.

Paṇḍit Gōvind Kaul left behind a widow, who, after years of pious devotion to his memory, has since followed him, and a young son, Paṇḍit Nilakanṭh Kaul, who, while prevented by

¹ Cf. *Kalhaṇa's Rājatarāṅgiṇī*, transl. Stein, i, Introduction, p. 36.

indifferent health in early youth from following a scholar's career, has grown up worthily to maintain the family's reputation for high character and unswerving devotion to duty.

The prolonged stays I was subsequently able to make in Kashmīr before and after my successive Central-Asian expeditions had to be spent on work relating to regions far away, and wholly different in character, from what I have come to look upon as my Indian alpine home. But my love for Kashmīr has remained unchanged, and so also my gratitude for the great boon it had given me in Paṇḍit Gōvind Kaul's friendship and help. That I was enabled to prefix a record of his life to this volume and thus to do something to preserve his memory, is a privilege I appreciate greatly. I owe it solely to the scholarly zeal of Sir George Grierson, who has rescued and elaborated the materials which we had collected, in a previous common birth, as it were. For the personal service thus rendered the expression of my warmest thanks is due here in conclusion.

AUREL STEIN.

23, MERTON STREET,
OXFORD.
September 21, 1917.

INTRODUCTION

THE stories and songs in the following pages were recited to Sir Aurel Stein in June and July, 1896, at Mōhand Marg, in Kashmīr, by Hātim Tilawōñ, of Panzil, in the Sind Valley, a cultivator and professional story-teller. They were taken down at his dictation by Sir Aurel Stein himself, and, simultaneously, by Paṇḍit Gōvinda Kaula, and were read again by Sir Aurel with Hātim in August, 1912. Sir Aurel Stein wrote the text phonetically in the Roman character, as he heard it, and Gōvinda Kaula recorded it in the Nāgarī character, not phonetically, but spelling the words in the manner customary among Kashmīr Paṇḍits of Śrīnagar. While there are necessarily considerable differences in the representation of Hātim's words, the two texts are in verbatim agreement. Only in very rare instances are unimportant words found in one omitted in the other. To the copy made by him from Hātim's dictation Gōvinda Kaula added an inter-linear, word for word, translation into Sanskrit, and, from this, he subsequently made a fair copy of the greater part of the text with a translation into idiomatic Sanskrit.

All these materials were handed over to me by Sir Aurel Stein in November, 1910, and a perusal of them at once showed their great importance. They were a first-hand record of a collection of folklore taken straight from the mouth of one to whom they had been handed down with verbal accuracy from generation to generation of professional Rāwis or reciters, and, in addition, they formed an invaluable example of a little-known language recorded in two ways, viz.: (1) as it sounded to an experienced scholar, and (2) as it was written down in the literary style of spelling. Moreover, Hātim's language was not the literary language of Kāshmirī Paṇḍits, but was in a village dialect, and Sir Aurel Stein's phonetic record of the patois, placed alongside of the standard spelling of Kāshmirī Paṇḍits, gives what is perhaps the only opportunity in existence

for comparing the literary form of an Oriental speech with the actual pronunciation of a fairly educated villager. I, therefore, gratefully undertook the task of editing these tales with a view to their publication.

As I progressed, various difficulties asserted themselves, and Sir Aurel Stein took advantage of a stay in Kashmīr in August, 1912, to interview Hātim once more, to read through the text with him again, and, by inquiry from the fount of inspiration, to obtain a solution of the puzzles. The result was a remarkable proof of the accuracy of Hātim's memory. As already intimated, he belonged to a family of Rāwis, and delivered the stories as he had received them. After sixteen years, the text that he recited in 1912 was the same as that which had been copied down in 1896. It even contained one or two words or phrases of which he did not know the meaning. They were "old words" no longer in use, but he still recited them as he had received them from his predecessor.

In the course of my examination of the papers, I found that Gōvinda Kaula's transcript was not quite complete. It extended only to the middle of paragraph 18 of Story xii. In the interval between 1896 and 1912 had occurred the lamented death of that excellent scholar, and his help was no longer available to supply the missing portion. This was, therefore, written down in August, 1912, from Hātim's dictation, and supplied with a Hindī translation by Paṇḍit Kāśī Rāma.

The method employed by me in editing the text is as follows: Sir Aurel Stein's phonetic text is first printed with a free English translation. This is followed by a careful transliteration of Gōvinda Kaula's text, with an interlinear, word for word, translation into English. As this latter text is based on the Paṇḍit's system of spelling, every word is spelt the same way every time that it occurs, and I was able to compile from it a very full vocabulary, which also served as an Index Verborum. As Hātim's pronunciation, like the pronunciation of all spoken words in any language, varied slightly almost every time that the same word was uttered, Sir Aurel Stein's phonetic transcript has necessarily no fixed system of spelling any particular word,

each word being recorded as it sounded on the particular occasion of its being uttered, without reference to its pronunciation on other occasions.¹ Each word, therefore, appears under varying forms, all of which are, of course, of inestimable value for the study of the growth of dialect, but which render the text unsuitable as the basis of a vocabulary. For this reason, as stated above, my vocabulary is based on Gōvinda Kaula's text; but, to make comparison easy, two further indexes have been added. The first is an index of all the words in Sir Aurel's phonetic text, showing in each case the corresponding word in Gōvinda Kaula's text. The second index takes the words in the latter text, but arranges them in the order of their final letters, it being the letters towards the end of a word that are most liable to change in the processes of declension or conjugation. For each word in this text the corresponding word or words in Sir Aurel's text are also given.

The tales and songs are recorded in the order in which they were taken down by Sir Aurel Stein. They include six excellent folk-tales, three songs, and three tales partly in prose and partly in verse. The folk-tales speak for themselves. Of the songs, one (No. i) is a poetical account of an adventure of the famous Sultān Maḥmūd of Ghaznī with a fisherman; another (No. iv) purports to give a résumé of the origins of the Musalmān religion; and the third (No. xi) is an amusing account of the turmoil created in Kashmir by Sir Douglas Forsyth's mission to Yarkand in 1873-4. The tales partly in prose and partly in verse are, first, the well-known story of Yūsuf and Zulaikhā, told by Wahāb Khār² (No. vi). The

¹ In regard to this point we may compare Nöldeke's words in a review of Prym & Socin's account of the Dialect of Tūr 'Abdin (ZDMG. xxxv, 221): "Die ungemeine Genauigkeit in der Wiedergabe der Laute zeigt übrigens wieder besonders deutlich, wie verschieden oft ein und dasselbe Wort sogar im selben Zusammenhange, ja im selben Satze gesprochen wird: ein auch durch sonstige Niederschrift aus dem Volksmunde bestätigtes Resultat, durch welches allein schon das jetzt so beliebte Dogma von der 'unbedingten Wirkung der Lautgesetze' als eine arge Uebertreibung erwiesen wird. Man bedenke, dass diese Texte sämtlich aus dem Munde eines einzigen, völlig illiteraten Mannes aufgezeichnet sind."

² It is, of course, quite different from the long Kāshmirī *Yūsuf Zulaikhā*, of Maḥmūd Gāmī, published by K. F. Burkhard in ZDMG. xlix, liii.

second is the lamentation of a reed, torn from its forest, and tortured by a carpenter till it becomes a flute (No. vii). The author is one Subhān. The third, which is anonymous, is a curious conversation between a bee and a farmer's wife (No. ix), in which the former complains of tyranny done to it by a bear and by a farmer who robbed it of its honey, while the latter complains of the tyranny done to her by grasping revenue officials.

Three notes are appended to this Introduction. For the first we are indebted to the kindness of Mr. Crooke. In this note he has placed at the disposal of the readers of the following pages his great experience in the science of comparative folklore, and has discussed the relationships of Hātim's tales to similar stories current in other parts of the world. In the second note I have dealt with the natures of the two texts and with the philological lessons that may be drawn from them. In the third, Sir Aurel Stein discusses the metre of the songs.

I

ON THE FOLKLORE IN THE STORIES

By MR. W. CROOKE

THIS collection of folk-tales and ballads from Kashmir presents many features of interest. In the following notes I have not attempted to discuss the general question of their value and of the sources from which they may have been derived. I have confined myself to collecting a series of parallels to the motifs and incidents of the stories, largely drawn from oriental sources. For several of these parallels I am indebted to notes prepared by Sir G. Grierson, Dr. E. Sidney Hartland, and Canon J. A. MacCulloch. These have been specially acknowledged.

I. MAHMŪD OF GHAZNĪ AND THE FISHERMAN

In this story the Sultān Mahmūd, famous for his series of raids in Northern India, like the Khalifah Hārūn-al-Rashīd, is described as wandering through the city in the disguise of a Faqir in search of information. The tale, in fact, is possibly

a reminiscence of one of the most interesting stories in "The Arabian Nights", "Khalifah, the Fisherman of Baghdad,"¹ where the Caliph becomes the partner of Khalifah, the fisherman. In the same collection there is a similar incident in the tale of "Nūr al-Dīn 'Alī and the Damsel Anīs al-Jālīs", where the Caliph becomes partner of Karīm, the fisherman.²

II. THE TALE OF A PARROT

Sir G. Grierson compares with the tale the well-known story of Vikramāditya in the *Pancatantra*, of which numerous variants have been collected by M. E. Cosquin.³ Dr. E. Sidney Hartland writes: "In addition to the variants cited by M. E. Cosquin at the reference given, see *The History of the Forty Vezirs*, translated by Mr. E. J. W. Gibb,⁴ in which a king learns a charm from a Darvesh and communicates it to his Wazīr, who practises it upon him at the first opportunity. The king is forced to enter and re-animate a dead parrot, which persuades the gardener to sell it to a courtesan. She claims a thousand sequins as her fee for a visit which she alleges she had paid to a merchant. She had, however, seen this incident only in a dream. The parrot judges between the parties, and is then sold to the king's chief wife. The Wazīr, who has meanwhile succeeded in occupying the vacant body of the king, boasts to the queen of his knowledge of the charm. She persuades him to try it. The parrot, who is present, watching his opportunity, gets possession of his own body and kills the Wazīr." The tale is an illustration of the folk-tale cycle, "The Separable Soul." In a tale from the Panjāb, while a man was asleep, his soul went wandering about. By and by the soul felt thirsty and went into a pitcher of water to get a drink. While it was inside the pitcher someone put on the lid and imprisoned the soul. When the soul of the man did not return he was believed to be dead, and his corpse was

¹ Sir R. Burton, *The Book of a Thousand Nights and a Night*, ed. 1893, vi, 296 ff.

² *Ibid.*, i, 356 ff.

³ *Les Mongols*, pp. 25-6; cf. C. H. Tawney, *Kathā-Sarīt-Sāgara* of Sōmadēva, i, 21.

⁴ London, 1886, p. 313.

carried out for cremation. By chance someone took the lid off the pitcher and released the soul, which at once returned to its proper owner's body. He revived amidst general rejoicings.¹ The parrot in the tale under consideration is what has been called "The Life-Index" of the king.²

III. THE TALE OF A MERCHANT

The plot turns on the intrigue of a dissolute woman with a beggarman. Sir G. Grierson quotes a variant from the *Linguistic Survey of India*.³ In the *Jātaka*⁴ the Queen Kinnarā falls in love with "a loathsome, misshapen cripple". The king, when she is detected in this intrigue, orders that her hand should be chopped off. But his chaplain dissuades him: "Sire! be not angry with the queen; all women are just the same." In the collection of Sōmadēva, "The Story of the Wife of Śaśin," the lady, in the absence of her husband, visits a man whose hands and feet are eaten away by leprosy; and in another tale from the same collection, "The Story of the Wife of King Simhākṣa, and the Wives of his Principal Courtiers," the ladies fall in love with the hump-backed, the blind, and the lame.⁵ The stock example of this form of tale, the tragedy of which is admirably enhanced by the contrast between a beautiful woman and her loathsome paramour, is the tale from "The Arabian Nights", "The Tale of the Ensorcelled Prince."⁶ Here the vicious wife visits a hideous negro slave, a person who, in oriental tales, is often selected as a paramour by dissolute women. He lives in a hole amidst the rubbish-heaps of the city. "Uncover this basin," he says in a grumbling tone, "and thou shalt find at the bottom the boiled bones of some rats we dined on; pick at these, and then go to

¹ *Panjab Notes and Queries*, iii, 166. On the question generally, see W. Crooke, *Popular Religion and Folklore of Northern India*, 2nd ed., i, 231 ff.

² Sir R. Temple and Mrs. F. A. Steel, *Wideawake Stories*, ed. 1884, 404.

³ Vol. ix, pt. iii ("Bhil Languages and Khandeśi"), pp. 304 ff. (specimen of Labāni from Kangra).

⁴ Cambridge translation, v, 234.

⁵ *Kathā-Sarit-Sāgara*, ii, 97, 116 ff.

⁶ Sir R. Burton, *op. cit.*, i, 66 ff.

the slop-pot, where thou shalt find some leavings of beer which thou mayest drink."

The tale then diverges into the common motif of the love of a mortal for fairies, who live in a world of their own to which there is access by a spring, the moral being that the merchant is no better than his erring wife. In the story of "The Queen of the Fairies", the hero in this way finds Ratnamañjari, daughter of the king of the Vidhyā-dharas, marries her by the Gāndharva rite, and loses her in consequence of the violation of a taboo, a common incident in this cycle of stories.¹ With this may be compared Sōmadēva's stories: "The King who married his dependent to the Nereid," and "Yaśaḥ Kētu, the Vidhyādhari Wife, and his Faithful Minister"; and in "The Arabian Nights", "The Second Kalandar's Tale", and "Julnār the Seaborn and her Son, King Badr Bāsim of Persia".²

V. THE TALE OF THE GOLDSMITH

This is based on a familiar folk-tale incident — the Language of Signs. In the tale of "The Prince and the Vizier's Son",³ the princess "pointed to her breast, then to her head, and, lastly, she laid her hand upon a vessel which stood beside her". This is interpreted to mean: When she put her hand on her forehead she showed that she was Cashma Rānī, or "Eye Queen"; when she touched her breast, "my heart shall be thine"; when she touched the bowl, "my home is Lōtā, or the bowl." The closest analogy to the present tale will, however, be found in the tale in "The Arabian Nights" of "'Aziz and 'Azizah",⁴ in which, like the wife in this story, the love-lorn cousin of the contemptible hero interprets for her husband the signs of her rival. In the present tale, when the hero goes to the assignation and falls asleep while he is waiting for the girl, he

¹ W. A. Clouston, *The Book of Sindibād*, 309 ff.

² *Kathā-Sarīt-Sāgara*, ii, 267, 292, and cf. ii, 288 ff.; i, 220 ff.; Burton, op. cit., i, 106 f.; vi, 54 ff.

³ C. Swynnerton, *Indian Nights Entertainment*, 167 ff.

⁴ Burton, op. cit., ii, 196 ff.

is advised, when he goes a second time, to cut his finger, so that the pain may keep him awake. A good parallel to this incident occurs in "Gul-i-Bakāwālī", when the prince, who is determined to keep awake in order that he may not fail to meet Bakāwālī, cuts his finger and rubs salt into the wound.¹

The final test of the faithful wife is that she is ready to risk her honour in order to save that of her faithless husband and his paramour. Sir G. Grierson remarks that another version of the episodes in the garden, of the arrest of the lovers, and of the defeat of the Chief Constable, will be found in J. Hertel, *Der Kluge Vizier, ein Kaschmīrischen Volksroman*.² This episode assumes various forms. In Sōmadēva's "Story of Saktimatī",³ Samudradatta is arrested with another man's wife in the temple of the Yakṣa, Maṇibhadra, and both are placed in confinement. The wife of Samudragupta, Śaktimatī, exchanges clothes with the paramour of her husband, and allows them to escape. Similar to this is the tale of "Mohammad the Shalabī, and his Minister, and his Wife" in "The Arabian Nights", in which Mohammad takes the Qāzī's daughter to a place outside the city, where they are caught and imprisoned. Mohammad's wife dresses herself as a youth, enters the prison, and gives her clothes to the girl, who effects her escape. When Mohammad and his wife protest that they have been wrongfully arrested, the king orders that the unfortunate Chief of the Police shall be executed, his house plundered, and his women enslaved.⁴

VI. THE STORY OF YUSUF AND ZULAIKHA

This is the famous tale of Joseph and Potiphar's wife, one of the cycles of great oriental love stories, represented by

¹ W. A. Clouston, *A Group of Eastern Romances and Stories*, 318.

² *Zeitschrift des Vereins für Volkskunde*, Berlin, 1908, pp. 169 ff., 379 ff.

³ *Kathā-Sarīt-Sāgara*, i, 90 ff. In his note to this tale Mr. Tawney compares a story in the *Bahār Dānish*, Nov. vii, pt. iv of Bandello, *Novelle*; H. H. Wilson, *Essays*, i, 224; and Miss R. H. Busk, *Sagas from the Far East*, 320.

⁴ Burton, *op. cit.*, xi, 384.

"Yūsuf and Zulaikha" by Abū'r-Rahmān Jāmī; "Khusrau and Shirin" by Nizāmu'd-Dīn, who was the author also of "Majnūn and Laila". In the Qur'ān¹ Zulaikha is wife of Qitfir, or Potiphar, the ultimate source whence this tale and that of the dream of Pharaoh are derived.² In the story under consideration we have the familiar incident of the Selection of a New King by an Elephant, for which, as Sir G. Grierson points out, we have several parallels from Kashmir.³ In some of the Kashmir tales the hawk shares the power of selection with the elephant. The fullest discussion of the widespread incident is that by Dr. E. Sidney Hartland.⁴ Dr. Hartland adds: "I have also given examples showing that in various places the choice of a king actually depended on omens from animals. Thus, Bāpā, the hero of the Guhilots of Mewār, was selected as heir to the throne by an elephant which put a garland round his neck, not once, but thrice."⁵ Selection of the heir by a cobra, which shields the child from the sun by its extended hood, is common. Colonel Tod gives several instances from Rājput traditions.⁶ The Nagasiās and Khariās of the Central Provinces tell similar legends.⁷ A legend from the French colony of Senegal-Niger tells of a bird, a metamorphosed hero, who decides the succession to the post of Chief Griot by taking up his abode with the Griot who is to obtain promotion.⁸ In a Nubian story a blackbird decides the choice of a queen by settling on her head.⁹ We have a good example in Sōmadēva: "In that country there was an immemorial custom that an auspicious elephant was driven about by the citizens, and anyone that he took up with his trunk and placed on his back was anointed king."¹⁰

¹ Surāh xii, 23-5.

² Genesis xli.

³ J. H. Knowles, *Folk-tales of Kashmir*, 17, 159, 169 f, 309.

⁴ *Ritual and Belief*, 1914, 30 ff.

⁵ R. V. Russell, *Tribes and Castes of the Central Provinces*, 1916, iv, 462: quoting D. R. Bhandarkar, *Journal Asiatic Society of Bengal*, v, p. 167, 1909.

⁶ *Annals of Rajasthan*, Calcutta reprint, 1884, i, 313; ii, 282, 384.

⁷ Russell, op. cit., iv, 258; iii, 445.

⁸ De Zeltner, *Contes du Sénégal et du Niger*, Paris, 1913, p. 36.

⁹ *Journal Royal Asiatic Society*, xlv, 410.

¹⁰ *Kathā-Sarīt-Sāgara*, ii, 102.

VII. THE TALE OF THE REED-FLUTE

There is a close resemblance, which we may suppose can hardly be accidental, between this personification of the flute and one of the most poetical passages in the "Arabian Nights" in the tale of "Ali Nūr-al-Dīn and Miriam, the Girdle Girl".¹ "The girl took the bag from him and opening it shook it, whereupon there fell thereout two-and-thirty pieces of wood, which she fitted one into another, male into female and female into male, till they became a polished lute of Indian workmanship. Then she uncovered her wrists, and laying the lute on her lap bent over it with the bending of mother over babe and swept the strings with her finger-tips, whereupon it moaned and resounded, and after its old home yearned, and it remembered the water that gave it drink, and the earth whence it sprang, and wherein it grew, and it minded the carpenter who cut it and the polisher who polished it, and the merchants who made it their merchandise, and the ship that shipped it; and it cried and called aloud, and moaned and groaned; and it was as if she asked it of all these things, and it answered her with the tongue of the case, reciting these couplets"—for which reference must be made to Sir R. Burton's version, which, though it may be accurate, can retain little of the music of the original poetry.

VIII. THE TALE OF A KING

For the main story Sir G. Grierson refers to the Kashmir stories of "The Two Brothers" and "The Four Princes".² The basis of the story is a moral apologue, enforcing the need of caution, which is a commonplace in folk-tales, as in the cycle of "The Seven Wazīrs", "Haste in killing is a vile thing, for 'tis a grave matter: the quick we can kill, but the killed we cannot quicken, and needs must we look to the end of affairs".³ "Often procrastination serves to avert an inauspicious measure," says Sōmadēva.⁴

¹ Burton, op. cit., vii, 16 f. ; cf. xi, 267.

² Knowles, op. cit., 166, 423.

³ Burton, op. cit., ix, 54.

⁴ *Kathā-Sarīt-Sāgara*, i, 279.

The tale diverges in various ways.

First, we have the "Potiphar's Wife" cycle, and that of Phædra and Hippolytus, with their numberless variants, in which a vicious woman fabricates a false charge against her continent stepson, or some other equally innocent person who has the ill-luck to come into contact with her. In Buddhist literature this appears in the tale of the love of Asōka's queen for Kunāla, son of her co-queen, Padmāvati. On his refusal to accept her advances, the queen, to whom her husband, the emperor, had offered any boon she chose, asked to be allowed to assume royal power for seven days. During this time she sent officers to Takṣaśila and had Kunāla blinded. He appeared before his father in the guise of a lute-player, was recognized, and the queen was burnt to death.¹ The same authority refers to the tale of Sārangdhara, who rejected the advances of his stepmother, and when she complained to the king, it was ordered that his limbs should be cut off, and that he should be exposed to wild beasts, a fate from which he was saved only by a miraculous Voice from Heaven.²

Then comes the incident of the king who slays his favourite falcon who dashes the cup out of his hand as he is about to drink the poisoned water. Canon J. A. MacCulloch kindly informs me that there is a version in the Persian Bidpai literature, in the *Anwār-i-Suheli*,³ the reference to which has been traced by Sir G. Grierson.

Sir G. Grierson also refers to two similar tales from Bengal, one of the tale of a snake in the room of a wedded couple; the other, a full story, with tales of the three guardians, in one of which a horse is substituted for the hawk.⁴

Next, we have the well-known tale of the "Faithful Dog", best known in the story of Beddgelert. Sir G. Grierson notes

¹ W. A. Clouston, *The Book of Sindibād*, Intro., xxix f.; quoting *Orient and Occident*, iii, 177.

² Ibid., xxx f.; quoting H. H. Wilson, *Catalogue of the MacKenzie Manuscripts*.

³ vi, 3, Jarrett's edition (Calcutta, 1880), 402-5; Eastwick's translation (Hertford, 1854), 413-16; Wollaston's translation (London, 1904), 320-2.

⁴ Lal Bihari Day, *Folk-tales of Bengal*, ed. 1912, pp. 43, 141, 146.

that it occurs in the Kashmir tale, "A Lach of Rupees for a Bit of Advice"¹; and he quotes the following parallel from Baluchistan:² "A shrine dedicated to a dog would be a bit of an oddity anywhere, and something more than an oddity in a Musalmān country. Yet such a shrine is to be found in the Kirthar hills. And this is the pious legend that clings to it. Once upon a time there was a dog that changed masters in a pledge for a loan. Now he had not spent many days with his new master before thieves came at dead of night and took off ever so much treasure. But he slunk after the rogues and never let them out of his sight till he had marked down the spot where they had buried the spoil. And, on the morrow, he barked and he barked and made such a to-do, there was nothing for it but for the master of his house to follow him till he came to the spot where the treasure was buried. Well, the owner was pleased enough to get his goods back, as you may guess. And round the dog's neck he tied a label whereon was writ in plain large letters that the debt was discharged, and with that he sent him packing to his old master. So the dog bounded off home, as pleased as pleased could be. But his master was mighty angry to see him, for he was an honest fellow, and much as he loved his dog, he set more store on being a man of his word. And as a warning to all breakers of pledges he hacked him limb from limb. But when in the end he saw the label round his neck, and heard all that he had done, he was exceedingly sorry. So he gathered up the limbs and buried them in a grave. Had the limbs been the limbs of a true believer, and not the limbs of an unclean beast, he could not have made more pother over the burial. And to the grave of the faithful dog Jhalawān folk resort to this day. And there they sacrifice sheep, and distribute the flesh in alms, in the certain belief that whatsoever they seek, that they will surely find."

In Western folklore the tale assumes various forms, the

¹ Knowles, *op. cit.*, 36 ff.

² *Baluchistan Census Report*, 1911, p. 63, § 107.

earliest version appearing in Pausanias.¹ It appears in the *Gesta Romanorum*, No. 26 (Herrtage, p. 98). In the *Book of Sindibād* it appears as the story of "The Snake and the Cat", the faithful cat killing the snake in the baby's cradle.² In the *Pancatantra*³ and *Hitopadēśa*⁴ it is a mungoose which attacks the snake, and in *Kalilah and Dimna* a weasel. Sōmadēva tells it in the form of the "Story of the Brāhman and the Mungoose".⁵

The account of the shrine erected to the faithful dog in Baluchistān already quoted is not the only instance of worship of this kind in India. In the Central Provinces the tale is told of a Banjārā who, after he killed his dog, "built a temple to the dog's memory, which is called the Kukurra Maṇḍhī. And in this temple is the image of a dog. This temple is in the Drūg District, four miles from Bālōd. A similar story is told of the temple of Kukurra Maṭh in Mandlā."⁶ A similar tale has been localized at Rōhisā in Kāthiāwār. When his master learned how basely he had treated the faithful animal, "he wept bitterly and caused the Chitrāsar lake to be excavated, and built round at the spot where the dog fell dead, and on the little island in the lake he built a temple in which he placed his dog's image, which is there to this day."⁷ The tale has migrated as far west as Ireland and as far east as China.⁸

"X. THE TALE OF RĀJĀ VIKRAMĀDITYA

The episode of the princess beset by a serpent is, in a slightly different form, found in the tale in the Book

¹ Pausanias, x, 33, 9, with the note of Sir J. G. Frazer, v, 421 f. See the references in Clouston, *The Book of Sindibād*, 236-41, 329, 359. But there is a much fuller account in Clouston, *Popular Tales and Fictions*, ii, 166 ff., 177, n. A complete bibliography of the tale and its analogues will be found in *The Seven Sages of Rome*, edited by K. Campbell, New York, 1907, pp. lxxviii-lxxxii. In the *Welsh Fables of Cattwy the Wise* the story is given and located at Abergarwan (Iolo MSS., 154, 561). There must, therefore, have apparently been more than one version current in Wales.

² Clouston, 56 f.

³ Book v, Fab. 2.

⁴ Book iv, Fab. 13.

⁵ *Kathā-Sarīt-Sāgara*, ii, 90 f.

⁶ R. V. Russell, *Tribes and Castes of the Central Provinces*, ii, 189 f.

⁷ *Bombay Gazetteer*, viii, 641.

⁸ W. C. Borlase, *The Dolmens of Ireland*, iii, 881 f.; H. A. Giles, *Strange Stories from a Chinese Studio*, ii, 261.

of Tobit,¹ in which, by the advice of Raphael, the devil is scared by the stench of the burnt heart and liver of a fish. Sir G. Grierson quotes a story from Bengal in which we have a princess from whose body a snake issues.² It is unnecessary to discuss this tale at length, because, as Dr. E. Sidney Hartland reminds me, it has been examined, with a full collection of parallels, by Mr. F. H. Groome.³

XII. THE TALE OF THE ĀKHŪN

Sir G. Grierson remarks that there is a somewhat similar story in the Linguistic Survey of India,⁴ of which the following is a copy: "There was a Thākur who had nothing to eat in his house, so he said to himself, 'Brother, I'm going to look for service.' There was also a bird of omen, but though he went every day she never gave him one. One day she went out to pick up some food, and before she started she told her children on no account to give an omen to anyone. While she was away the Thākur came as usual, and the chicks gave him the looked-for indication; so he saddled his camel, mounted, and set off.

Back came the omen-bird, and overtook the Thākur on his way. She assumed the form of a woman. 'Who are you?' said he. 'I'm your wife.' 'Come along; one has become two.' So he took her up on his camel. They came to a tank full of water, and he was compelled to descend for a certain purpose. 'I'll be back in a moment,' said he. 'All right,' said she. On the bank of the tank he saw a snake pursuing a frog. 'It's a shame to let the poor thing be killed,' said he. So he took out his pen-knife and cut bits of flesh out of his thigh with which he fed the snake till it could eat no more. Then he got up and went back to his camel. His thigh was all bloody. 'What's happened?' said the omen-bird. 'A snake was going to eat a frog, so I threw it lumps of flesh from my thigh instead.'⁵ Straightway, the omen-bird passed her hand

¹ Chaps. vi-viii.

² Lal Behari Day, op. cit., 96.

³ *Folk-lore*, ix, 226.

⁴ Vol. ix, pt. i, 351.

⁵ Obviously a reminiscence of the well-known tale of Buddha giving his flesh to the tiger-cubs.

over the wound, and it healed as it was before. Then they got up on the camel and went on their way."

Sir G. Grierson remarks: "This is the end of the extract. The entire story, a long one, will be found on pp. 82 ff. of Mr. Macalister's *Specimens*.¹ The frog takes the form of a barber and overtakes the Thākur. The three then go on. The snake, out of gratitude for his good meal, also joins the company as a Brāhman. The four settle in a city, where the omen-bird gets the Thākur service under the king, on a salary of a lākh of rupees. The king's barber persuades the king to set the Thākur three apparently impossible tasks (to get a snake's jewel, to find a ring thrown into a well, and to get news of his dead and gone ancestors), all of which the Thākur performs with the aid of the snake, the frog, and the omen-bird. To carry out the third task, the omen-bird assumes the form of the Thākur, and gets the king to make a huge funeral pyre, on which she sits. It is lighted, and she flies away in the smoke. She then sends the Thākur to the king with the news that he has come back from the king's ancestors and that they are all well, but want a barber. So the king makes another pyre, and sets his barber on it to go off to his ancestors. The pyre is lighted, and the barber is, of course, burned to death, and the king and the Thākur live happy ever afterwards." The tale belongs to the cycle of Friendly Animals represented in the West by Perraults' famous version of "Puss in Boots". In this cycle the performance of seemingly impossible tasks by the aid of helping animals is common.²

The tasks set in the tale now under consideration deserve fuller treatment.

The incident of the ruby with a worm inside it appears in three forms in the "Arabian Nights". In the story of "Ma'arūf the Cobbler and his wife Fātimah", Ma'arūf, when called on to examine a jewel, squeezes it between his thumb

¹ G. Macalister, *Specimens of the Dialects spoken in the State of Jeypore*, Allahabad, 1898.

² J. A. MacCulloch, *The Childhood of Fiction*, 225 ff., and other references in the Index.

and forefinger, and shows that it is "only a bittock of mineral worth a thousand dinars. 'Why dost thou style it a jewel?'"¹ Again, in the "Tale of the King who kenned the Quintessence of Things", the old man examines the jewels brought for sale. He decides that one of them is of small value, and the merchant asks: "How can this, which is bigger of bulk and worthier for water and righter in rondure, be of less value than that?" The Shaikh decides that "in its interior is a teredo, a boring worm; but the other jewel is sound and secure against breakage".² Lastly, in the "Story of Three Sharpers", the sharper says, "An thou determine upon the killing of yonder man, first break the gem, and if thou find therein a worm, thou wilt know the wight's word to have been veridical." The king smashes the gem with his mace and finds a worm within it.³

Further on, in the episode when the jeweller seizes the garment of one of the girls as she is bathing, we have a version of the Swan Maiden cycle, of which an early form appears in the legend of Kṛishṇa when he takes the garments of the Gōpīs as they are bathing in the Jumna. In many cases of tales of this cycle the Swan Maiden is captured to be eventually married to the hero. Sometimes, as in the present case, she is held to ransom. It is unnecessary to discuss at length a cycle of tales which has been fully investigated by Dr. E. Sidney Hartland and by others.⁴ Again, we have the incident of the ruby emitting a brilliant light, a *lieu commun* in Eastern and Western folk-tales. In one of Sōmadēva's stories, "The Brave King Vikramāditya," the King Hēmaprabha gives his daughter, Ratnaprabhā, to Naravāhanadatta, with "glittering heaps of jewels, gleaming like innumerable wedding fires".⁵

¹ Burton, op. cit., viii, 16.

² Ibid., ix, 139.

³ Ibid., x, 364.

⁴ *The Science of Fairy Tales*, 255 ff. Cf. in the "Arabian Nights", "The Story of Jānshāh", and "Hassan of Bassorah" (Burton, op. cit., iv, 291 ff.; vi, 188 ff.), and "The Swan Children" in "Dolopathos and the Seven Sages" (Clouston, *The Book of Sindibād*, 372 ff.).

⁵ *Kathā-Sarīt-Sāgara*, i, 327.

At every word the fairy Lālmāl speaks a ruby drops, or seven rubies fall daily from her mouth. In one of Sōmadēva's tales Marubhūti eats two grains of rice from food in which a child had been cooked, and thus gains the power of spitting gold. On this Mr. Tawney remarks: "In 'Sagas from the Far East' there is a story of a gold-spitting prince. In Gonzenbach's 'Sicilianische Märchen' Quaddaruni's sister drops pearls and precious stones from her hair when she combs it—Dr. Köhler in his note on this tale gives many European parallels. In a Swedish story a gold ring falls from the heroine's mouth whenever she speaks, and in a Norwegian story gold coins. I may add to the parallels quoted by Dr. Köhler, No. 36 in Coelho's 'Contos Portuguezes', in which tale pearls drop from the heroine's mouth."¹

Lālmāl, the fairy, gave the Lapidary her ring and said: "Go thou again into the spring. Close by the side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright." We are reminded of the wonder-working ring of Aladdin in the "Arabian Nights". In a Kashmir tale, "The Charmed Ring," the merchant's son speaks to the ring, and immediately a beautiful house and a lovely woman with golden hair appeared.² Sulaimān, or Solomon, entrusts his seal ring, on which his kingdom depends, to his concubine, Aminah. Sakhr, the Jinnī, transformed into the king's likeness, takes it, after which Sulaimān is reduced to beggary. But after forty days the Jinnī fled, throwing the ring into the sea, where it was swallowed by a fish, and eventually restored to its owner. The tale is Talmudic, and there is a hint of it in the Qur'ān.³

In the tale of "Vinitamati who became a Holy Man", in Sōmadēva's Collection, the Yakṣa gives the hero a ring which averts all calamities known as *ṛti*, that is to say, excessive rain, drought, locusts, birds, and injury by foreign invaders;⁴

¹ Ibid., ii, 453.

² Knowles, op. cit., 23.

³ Sūrah xxxviii; cf. the ring of Polycrates, Herodotus, iii, 41, 2.

⁴ *Kathā-Sarit-Sāgara*, ii, 173.

and in another tale, "Śrīdatta and Mrgāṅkavatī," we have a magic ring which counteracts the effects of poison.¹

The Lady of the Rock turns the Lapidary into a pebble. Then her mother says: "Aha! my girl, I smell the smell of a mortal man"—the "Fee faw fum" of "Jack, the Giant Killer", common in Märchen. The Italian demon, the Orco, has "a demonic acuteness of scent; he can tell, like a sea-monster, the approach of human flesh".² The technical phrase in folk-tales from the Indian plains is *manush-gandha*, "the smell of man's flesh." In a Panjāb story, the tale of "Lāl Bādshāh, the Red King", the ogre cries, "I smell man's flesh, I smell man's blood."³ In a Bengal story the Rākṣasas cry: "How, mow, khow! A human being I smell," or "Hye, mye, khye!" with the same meaning.⁴

This tale, it may be remarked, contains a version of the Letter of Death. I have discussed this incident in connexion with the story of Bellerophon. In the Homeric version:⁵ "To Bellerophon the gods granted beauty and lovely manhood; but Proitos, in his heart, devised evil for him, and being mightier far drove him from the land of the Argives, whom Zeus had made subject to his sceptre. Now Proitos' wife, goodly Anteia, lusted after him, to have converse in secret love, but no whit prevailed she, for the uprightness of his heart, on wise Bellerophon. Then spake she lyingly to King Proitos: 'Die, Proitos, or else slay Bellerophon, that would have converse in love with me against my will.' So spake she, and anger got hold upon the king at that he heard. To slay him he forbore, for his soul had shame at that; but he sent him to Lykia, and gave him tokens of woe, graving in a folded tablet many deadly things, and bade him show these to Anteia's father, that he might be slain." So the king of Lykia imposed tasks upon him, and when he accomplished

¹ Ibid., i, 61.

² J. Grimm, *Teutonic Mythology*, ii, 486.

³ Swynnerton, op. cit., 335.

⁴ Lal Bihari Day, op. cit., 72, 79; for other examples see MacCulloch, op. cit., 305, n.

⁵ Iliad, vi, 155 ff., trans. A. Lang, W. Leaf, E. Myers. In my paper (*Folklore*, xix, 156) I have collected several parallels.

them the king gave him his daughter in marriage and half of all the honour of his kingdom. Dr. Sidney Hartland writes: "Thucydides gives a similar story of Pausanias, Regent of Sparta. The episode of Uriah the Hittite (2 Samuel xi, 14) is another case. Shakespeare, drawing from Saxo Grammaticus (lib. iii), employs it in 'Hamlet'. Walter Map (*De Nugis Curialium*, v, 4) recounts it of Count and Earl Godwin, but leaves the tale half told. It may almost be said to be a commonplace of folk-tales. It generally makes its appearance in tales belonging to the cycle of 'The Man born to be a King'." To this some oriental examples may be added. In Sōmadēva's "Story of Śivavarman" the king writes a letter to a neighbouring chief, asking him to slay his minister, Śivavarman. He escapes by announcing that God will not send rain for twelve years on that land in which he is slain.¹ In the Kashmīr story of "The Ogress Queen" the queen writes a letter to her grandmother, a Rākṣasī, telling her to kill the lad, but a faqīr reads it and tears it up.² In the Panjāb story of "The Son of Seven Mothers" the queen gives the lad a piece of a broken potsherd, with these words inscribed on it: "Kill the bearer at once, and sprinkle his blood like water." It is read and altered by the hero's wife.³ In the Bengal story of "The Boy whom Seven Mothers suckled", the Rākṣasī queen sends the boy to her mother with a letter requesting her to devour him the moment he delivers the letter.⁴ We have the same incident in "Brave Hīralālbāsē" and in "The Demon and the King's Son" in the collection of Miss Maive Stokes.⁵ Similar to this is the action of the Sultān in the story of "Ahmed the Orphan".⁶ In Arabic folklore such letters are so common that they are known as "the letters of Mutalammis", one of the intended victims of the trick.⁷

Sir G. Grierson reminds me that there is a good version of

¹ *Kathā-Sarīt-Sāgara*, i, 27 f. ; cf. the tale of Parityāgasēna (ibid., i, 353).

² Knowles, op. cit., 48.

³ Temple-Steel, *Wideawake Stories*, 103.

⁴ Lal Bihari Day, op. cit., 116.

⁵ *Indian Fairy Tales*, 53, 184.

⁶ Clouston, *The Book of Sindibad*, 138.

⁷ Burton, op. cit., xii, 68.

the "Letter of Death" tale in the *Bhakta-māla*,¹ in which Dhr̥ṣṭabuddhi gives a letter to Candrahāsa, saying, "Take thou this to my house and give this letter into the hands of my son Madana, and say unto him, 'Prithee carry out what is written therein.'" But Candrahāsa falls asleep in a garden where comes to sport with her damsels and her fellow-maidens the daughter of Dhr̥ṣṭabuddhi. "By chance she saw Candrahāsa as he slept, and love for him entered her heart. So she led her companions away, and then leaving them she returned by another path and gazed enraptured at his beauty. In her yearning she saw by him a letter, with her brother's name upon it. She took it up and read it, and therein was written, 'At once give thou poison (*viṣa*) to the one that beareth this letter. Delay thou not in this, or dread my anger.' When she read these words, wroth was she with her father, and filled with pity was she for the youth. Now the damsel's name was Viṣayā. Ink made she with the collyrium of her eyes, and after the word *viṣa*, poison, added she but one little syllable *yā*, so that *viṣa* became *viṣayā*." So Viṣayā was married to Candrahāsa, and the plot laid by the vile Dhr̥ṣṭabuddhi came to naught.

We have here also a version of "Jack and the Beanstalk", fully discussed by Canon J. A. MacCulloch, who points out the connexion between mythology and folklore, where "a primitive mythological way of regarding the universe has suggested and given rise to the chief incident of one of our well-known nursery tales".²

On the question of eating the leathern peas, Dr. Sidney Hartland writes: "It may be suspected that the real reason why the hero is forbidden to eat the leathern peas is, not that they are indigestible, but that to do so would be to eat the food of supernatural beings, and so unite himself with them permanently; he might not be able to return; he would become one of them. I have considered elsewhere similar incidents."³

¹ See his article, "Gleanings from the *Bhakta-māla*": JRAS. April, 1910, p. 295.

² *The Childhood of Fiction*, 432 ff.

³ *Science of Fairy Tales*, 40 ff.

A full discussion of the matter would be very lengthy, and would lead to inquiries into the rights of hospitality, magical belief, and so forth."

When the hero marries the lady, she directs him to ask only for the skin mat, known as the Flying Couch. We may compare this with the flying horses of the "Arabian Nights".¹ In the Bengali tales the heroine is carried through the air by two birds, and a club and rope carry people across the ocean.²

Brahmā, in the Hindu mythology, gives Kuvēra the great self-moving car, called Puspaka.³ We met with flying chariots and similar magical vehicles in the tales of Sōmadēva.⁴ The closest parallel to the incident under consideration is the Flying Carpet of the tale of "Prince Ahmad and the Fairy Peri-Banou" of the "Arabian Nights".⁵

W. CROOKE.

II

ON THE LANGUAGE USED IN THE TALES

As regards the text of these tales recorded by Gōvinda Kaula, it is, so far as its contents and wording go, in every way worthy of the reputation of that excellent scholar. But the spelling of the words is that customary among Kāshmirī Paṇḍits, and is based on no fixed system. These persons have no certain rules for representing the broken vowel sounds that form a prominent feature of the language, and Gōvinda Kaula, each time that a word containing one of these sounds recurred, spelt it as the spirit moved him at the time. A few examples will suffice. The word *pōda*, manifest, is written पद in ii, 1, and पाद in iii, 8; *korun*, he made, is written करन् in iv, 6, but कुरन् in vii, 4, although he writes करन् in the very next line; *ōsth*, he was, is written आसु in ii, 4, but आस् and आसु in ii, 5. It is evident that to reproduce such spelling would render this work of little

¹ Burton, op. cit., i, 147; iii, 415 ff.

² Lal Bihari Day, op. cit., 130, 116.

³ J. Dowson, *Classical Dictionary*, 174.

⁴ *Kathā-Sarīt-Sāgara*, i, 259, 392; ii, 258, 553.

⁵ Burton, op. cit., x, 249, who gives parallels.

use to any person not perfectly familiar with the language, and would greatly complicate the preparation of any index or vocabulary.

A uniform system of spelling Kāshmirī in the Nāgarī character was devised by the late Paṇḍit Īśvara Kaula, and was used by him in his *Kāsmīraśabdāṃṭa*, or Kāshmirī Grammar in the Sanskrit language, which has been published by the Asiatic Society of Bengal. Although not perfect, this system has the merit of being an attempt to represent each sound in the language by one character, and by one character only. With a few minor alterations, it has been followed by me in various works on Kāshmirī, such as my *Essays on Kāshmirī Grammar*, my *Manual of the Kāshmirī Language*, and the Kāshmirī-English Dictionary in course of publication by the Asiatic Society of Bengal, and it is now, I believe, generally accepted by European scholars.

In preparing the transliterated version of Gōvinda Kaula's text I have therefore first copied the latter, spelling the words according to Īśvara Kaula's system, and have then rigidly transliterated that into the Roman character. It must be clearly understood that this process has in no way altered the real text in any way. If Īśvara Kaula were to read out the text written according to his system, and if Govinda Kaula were to read out what he himself had written, the resultant sounds would in every case be identical. The change has been one of spelling, and of nothing else; in other words, it has been merely a change from unsystematic to systematic spelling.

My text in the Roman character can at once be mechanically converted into the Nāgarī character according to Īśvara Kaula's system of spelling by the aid of the following table and appended instructions:—

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ए ē, ऐ ai, ओ ō, औ au.

क ka, ख kha, ग ga, ङ na.

च ca, छ cha, ज ja, ञ ñ.

ट ta, ठ tha, ड da, ण na.

त ta, थ tha, द da, न na.

प *pa*, फ *pha*, ब *ba*, म *ma*.

य *yē*, र *ra*, ल *la*, व *va*, वा.

श *shē*, स *sa*, ह *ha*.

It will be observed that the above agrees with the ordinary system of transliterating Nāgarī, with the following exceptions:—

(1) Kāshmīrī possesses no sonant aspirates.

(2) The letters ङ and ञ are each used only as a member of a conjunct consonant before a letter of its own class, as in ङ्क *nka*, ङ्ख *nkha*, ङ्ग *nga*, ञ्त् *nṭa*, ञ्त् *nṭha*, ञ्द *nda*. Under these circumstances I have not thought it necessary to add in either case a diacritical mark to the *n*, more especially because, in the Persian character, ङ, ञ, and न are all represented by ن.

(3) After the letters च, य, and श, the letter *a* is always pronounced *ē*. Hence, I have transliterated them *ñē*, *yē*, and *shē* respectively. For श I use *shē* instead of *śē*; as in Kāshmīrī the sound of this letter is the same as that of the Persian ش. The letter not only represents a Persian ش, but also the Indian श and ष, the sound of all three having been conflated into one sound, that of the English *sh* in "shell". Kāshmīrī possesses no cerebral sibilant, although in Kāshmīrī MSS. we sometimes find the letter ष. This, however, is only Paṇḍits' affectation, who pretend that they ought to write पोष्, not पोश, a flower, because there is a ष in the Sanskrit पुष्पम्.

(4) Attention may be called to the affricative letters च *tsa*, छ *tsha*, and ज *za*. The letter *tsha* is the aspirate of *tsa*, i.e. it is pronounced as in "cat's head" and not as in "cat-shark".

(5) The short vowels *ē* (except in the cases of *ñē*, *yē*, and *shē*) and *ō* are represented by य and व respectively. They never commence a syllable. In other words, when य and व follow a consonant they are pronounced *ē* and *ō* respectively. Thus क्य is *kē*, not *kyē*, and क्व is *kō*, not *kva*. Some Kāshmīris, especially Hindūs, always sound *ē* and *ō* as if there were a half-pronounced *y* before them, so that in their mouths क्य sounds as *k^yē* and के as *k^yē*. The vowel *ē* is generally sounded like the *e* in "met" and the vowel *ō* like the *o* in "hot".

The various mātrā-vowels are represented as follows. For particulars in regard to them the reader is referred to the present writer's *Essays* and *Manual*.

कक् $k^a k$,
 कि k^i ,
 कु k^u ,
 कू $k^ü$,
 क्यक् $k^y k$.

The vowels a and $ë$ can never end a syllable.

The various modified, or *aprasiddha*, vowels are represented and sounded as follows :—

a	written as in	कक्	$k^a k$, and sounded like a very short a .
\acute{a}	"	ककि	$k^a k^i$, " " " \acute{a} .
o	"	ककु	$k^o k^u$, " " " o .
\ddot{u}	"	ककू	$k^{\ddot{u}} k^u$, " " " \ddot{u} .
\bar{a}	"	अक्क्	$a^h k^h$, " something between a and o .
\acute{a}	"	अकि	$\acute{a} k^i$, " like a^i in $a^i k^i$.
o	"	अकु	$o k^u$, " " the first o in "promote".
\ddot{u}	"	अकू	$\ddot{u} k^u$, " " a German \ddot{u} .
\bar{o}	"	आक्क्	$\bar{o} k^a k$, " " prolonged German \bar{o} .
"	"	आकि	$\bar{o} k^i$, " " "
"	"	आकु	$\bar{o} k^u$, " " "
y^u	"	किकु	$kyuk^u$, " as written in the Roman character.
$y\ddot{u}$	"	कीकु	$ky\ddot{u} k^u$, " as written in the Roman character.
\check{e}	"	क्यक्क्	$k\check{e} k^a k$, " like \check{e} .
\check{e}	"	क्यकि	$k\check{e} k^i$, " " "
y^o	"	क्यकु	$kyok^u$, " as written.
\check{e}	"	क्यकू	$k\check{e} k^ü$, " something like $y\ddot{u}$.
\check{o}	"	क्वाक्क्	$k\check{o} k^a k$, " nearly the same as o .
\check{o}	"	क्वाकि	$k\check{o} k^i$, " like an ordinary \check{o} .
\check{o}	"	क्वाकु	$k\check{o} k^u$, " nearly the same as o .
$\check{\ddot{o}}$	"	क्वाकू	$k\check{o} k^ü$, " nearly the same as \ddot{u} .
\acute{o}	"	काक्	$k\acute{o} k^u$ (for काकु), sounded like the aw in "awful".
\bar{u}	"	कु	$k\bar{u}$, sounded something like a much prolonged German \bar{u} , approaching a long \bar{z} .

As explained in the *Kāshmīrī Manual*, the sounds of *ṣ* and *ṣ̣* are not affected by *i-mātrā*, and hence, in this case, no diacritical marks are given to them in the Roman character, although they are marked as *aprasiddha* in the Nāgarī character.

As regards Sir Aurel Stein's system of presenting the sounds uttered by Hātim, it is, of course, consistent with itself. Each letter employed by him represents one sound and one sound only, and each sound is represented by one letter and by one letter only. His system, however, is not the same as mine, and he authorized me, in preparing his materials for the press, to alter it to agree with mine, so long as the alteration was consistent. For instance, I was authorized to alter his *â* to my *ó*, provided that this was always done, that *â* was never altered to any other letter, and that no other of his letters was also altered to *ó*.

His system of arranging consonants presented no difficulty. It is practically the same as mine, and only one or two changes were necessary. These are as follows. The fricative sound resembling that of an English *ts* is represented in my system by *ts* and in his by *tṣ*. The sound which corresponds to that of the Persian ش, and which in Nāgarī is written ञ, is written *ṣ* by Sir Aurel Stein and *sh* by me. I have throughout altered his *tṣ* to *ts* and *ṣ* to *sh*. Similarly, the sound represented by the Persian ج is written *ẓ* by Sir Aurel Stein, and, for the sake of uniformity, I have altered it to *zh*, although the sound is not heard in Srinagar Kāshmīrī or, consequently, found in Gōvinda Kaula's transcript.

The labial semi-vowel in Kāshmīrī is a pure bi-labial, and not a dento-labial. Its sound is neither that of *v* or that of *w*, but something between both, sometimes, especially before palatal vowels, tending towards a *v*-sound, and sometimes, especially before *a* and before labial vowels, tending towards a *w*-sound. In my system I use both *v* and *w* for its representation, endeavouring so far as was possible to indicate the shade of sound to which, in my experience, it approximates. Sir Aurel Stein represents the labial semi-vowel uniformly by *v*, without regard to its exact shade of sound. I have not ventured to interfere with this, and have left his *v*'s unchanged throughout.

Possibly his *i* and *u* are also semi-vowels, but the matter is doubtful, and will be referred to again under the head of vowels.

It thus follows that, so far as the representation of consonants is concerned, the systems of transcription employed in the printed version of Sir Aurel Stein's copy of Hātim's text and in my copy of Gōvinda Kaula's text are, with the exception of the representation of the labial semi-vowel, identical.

Turning to the representation of vowel-sounds, it might appear that the matter is equally simple. I thought so myself at first, and commenced transcribing his text with the alterations necessary to make it agree with my system. But before long I found that this was an impossible task. The range of vowel-sounds used by Hātim is not the same as that used in the Śrinagar Kāshmirī, with which alone I am familiar. Hātim has sounds, such as the *a* in "cancelled" (Sir Aurel's *a*, my *ǎ*), which so far as I am aware occurs only rarely in Śrinagar Kāshmirī, and then only in monosyllables ending in an aspirated surd—e.g. in the Hindū pronunciation of *krākḥ*, a noise, but not in the plural *kraka*. Again, on the other hand, Śrinagar Kāshmirī has two short *o*'s—one, the first *o* in the English word "promote", which I represent by *o*, and the other the *o* in "hot", which I represent by *ǒ*. Sir Aurel Stein's system knows only the latter of these, which he represents by *o*. There are numerous other differences and cross divisions in the two systems, and a thorough examination of the whole of Hātim's text gives the following results:—

On the one hand, some of Hātim's sounds have their exact equivalent in the Śrinagar Kāshmirī known to me. These are the *a* in "America", the *ā* in "father", the *ai* in "aisle", the *e* in "met", the *ē* like the *a* in "vale", the *ō* in "open", the *u* in "put", the *ū* in "rule", the *ü* in the German "Kürze", and the peculiar Kāshmirī *ū̄*, for which, so far as I am aware, there is no equivalent in any European language. In all these our transcriptions agree, except that Sir Aurel represents the *e* in "met" by *e*, while I use *ě*. On the other hand, there is the greatest confusion between the two systems in their representation of the broken vowels, which play so important a rôle

in Kāshmirī pronunciation. One example will suffice. There is a modified *ā*, which Sir Aurel Stein represents by *ā̄*, and which he says is sounded like the *u* in "rut" prolonged. In Śrīnagar Kāshmirī the sound strikes my ear rather as a prolonged German *ö*, although many Paṇḍits, in certain words, sound it almost like the *o* in "note",¹ and I represent it by *ö*. So far the matter is comparatively simple, and it might be possible to solve the problem of the two competing transcriptions; but the case is complicated by the fact that this same modified *ā* almost equally often has an altogether different sound—that of the *aw* in "awful"—which Sir Aurel Stein represents by *ā̇*, and which I represent by *ô*. This may occur in the same word when it occurs more than once. For instance, the word which I always transliterate as *pödu*, and which means "manifest", was sounded by Hätim as *pāda* in ii, 1, and as *pāda* in iii, 8. At other times it was sounded as *ō*, here following the example of the Paṇḍits to which I have just alluded. Thus my *mōjā*, a mother, is Hätim's *mōj* in viii, 3, but *māj* in viii, 1. It is evident that it would be impossible to arrange any system of transcription such as mine, which is based on the Nāgarī spelling of Kāshmirī Paṇḍits, so as to agree with a pronunciation varying so greatly as in the above examples. I have therefore decided to leave Sir Aurel Stein's representation of the vowel-sounds untouched, and to print it exactly as it stands. This will give rise to inconvenience in comparing the two texts, but it is better that this inconvenience should occur than that any attempted alterations of mine should obscure the niceties of Hätim's pronunciation.

The following is the system employed by Sir Aurel Stein in representing the vowel-sounds used by Hätim :—

LIST OF VOWEL-SOUNDS, AS USED BY SIR AUREL STEIN IN HIS
TRANSCRIPTION

- a* as in "America".
- ā* a very short *a*, but quite audible.
- ā̄* as in "large".

¹ e.g. most Paṇḍits pronounce the word *kōmā*, work, as if it rhymed with "home".

- \bar{a} as in "cancelled".
 \bar{a} a very short \bar{a} , having the quality of the u in "hut".
 \bar{a} has the sound of the u in "hut", but long.
 \bar{a} as the aw in "awful".
 \bar{ai} as in "aisle".
 \bar{au} practically equal to the diphthong au , like the ou in "sound", but sometimes heard as \bar{a} with a semiliquid r .
 e as in "met".
 \bar{e} as the a in "vale".
 i as in "pin".
 i a very short i , but quite audible.
 \bar{i} as the i in "pique".
 o as in "hot".
 \bar{o} as the o in "open".
 u as in "put".
 u a very short u , but quite audible.
 \bar{u} as the u in "rule".
 \bar{u} as in German "Kürze", Hungarian "üres".
 \bar{u} a peculiar long vowel difficult to pronounce. See *Kāshmirī Manual*, p. 17 (e).

A few remarks may be made upon the above.

The so-called *mātrā*-vowels are, as in my system, represented by small letters above the line. Thus \bar{a} , \bar{i} , \bar{u} . Sir Aurel Stein remarks about each of them that it is "very short, but quite audible". As a rule, in Śrīnagar Kāshmirī, this is true of \bar{a} and \bar{i} , but to my ear a final \bar{u} is hardly audible, if audible at all. Paṇḍits tell me that they can hear it, but I have only occasionally been able to do so. This seems also to have been Sir Aurel Stein's experience. It is evident that what is meant by his statement that \bar{u} is quite audible is that he has written it when it was audible and has not written it when it was not audible. A reference to the index of words arranged according to their final letters will show that there are hundreds of words ending in \bar{u} in which he did not hear that letter, and consequently did not write it. The cases in which he did hear it are comparatively few. Such are *bāguk^u* (iii, 9) and *vot^umot* (vii, 29). The inaudibility of this letter is well illustrated by

words such as my *amyuk^u*, which becomes in Hātim's mouth *am^{yuk}* or *amyuk* in iii, 4, and *a^{m^{yuk}}* in xii, 17; and my *dop^u*, which is represented not only by *dop^u* (ii, 4; xi, 12), but also by *dop* (v, 9; viii, 1, 13; etc.), *dup* (xi, 2, 14; xii, 4), and even *dup^a* (xi, 11). It is unnecessary to multiply examples. Many more will be found in the indexes, and it is sufficient to state here that, like me, Sir Aurel Stein has found that *u*-mātrā is very rarely audible.

Regarding the sound represented by *āu*, Sir Aurel Stein says that it is practically a diphthong *au*, like the *ou* in "sound", but is sometimes heard as *ā* with a semi-liquid *v*. As it struck me that possibly this *u* might be the equivalent of my *w*, I referred the point to Sir Aurel, and he wrote as follows in reply:—

"As regards *gau*, I am now certain that I do not mean *w* by the special *u*, but merely wished to indicate that the sound was not a usual diphthong. Hātim always keeps the preceding long *ā* [in *āu*] quite clear of the *u*. This is all I wish to indicate by the marks I employed. It may be the semi-vowel *v*, but, in that case, it is exceedingly liquid." It will be observed that, as in *gau* above quoted, the *u* does not necessarily follow a long *ā*. Sir Aurel also occasionally writes an *i*, to which the same remarks apply.

The Kāshmirī of these tales, as recorded by Paṇḍit Gōvinda Kaula, is practically the same as that described by Paṇḍit Īśvara Kaula in his Kāshmirī grammar entitled the *Kāśmīraśabdāmṛta*,¹ and by the present writer in his *Essays on Kāśmīrī Grammar* and in his *Kāshmirī Manual*. There are, however, a few instances in which there occur forms not authorized by any of these works. Some of these are described as "village forms", i.e. as not used in the city of Śrinagar, and hence by purists banned from literary Kāshmirī. Others are idioms peculiar to the Musalmān dialect, Hātim, the narrator, being, of course, a follower of Islām; while a few

¹ Published by the Asiatic Society of Bengal in the *Bibliotheca Indica*.

others are additional forms allowed in Śrinagar, but not recorded by Īśvara Kaula.

As regards vocabulary, there are two unusual words which I have not met elsewhere. One of these is *raṭun*, to cause to seize, which is not in Īśvara Kaula's very full Dhātupāṭha. It is the causal of the verb *raṭun*, which is of frequent occurrence. The other is the word *gīwāsh*, instead of *gāsh*, the light of dawn, which occurs three times, and is therefore not a slip of the transcriber. The usual negative particle is the standard *na*, not; but *nu* occurs once, and a poetical equivalent is *nau*.

In Persian the words *shāh* and *pādshāh*, a king, sometimes appear with the *ā* of the final syllable shortened, so that we also find *shah* and *pādshah*. The same is the case when these words are borrowed in the language of these tales, though, under the ordinary Kāshmirī rule, a short *a* after *sh* becomes *ē*, so that we get both *shāh* and *shēh* (in *shāhmār* or *shēhmār*, a python) and *pātashāh* and *pātashēh*. In the second word it will be observed that, as is frequent in borrowed words, the Paisācī Prakrit rule of hardening the sonant *d* to *t* is followed. On the other hand, Sir Aurel Stein always writes the word *pādshāh* or *pādshah* with a *d*. From this we gather that while Hātim, like a good Musalmān, adhered to the original borrowed form of the word, Gōvinda Kaula wrote the word as he was accustomed to hear it in the standard Hindū Kāshmirī of Śrinagar.

As regards the vowel-sounds, Gōvinda Kaula almost always indicates the same sounds as those recorded by Īśvara Kaula. According to the latter there is an important group of nouns ending in *ar* which indicate professions (iv, 99), such as *rang^{ar}*, a dyer; *sōn^{ar}*, a goldsmith; *man^{ar}*, a lapidary, and so on. The only noun of this group occurring in the Tales is *sōn^{ar}*, a goldsmith, and this G.K. persistently writes *sōnar*, with a full *a*. In Kāshmirī, when the vowel of a monosyllable is *a* followed by an aspirated surd consonant, the *a* takes the sound of the *a* in the English word "hat" (*Essays*, p. 6). Gōvinda Kaula attempts to represent this sound in the word

krakh, outcry, by *ē*, and writes *krēkh*. Possibly this represents a real variation of pronunciation. In villages *ā* followed by *i-mātrā* is often pronounced *i*. G.K. has reproduced this in one instance in the word *panān*ⁱ (iv, 7), which he here writes *panin*, and which Sir Aurel Stein represents by *pan^uen*. Another instance of village pronunciation recorded by G.K. is the substitution of *a* for *u* in *tshanānāwun* for *tshunānāwun*, to cause to cast (x, 13).

In the Kāshmīrī of Īśvara Kaula the sound represented by *ō* is changed to *ū* before *i-mātrā*, *i*, or *y*. Thus from *kōd*, imprisonment, we have *kūdⁱ*, a prisoner, with a dative singular *kūdis*. G.K. never indicates this last change. Thus he writes *kōdⁱ*, *kōdis*; *sōty* or *sōtin* for *sūty* or *sūtin*, with; *pōntsyum^u* for *pūntsyum^u*, fifth.

As regards consonants we may first note that in the villages the letters *ḍ* and *r* are frequently interchanged. This *r* is a dental letter, as elsewhere on the North-West Frontier. We see this clearly in words like *khālun* or *khārun*, to mount; *wālun* or *wārun*, to bring down, in which *r* is in standard Kāshmīrī interchangeable with a dental *l*. We thus find that in the villages there is free interchange between a cerebral *ḍ* and a dental *r*, which could not take place were it not that, as in all Dardic languages, in the common village talk of Kashmir there is a weak feeling of the difference between cerebrals and dentals. We shall see that in Hātim's pronunciation this want of differentiation between these two classes of sounds is remarkably evident. Gōvinda Kaula's spelling is more influenced by his literary training and familiarity with Sanskrit, but even he reproduces the interchange of *ḍ* and *r* in several instances, such as *lārun* or *lādun*, to pursue; *kūr^{ti}* or *kūd^u*, a daughter; *mor^u* or *mod^u*, the body; *thūr^{ti}-kani* or *thūd^u-kani*, backwards; *tshādun* or *tshārun*, to seek. In all these the standard form sanctioned by Īśvara Kaula is the first of each pair. The examples *mor^u* and *mod^u* are very instructive. G.K. gives both forms, and so does Sir Aurel Stein in his transcription, but the two do not always agree. Where G.K. has *ḍ* Sir Aurel often has *r*, and

vice versa. This illustrates how nearly akin these two letters were as they issued from Hätim's mouth.

The pronunciation of the Persian letter *z* *zāl* in borrowed words varies. Sometimes we have *z* as *kākaz*, paper, and sometimes *d* as in *kākad*, paper, and *gudarun*, to happen.

There are two occurrences of the aspiration of a non-final consonant, viz. *bātha* for *bāta*, words (xii, 25), and *thōth^u* for *thōth^u*, beloved (vii, 4). There are no other instances of such aspiration or disaspiration, although Sir Aurel's transcription teems with both. We have a solitary instance of the insertion of *w* in the word *gwāsh* for *gāsh*, already mentioned. It is probably connected with the Sanskrit *kāśa*.

In the declension of nouns there are a few examples of departure from the rules laid down by Īśvara Kaula. According to him the suffix of the indefinite article is *āh*, as in *kālāh*, a time. Musalmāns drop the *h* and write *kālā*. G.K. writes the article in each way with about equal frequency. A list of occurrences will be found in the vocabulary under the article *āh*, *ā*. This is, however, rather a matter of spelling than one of pronunciation, as the *h* of *āh* is *hā-ē mukhtafī*.

The singular agent of the first declension ends in *-an*, as in *tsūran*, by a thief. The word *sōnar* (for *sōnar^u*), a goldsmith, belongs to this declension, but in the one instance in which the agent of this word occurs (v, 4) it is *sōnar*, i.e. the same as the nominative. Sir Aurel Stein's transcription shows that this is not a slip on the part of Gōvinda Kaula, and there can be no doubt that the mistake (if mistake it be and not a dialectic form) was made by Hätim.

According to the rule laid down by Ī.K. the suffix *un^u* of the genitive can be used only with nouns that are masculine proper names. But in poetry its use is more extended, and hence in xi, 13 we have *sapharun^u*, of a journey. More directly contrary to the rule is the phrase *ash^ukun^u tab*, the fever of love, in v, 10, a prose passage.

According to Ī.K. the plural agent of the first and fourth declensions ends in *-au*, and of the second and third declensions in *-yau*. G.K. very often writes these *-av* and *-iv*

respectively. In my opinion these are merely two different ways of recording the same sound, one that it is difficult to represent in the Nāgarī character. Elsewhere in Kāshmīrī the diphthong *au* is at the present day pronounced exactly like *ō*, and is, in fact, a superfluous letter. But in the plural agent the *u* of *au* is almost consonantal. Perhaps *w* would represent its sound better than *u*, but *aw* could not represent the sound of the *au*. Sir Aurel Stein generally writes this diphthong *au*, and this is probably the best way of representing the sound. In Kāshmīrī the sound of *व्* is something between a labial (not a dento-labial) *v* and a labial *w*, sometimes tending more to one and sometimes tending more to the other, and accordingly I myself sometimes transliterate it *v* and sometimes *w*, a confessedly inaccurate, if convenient, method. The following are examples of the use of *-av* by G.K. : *asmānav*, *dōyav*, *khabardārav*, *malakav*, *nawav*, *nazar-bāzav*, *phakīrav*, *pīrav*, *satav*, *tsōrav*, *tsūrav*, *yimav*, *zamīnav*. These all belong to the first or fourth declension. For the third declension we have *mōdariv*, *zaniv*. In one instance (x, 1) G.K. gives, in a conversation in the colloquial style, *yimōv* for what Ī.K. would write as *yimau*, and this probably represents the pronunciation as nearly as the Nāgarī character (चिमोव्) will permit. The above list is not complete, but on the other hand it must be understood that there are numerous examples of the more usual spelling with *au* and *yau*.

The postpositions used are those commonly employed. Reference has already been made to the use of *sōty* and *sōtin* for *sūty* and *sūtin*. The word *pēth* means "on", and *pētha* "from on", but in x, 3 and x, 10 *pētha* is exceptionally employed with the meaning of *pēth*.

As regards pronouns, the proximate demonstrative pronoun *yih*, this, has a masculine form in the nominative singular, *yuh* (xii, 5) or *yūh* (ii, 9, 11; x, 12). In xii, 5 *yuh*, as masculine, is opposed to *yih* as feminine. *Yih*, of course, is also used in the masculine. These masculine forms *yuh* and *yūh* are not mentioned by Ī.K. There are a number of emphatic forms, viz. *yihōy*, *yihuy*, *yuhuy*, *yōhay*, *yuhay* (all masc.); *yihay*

(fem.); and various inanimate emphatic forms such as *yiy*, *yīy*, and *yī*. None of these are mentioned by Ī.K.

The defective pronoun *nōth*, *nōmis*, appears under the form *nēmīs* for the animate dative singular (v, 9; xii, 15). The other forms used (*nōm*, *nōman*, *nōmar*) all have *ō*. The relative pronoun has its nom. sing. fem. *yēsa* instead of Ī.K.'s *yōssa*. Similarly the interrogative pronoun has its nom. sing. fem. *kusa* instead of *kōssa*. Its inanimate dative singular is the regular form *kath*, with a colloquial form *kathō* (xi, 11).

The indefinite pronoun *kēh*, anything, is pronounced *kēh* by Musalmāns, and this is followed by Hātim. Similarly we have the Musalmān *kēntshāh* for *kēntshāh*, anything. There is a nom. plur. masc. *kēhⁱ* which is not given by Ī.K.

The verb substantive is conjugated regularly. In two cases, apparently under the influence of a neighbouring *y*, *u* has been changed to *ē*, so that a masculine form appears under a feminine guise. These are *chēyēy* for *chuyēy*, if there is to thee (ix, 6), and *chēy* for *chuy*, he is verily (xii, 6). In one case *ōsⁱ*, they were, is changed to *ōsī*, metri gratia.

In the standard dialect the 2nd person singular of the imperative is the same in form as the root. Thus *kar*, make thou. But if a pronominal suffix is added, *u* is inserted as a junction-vowel, as in *karu-n*, make thou him. The explanation of this is that the 2nd singular imperative originally ended in *u* (as in **karu*), and that this *u* has been dropped in the modern language. We have a survival of the old form in *gatshu*, go thou (xi, 11). To this also must be referred the forms *khyuh* (x, 5) and *khyō* (x, 12), eat thou. These represent the modern *khēh* and an older **khēhu*. The 2nd person plural imperative of *trāwun*, to let go, is *trōviv*. In x, 5 we have a variant *trōvyuv*. This is hardly more than a variation of spelling.

In the past conditional the Hindū Śrinagar dialect makes the 1st person singular end in *hō* (e.g. *karahō*) and the 3rd person singular in *hē* (*karihē*). Musalmāns shorten these final syllables to *ha* and *hē* respectively. G.K.'s transcription generally, but not always, follows the Musalmān idiom. Thus,

while we have *karahö* (viii, 11), we have also *wuchaha* (viii, 10), I should have seen; *māraha-th* (ii, 11), I should kill thee; *wuchaha-n* (ii, 5), I would see it. So, for the 3rd person, we have *tsārihě* (vi, 14), he might pick out; and *shābihěh* (xii, 5), she would have been beautiful. The final *h* in the last is *hā-ě mukhtafī*.

In the past tenses we have, for the first past, the irregular *pūrun*, he put on (clothes), from *pairun*. For the second past and other pasts in *ōv* there is a strong tendency to weaken the *ōv* by the substitution of a short vowel. Thus *gudariv* (v, 9), it happened, for *guzaryōv*; *gav* (iii, 1), he went, for *gauv*; *khěv* (ii, 2), eaten, for *khyauv*; *pěv* (viii, 9), he fell, for *pyauv*. Similarly, for the plural, we have *khěy* (x, 2), they were eaten, for *khyēy*; *nīy* (v, 9), they were taken, for *nīy*. In *harēyēkh* (x, 5), for *haryēyēkh*, it (fem.) remained over and above for them, the omission of the first *y* is merely a matter of spelling, as a long *ē* is commonly pronounced as if a *y* preceded it.

There is a similar shortening in the perfect participle, as in *gamot^u* (viii, 1, etc.), gone, for *gōmot^u*; *mumot^u* (ii, 4, etc.), dead, for *mūmot^u*; *pēmot^u* (viii, 9), fallen, for *pyōmot^u*.

In the extremely village style of story xi we find the suffix of the *k^u* genitive, instead of the usual suffix *mot^u*, added to the past participle in order to convert it into an adjective. This is quite common in the Western Pahārī language spoken immediately to the south-east. The examples are *thōvⁱkⁱ*, stationed, and *nyōvⁱkⁱ*, dispatched (both nom. plur. masc.) (xi, 6), for *thōvⁱ-mātⁱ* and *nyōvⁱ-mātⁱ* respectively.

There is an irregular form of the conjunctive participle in the same poem. It is *kārⁱthan* (xi, 10), having made, in place of the standard *karith*.

There are several variations in the forms of the pronominal suffixes added to verbs. Thus we have *mōkalāwahun* (x, 1) for *mōkalāwōn* (*mōkalāwaw* + *n*), we shall complete it. The suffix *wa* of the 2nd person plural very often drops the final *a*, as in *khěyěv* for *khěyēwa*, it (fem.) was eaten by you (x, 12); *karēmav* for *karēm^awa*, they (fem.) were made by me for you

(x, 6). This suffix is sometimes used in a very idiomatic sense, like the corresponding Panjābī singular suffix *jē*. It adds no meaning directly to the verb, but, as it were, adds the idea of "I say to you" to the whole sentence. Thus *bani*, it will become, *bani-v*, (I say to you) it will become (ii, 7); *dima-v*, (I say to you) I will give (ii, 8); *tsali-v*, (I say to you) he will escape (ii, 8). Village forms using the suffix of this person in its full form are *wanamōwa* for *wana-wa*, I will say to you (x, 1, 2), and *wañēmōwa* for *wañēm^awa*, they (fem.) were said by me to you (x, 1). I am informed that an alternative village form for *wanamōwa* (*wanawa*) is *wanōwa*.

Instead of *karukh*, make thou them, we have (xii, 19) *karuhukh*.

Before discussing the details of Hātim's pronunciation as illustrated by Sir Aurel Stein's transcription, it will be well to mention a few general facts.

Words are frequently wrongly divided. Thus the word *amis^uy*—which is *amis*, to him, combined with the emphatic suffix *y*, to which *ū-mātrā* has been added as a junction-vowel—is invariably divided before the *s*, so that we get *amⁱ suy*, *amⁱ süy*, or some such form. So *añēhas*, they brought (*añēkh*) to him (*as*), is written *añye has*; the corrupt Arabic *aslāma-laikum*, may the peace be upon you, is written *aslā malaikum*; *bōg^arēmāy*, I divided (*bōg^arēm*) verily (*ay*), is written *bāge rēmai*; and so on for hundreds of examples. On the other hand, two words are sometimes contracted into one, as in *boh^asq* for *bōh hasa*, I, Sir; *bebīndāⁱrⁱ* for *bēbi andar^uy*, within the breastcloth; and *chetal* for *chēh tal*, she is below. In reproducing Sir Aurel Stein's text I have carefully allowed these seeming irregularities to stand. The frequency with which they occur, and the systematic way in which they are recorded, show that they are not slips of the pen, but represent the actual manner in which Hātim, who, of course, knew nothing of Kāshmīrī grammar, pronounced the words. To him *amis^uy* was two words—*ami* and *s^uy*—and so on for the others. We thus have a valuable illustration of how languages

change in the mouths of their speakers, and how dialectic variations and different stages of language take their rise.

Reference may also be made to one particular word—that for “king”, which Sir Aurel Stein invariably records as *pādshāh*, with a *d*, while Gōvinda Kaula equally invariably records it as *pātashāh*, with a *t*. Hātīm was a follower of Islām, and apparently pronounced this borrowed Persian word in the form in which it was delivered to his language, while Gōvinda Kaula, a Brāhman affected by no Musalmān prejudices, wrote the word as it is pronounced in Śrīnagar, with the typical Piśāca change of *d* to *t*.

Turning to the vowel *a*, we find that it is occasionally interchanged with *a*-mātrā in an unaccented syllable. Thus we have both *bē bahā* and *bēb^hhā*, priceless, and *mahala kān* and *mah^lakhān*, for G.K.’s *mahalakhān*, the harem of a palace. Much more common is the interchange of *a* and *ā*, as in *bāgas* and *bāgas*, G.K. *bāgas*, to a garden; *dalīla* and *dalīlā*, G.K. *dalīlā*, a story; *dar* and *dār*, G.K. *dar*, in; *saudāgar* and *saudāgar*, G.K. *-gar*, a merchant; *zanāna* and *zanāna*, G.K. *zanāna*, a woman; and many others. Very similarly we have the interchange of *a* or *ā* with *a*-mātrā, as in *jānavār* and *jān^avār*, G.K. *jānāwār*, a bird; *khavar* and *khav^ar*, G.K. *khavar*, news; *kāvandas*, *kāvandas*, *kāvandas*, *khāv^andas*, and *khāv^andas*, G.K. *khāwandas*, to a husband; *halamas* and *hal^amas*, G.K. *halamas*, to a skirt; and *mārevātalan* and *mār^avātalan*, to executioners.

The sounds *a* and *e* seem to be absolutely convertible. Thus we have *ad^a*, *ad^a*, *ad^e*, and *ade* for G.K.’s *ada*, then; *āna* and *āne* for G.K.’s *ōna*, a mirror; *chā* and *che* for G.K.’s *chēh*, she is; *chās* and *ches* for G.K.’s *chēs*, I (fem.) am; *dakhe nāvān* for G.K.’s *ḍakhanāwān*, leaning upon; *guḍ^a*, *guḍ^a*, *guḍa*, and *guḍe* for G.K.’s *gōḍa*, at first; *hasā* and *hase* for G.K.’s *hasa*, Sir; *hāv^anam* (G.K. *hāwanam*), they will show to me, and *vāle nam* (G.K. *wālanam*), they will cause me to descend, both in the same line; *hazrat*, *hazratⁱ*, *hazratⁱ*, *hazret*, and *hazretⁱ*, all for G.K.’s *hazrat-i*, a certain title; *jāya* and *jāye*, G.K. *jāyē*, in a place, in two consecutive lines, also *jai* and *jāy^e*; *kata*, *katha*,

and *kathe*, G.K. *katha*, words; 1st persons singular future, such as *para*, I shall recite; but *behe*, I shall sit, *kare*, I shall do; *kal^a*, *kala*, and *kale*, G.K. *kala*, a head; *karta* and *karte*, G.K. *karta*, please do; *mār^avātalan*, *mār^avātelan*, *mārāvāt^alan*, *mārevāt^alan*, *mārevātalan*, etc., G.K. *māravātalan*, to executioners; *peṭa*, *pyete*, etc., G.K. *pēṭha*, from on; *yil^a*, *yela*, and *yele*, G.K. *yēla*, from restraint; and hundreds of others.

When *a* precedes *i* it is usually written *a*, as in *raṭit*, G.K. *raṭith*, having seized. Sometimes it is written *aⁱ*, as in *amⁱ* or *aⁱmⁱ*, G.K. *āmⁱ*, by him. It becomes *āⁱ* in *lāⁱri*, G.K. *lari*, at the side, and in one instance we have *o*, in *maris* or *moḍis*, to a body. The change of *a* to *o*, but without a following *i*, occurs in *doh*, *doha*, *doh^a*, or *doho*, G.K. *dōha*, on a day.

Other less common changes are the following. We have in one case *a* lengthened to *ā*, in *khābardārau*, by the watchmen (elsewhere *kha*-). Cf. *lāⁱri* above. We have unaccented *a*-mātrā becoming *i*-mātrā in *ās^anas* or *āsⁱnas*, G.K. *āsanas*, for being. In the word *tulāri*, for G.K. *tāl^ari*, by a bee, *a*-mātrā appears as *u*.

In standard Kāshmirī, after *sh*, *a* is pronounced as *ē*, and I have in such a case transliterated it by that letter. Thus the Persian *shahr*, a city, is in my transliteration of G.K.'s text shown as *shēhar*. As a rule Hātim preserves the *a*, but there are also several instances of the change to *e*. Thus—

My transliteration of G.K.

shēh, six,
shēhara, from a city,
shēharāh, a city,
shērikh, a partner,

Sir Aurel Stein's transcription
 of Hātim.

she,
shah^ara and *shehera*,
shehra,
sherīk,

and others. The number would be increased if we included several words that Hātim pronounced with *a* (it being remembered that *a* and *e* are with him interchangeable), as in *shahan* for G.K. *shēhan*, to the six; *shahmāras*, G.K. *shēhmāras*, to the python.

A final short *a* is sometimes dropped, as in *gar*, *gar^a*, and

gara, G.K. *gara*, a house; *doh*, *doha*, etc., G.K. *dōha*, on a day; *sar*, *sar^a*, *sare*, and *sera*, G.K. *sara*, investigation.

In standard Kāshmirī a borrowed word ending in a consonant preceded by a long *ā* often adds a final short *a*. Thus *jahāz*, a ship, becomes *jahāza*; *nishān*, a sign, becomes *nishāna*, and so on. Sir Aurel Stein gives three words of this kind to which G.K. does not add a final *a*. These are *chālāna*, G.K. *cālān*, an invoice; *lāl* and *lāl^a*, G.K. *lāl*, a ruby; *māl^a*, G.K. *māl*, property. We have also *a* added in *dopusa*, G.K. *dopus*, said to him, and *chuka*, G.K. *chukh*, thou art.

In the standard dialect, when *a* is followed by *ü*-mātrā it becomes *ü*. Sir Aurel Stein usually represents this sound by *a*. A good example is the feminine genitive postposition which G.K. writes *sünz^ü*, and which Sir Aurel usually writes *sanz*. Occasionally he represents it by *u*. Thus we have also *sunz*; *āsus*, G.K. *ös^üs*, she was to him. For G.K.'s *thüd^ü* or *thür^ü*, on the back, we have *taḍ*, *tor*, *tar*, and *tür*. The syllable *^üy* is represented by *uy*, *üy*, and *ai*. Thus G.K.'s *tamis^üy*, to him verily, becomes *tamⁱ suy* or *tamⁱ süy*, while *timan^üy*, to them verily, becomes *tim^anai*. Another example of the representation of *ü* by *u* is G.K.'s *wütsh^ü*, she descended, which becomes *vuts* (iii, 2), and the same word also represents G.K.'s *wöts^h^ü*, she went up (iii, 1, 3).

The letter *ā* or *āh*, when final and representing the indefinite article, is usually shortened to *a* or *a*, as in *doha*, G.K. *dōhā*, a day; *dalīla* and *dalīla*, G.K. *dalīlāh*, a story; *zāla* and *zālā*, G.K. *zālāh*, a net. Similarly, although there is no suffix of the indefinite article, *shōra ga* and *shōragā*, G.K. *shōra-gāh*, an outcry. Often, however, as, for instance, in some of the above examples, the long *ā* is retained.

When *ā* is followed in G.K.'s dialect by *ü*-mātrā, by *i*-mātrā, or by *i* it becomes *ö*, and this same *ö* also usually represents the pronunciation of the diphthong *ai*. Sir Aurel Stein sometimes represents this *ö* by *ā*, which according to his phonetic system represents approximately the same sound. Thus—

G.K.

böyⁱ, brothers,
död'laday, suffering,
dön^u, a pomegranate,
dörⁱ, holding,
gāj^unas, he caused me to waste away,
khöris, for a khār weight,
kötyāh, how many?
mōj^u, a mother,

Hātim.

bāy,
dāⁱd^{ve} ladai,
dān,
dār,
gāj^anas,
khāris,
kāⁱtva,
māj, *mōj*,

and others.

For original *ai* we have—

pōda, manifest,
gōb, hidden,
kōd, imprisonment,
gōr, different,

pāda, *pāda*,
gāb,
kād,
gāⁱri, *gār*.

About equally often this *ö* is represented by *ā*, corresponding to my *ō*, and therefore sounded something like the *aw* in "awful". Thus—

ōlis, to a nest,
ör^u, a shoemaker's awl,
ōziz, poor,
ös^us, she was to him,
bōlbōsh^u, chirping,
gum-rōyī, losing one's way,
āsh^enāv, relations,

ālis,
ār,
āziz,
āsus,
bōlbāsh,
gum^arā yiy,
āshⁿāv, *āshⁱ nāv*,
 as if for *ōshⁱnāv*,

and others. For original *ai* we have—

ōna, a mirror,
pōda, manifest,

āne, *āna*,
pāda, *pāda*,

and others.

Very often this *ö* is represented by a simple *ā*, as in—

bōdⁱhāl, a prison,
dazōnⁱ, verily burning,
gōs, they went for him,
judōyi, separation,

bāndⁱhāl,
dazānⁱ,
gās,
zhudāi,

G.K.	Hātim.
<i>kōshirⁱ</i> , Kāshmiris,	<i>kāshirⁱ</i> ,
<i>zōlith</i> , having burnt,	<i>zālīt</i> ,
and others. For original <i>ai</i> we have—	
<i>gōr</i> , different,	<i>gār, gāⁱri</i> ,
<i>khōrāth</i> , alms,	<i>khārāt</i> ,
<i>sōlas</i> , for an excursion,	<i>sālas</i> ,
and others.	

The word *myōñ^u*, mine (fem.), appears in various forms, viz. *mēñy*, *myē*, *m^yēn*, *myēn*, and *m^yēñy*, in all of which the *ō* is represented by *ē*; whereas for the corresponding *cyōñ^u*, thy (fem.), we have *ch^yān*, *ch^yānⁱ*, and *ch^yān^y*.

We have seen that G.K. usually represents *ū* by *ō*, as in *kōdⁱ* for *kūdⁱ*, *sōty* for *sūty*. Sir Aurel Stein writes for these words *kāⁱd*, *kāⁱdⁱ*, and *kūdⁱ*, and *sāt*, *sāt^y*, etc., respectively.

When *ā* is followed in G.K.'s dialect by *u*-mātrā it becomes *ō*, and Sir Aurel Stein almost always gives for it his sign *ā̄*, which represents the same sound. Thus—

G.K.	Hātim.
<i>ōkhun</i> , a teacher,	<i>ākhun, ākhun</i> ,
<i>ōl^u</i> , a nest,	<i>āl</i> ,
<i>ōs^u</i> , he was,	<i>ās, ās^u, ās, ōs</i> ,
<i>ōy</i> , he came to thee,	<i>āy, āy</i> ,
<i>bōwun</i> , he explained,	<i>bāvun</i> ,

and many others. It will be seen from the above that *ā*, *ā̄*, and *ō* are also used to represent this sound. So, for *khōtūnⁱ*, to the lady, we have *khātūnⁱ* and *khātūnⁱ*; for *lōyun*, he struck, *lāyun* and *lāyun*; for *sōruy*, all, *sāruy*, *sāruy*, *sōⁱri*, and *soira*; for *bōw^u*, manifested, *bōw*. There are many other similar examples, and from the above it will be seen that G.K.'s *ō* and *ō̄* are represented indiscriminately by *ā̄*, *ā̄*, and *ā̄*.

The vowel *e* is, we have seen, interchangeable with *a*. It is also liable to be shortened to *e*-mātrā when final, as in *bāye*, *bāy^e*, or even *bai*, for G.K.'s *bāyē*, to a wife.

We have already noticed that in Kāshmiri *a* after *sh* becomes *ē* (i.e. Sir Aurel Stein's *e*). In one instance Hātim

has *ō* for this *ě*, G.K.'s *shěkh*, hesitation, being represented by *shak* or *shōk*.

It is well known that the average Kāshmirī is unable to distinguish between the letters *e* and *i*, whether long or short. In this way Hātim gives *ē* instead of G.K.'s *ī* in the following—

G.K.

bīthī, seated (m. pl.),
grīstī-bāy, a farmer's wife,
phīrith, having returned,

Hātim.

bvēthī, *bēth*^u, and *bāṭī*,
grēst bāy,
phērith, *phē'rith*, or *phīrit*,

and others. It will be observed that, in the case of *bāṭī*, *ī* has become *ā*. Similarly, G.K.'s *rīnzī*, balls, is represented by *rīnz*, *rēnz*, or *rānz*; and his *trēsh*, thirst, by *trēsh* or *trās*. Owing to the confusion of *a* and *e* and of *i* and *ě* (Stein's *e*), we sometimes have *a* for *i*. Thus G.K.'s *grīstī-bāyē*, to a farmer's wife, becomes *grēstā bāye*, *grēstā bāye*, or *grēst bāye*. Similarly, G.K.'s *dāp'zihēkh*, thou must say to them, is represented by *dabzi hek* or *dabza hek*; G.K.'s *wās'izi*, you should descend, by *vaz'iza*; and *yith*, to this, by *yet*, *yath*, *yat*, and *yat*.

As regards *u*, we occasionally observe hesitation as to quantity. Thus G.K.'s *dop^unas*, he said to him, is represented by both *dop^unas* and *dopunas*; and his *yūsūph*, Joseph, by *yūsuf*, *yūsūf*, and *yūsūf*.

Just as in the case of *e* and *i*, so ordinary Kāshmirīs are unable to distinguish between *o* and *u*. There are numerous examples of this in Hātim's language. A few will suffice here—

G.K.

borun, he filled,
koḍun, he brought out,
kuṭ^awālan, by the policeman,
noṭ^u, a pitcher,
byūṭh^u, he sat,
pūrun, he put on,

Hātim.

borun and *burun*,
koḍun, *kuḍun*,
koṭ^avālan, *kuṭ^avālen*,
nūt,
byōṭh, *byūṭh*,
pōrun, *purun*.

The Persian *khābsūrat*, beautiful, becomes *khōbsūrat* in G.K., for which Hātim has *khōb sūrat* and *khāb sūrat*.

Once or twice we find *u* interchanged with other vowels. Thus we have *che* for *chuh*, he is; and (once each) *chiy* or *chī^u*

for *chuy*, he is verily. The imperative *tsūn*, cast thou, is represented by *tsūn*, but elsewhere the *u* of this word is preserved. After *y*, *u* or *o* has a tendency to become *ū*, as in *dyutuk*, *dyutuk*, *dyūtuk*, or *dyūthuk*, for *dyutukh*, they gave; *hūtun* or *hyūtun*, for *hyotun*, he began.

An initial *u* in Kāshmirī is always pronounced *wu*. This is not usually the case with an initial *ō*, but G.K.'s *ōra*, thence, is represented not only by *āra* and similar forms, but also by *vōda*.

It is well known that *ě* and *ē* are usually pronounced in Kāshmirī with a short *y* before them. Thus *vyě*, *vyē*. This *y* is not usually written in G.K.'s transcription, but it is everywhere to be presumed. Sir Aurel Stein as a rule writes this *y* either as a small letter above the line or as a full *y*. Examples will be found on every page of his text. A few are given here—

G.K.	Stein.
<i>khēkh</i> , thou wilt eat,	<i>kyek</i> ,
<i>khēwān</i> , eating,	<i>khyavān</i> , <i>khyevān</i> , <i>k^yavān</i> ,
<i>kēth</i> , in,	<i>kh^yath</i> , <i>khyath</i> , <i>k^yet</i> , <i>kyet</i> ,
<i>pētha</i> , from,	<i>pē^yta</i> , <i>pyete</i> , <i>p^yeth</i> , <i>p^yētha</i> .

It will be observed that *ya* is sometimes used instead of *ě*. Other similar cases are—

<i>kētha</i> , how ?	<i>kyata</i> , <i>k^yeta</i> , <i>k^yeta</i> , <i>k^yita</i> , <i>kh^yatha</i>
<i>khōni</i> , on the haunch,	<i>kun^ya</i> ,
<i>nēza</i> , railings,	<i>n^yāza</i> ,
<i>zēni</i> , he will conquer,	<i>za^yni</i> , <i>z^yāni</i> .

Turning to consonants, we first draw attention to the well-known fact that, as in all Dardic languages, Kāshmirī possesses no sonant aspirates. Original sonant aspirates are always disaspirated. This is fully borne out by Hātim's pronunciation. There is only one occurrence of an aspirated sonant consonant in the whole of Sir Aurel Stein's transcription. This is in the word *ghāsh* (viii, 9), for *gwāsh* or *gāsh*, light, which Sir Aurel writes elsewhere as *gāsh* (five times).

But Hātim's pronunciation goes further. The aspiration of surd consonants is most irregular, many such sounds that are

written by G.K. and elsewhere as aspirated surds are disaspirated, and many unaspirated surds are aspirated. In some cases this runs uniformly through every occurrence of a word or letter. Thus the verb *gatshun*, to go, is always written *gatsun*, and the letter *c* is almost invariably written *ch*. In other cases the aspiration or disaspiration is more capricious.

In the Kāshmirī of Īśvara Kaula and other Hindūs a final surd is always, with a few specified exceptions, aspirated, while Musalmāns retain the unaspirated sound. Thus we have—

Musalmān.	Hindū.
<i>krak</i> , outcry,	<i>krakh</i> .
<i>thap</i> , seizing,	<i>thaph</i> .
<i>rat</i> , blood,	<i>rath</i> .
<i>nat</i> , palsy,	<i>naṭh</i> .
<i>kāts</i> , glass,	<i>kāṭsh</i> .

The transcript of these tales by Gōvinda Kaula follows the Hindū custom and aspirates final surds. With Hātim it is, curiously enough, almost a question of date. The recording of Sir Aurel Stein's transcription commenced on June 16, and continued, with intervals, till July 31, 1896. In the earlier parts of this transcription final surds were not aspirated, but in recording the recitation of July 24, Sir Aurel wrote the word *thaph* (xii, 11), seizing, previously recorded as *thap* or *tap*, and makes a special note on the margin that in this instance the *ph* is a true aspirate. An examination of the rest of the text recorded on that day and on the following and final recitation of July 31, shows that the final surds are here much more consistently aspirated than had been the case previously. It is out of the question to assume that the non-recording of this aspiration in the earlier tales was due to faulty audition on the part of Sir Aurel Stein. He was, I know, perfectly aware at the time of this distinction between Musalmān and Hindū pronunciation, and had previously corresponded with me on the subject.

The following are examples of Hātim's disaspiration:—

For the letter *b* we may take the Arabic borrowed word *sub^han*, at dawn, for which H. has *suban*; but how

inconsistent he is in this is shown by the following cognate forms: *subu* for *subuh*; *subahanas* for *sub^ahanas*; and *subhas* for *sub^ahas*.

We have said that the letter *c* is almost always aspirated to *ch*. Similarly, the aspiration of *ch* (very common in the auxiliary verb *chuh*, he is) is generally retained. But, in one instance (i, 13), *cüy* is written for *chuy*, he is indeed. Another similar case is that of the verb *wuchun*, to see. In this the *ch* is usually retained; but we have *vucehan* (ii, 5) for *wuchahan*, *vucuk* (ii, 4) for *wuchukh*, and *vucun* (ii, 8) for *wuchun*.

Of more frequent occurrence is the aspirate *kh*, and of this disaspiration is frequent. Thus—

Initial.—While the borrowed Persian word *khūb*, well, always preserves its aspiration, *khāb*, a dream, becomes *kāb* and *kāv*; *khābar*, news, is spelt *kabar*, etc., in the first five stories, and *khābar*, etc., afterwards; and *Khōdā*, God, becomes *Kudā*, etc., in i–vi, and *Khudā*, etc., afterwards. Similarly—

khalat-ē-shōhi, a royal robe, becomes *kal^{ti} shāhi*.

<i>khām</i> , unripe,	„	<i>khām</i> and <i>kām</i> .
<i>khumār</i> , languishment,	„	<i>kumār</i> .
<i>khān</i> , N.P.,	„	<i>khān</i> (ii, 1) and <i>kān</i> (ii, 12).
<i>khōni</i> , on the haunch,	„	<i>kun^{ya}</i> .
<i>khar</i> , an ass,	„	<i>khar</i> (iii) and <i>kar</i> (v).
<i>khōran</i> , to the feet,	„	<i>kurān</i> .
<i>khash</i> , a cut,	„	<i>kash</i> .

The verb *hasun*, to ascend, retains the aspirate, except in forms derived from the past participle *khot^u*, in which the aspiration sometimes persists and is sometimes lost, giving forms such as *khot^u*, *khut*, and *kut*; *khatⁱ* and *ka^{ty}*; *katis*; *khats* and *kats*.

<i>khōta</i> , than,	becomes	<i>khot^a</i> , <i>khut^a</i> , and <i>kut^a</i> .
<i>khōtūna</i> , a lady,	„	<i>kōtūna</i> (v) and <i>khātūn</i> (x, xii).
<i>kha^{ti}th</i> , secretly,	„	<i>ka^{ti}th</i> .
<i>khāvand</i> , a husband,	„	<i>kāvand</i> (i–viii) and <i>khāvand</i> (x–xii).

The verb *khyon^u*, to eat, as a rule has *k* in the earlier tales and *kh* in the later, but this is not universal. Thus we have *khyāu* for *khēv*, eaten, in ii, 2. Occasionally also the cognate Shinā language disaspirates in this word.

Khazmath or *khizmath*, service, becomes *khismat* (ii, 3) and *kismat* (xii, 3), and so many others.

It will be observed that the disaspiration occurs whether the *kh* represents the Indian aspirate or whether it represents a Persian خ. It will also be noticed that, generally speaking, but not universally, when there are two forms, one with and the other without the aspiration, the disaspirated forms occur in the earlier stories and the aspirated forms in the later stories. The same is true for the other instances of disaspiration, and I shall not trouble to refer to it again. It will, however, be understood that numerous, though not so numerous, instances of disaspiration occur also in the later stories.

Medial *kh* is not so common, but we can quote *paka* for *pakha*, wings; *tākhūt* (x, 12) and *tākīt* (xi, 13) for *tākhkhūth*, certainly; *vutamakⁱ* for *wōtamukhⁱ*, upside down.

Final *kh* occurs in *akh*, one, which is represented both by *ak* and *akh* in all parts of the tales, though *akh* occurs only in i, 4, and four times in xii. For *phakh*, a stink, we have only *phak*.

Initial *ph* is preserved in the *phak* just quoted. For *phamb*, cotton wool, we have *phamb* and *pamb*, both in viii. For *phardā*, on the morrow, we have *parda*; while the verb *phērun*, to regret, loses its aspiration twice and preserves it once in viii.

Medial *ph* occurs in *naphsas*, for the belly, which H. pronounced *napsas* (x, 3).

Final *ph* occurs in the word *thaph*, grasping. It appears under the forms *thaph*, *thap*, and *tap*.

Although not strictly an aspirate, we may here quote the *shh* in the borrowed Arabic word *mashhūr*, celebrated, which H. (xi, 3) pronounced *maushūr*.

Initial *th* occurs in the following: in *thud* (*thod^u*), erect, it is preserved. For *thūr^u*, a shrub, we have *tūr*, and for *thūr^u* or *thūd^u*, on the back, we have *taḍ*, *taṛ*, and *tor*; *thūn^uā*, butter,

preserves the *th*; but for *thaph*, grasping, we have *thaph*, *thap*, and *tap*. The common verb *thāwun*, to place, generally preserves the *th*, but we have *thāwum* and *tāwum*, and, for *thāvitar*, *tāvitar*.

Medial *th* occurs in the following: *atha*, a hand, becomes both *athā*, etc., and *ata*, etc., the aspirated forms occurring most frequently in the later tales; *buth^u*, a face, is always *but*; so, for *ath^ur^u*, the woodworm, *atar*; for *katha*, stories, *kathā*, etc., and *kata*; *nēth^ar*, a wedding, *nēth^ar* (xii) and *n^uētar* (viii); *pathar*, downward, *pathar* and *patar*, etc.; *woth^u*, descended, *vut* and *vuth*, and similarly in derived forms; and similarly *wōth^u*, ascended, also becomes *vut* or *vuth*. Other examples are *vata^urith* for *watharith*, having spread out, but this verb fluctuates as regards the aspirate in other forms; *wōthus*, arose to him, becomes *vothus*, etc., or *votus*; and *wōthith*, having arisen, *vuthit* and *vutit*. *Sāthāh*, a moment, becomes *sātha* or *sātā*.

For final *th* the pronoun *ath* generally becomes *at*, except that we have both *at* and *ath* in xii. Conjunctive participles, such as *wōthith* just cited, almost always end in *t*, the *th*-termination being frequent only in xii; the postposition *kēth*, in, becomes *k^uet*, etc., except in xii, where we have *kh^uath*, etc., with exceptional aspiration of the *k*. The distributive particle *prath* always becomes *prat*. Pronominal datives, such as *tath*, *kath*, etc., follow *ath* in sometimes dropping the aspiration and sometimes (in the later stories) keeping it.

For initial *th* the only real example is *thaharān*, awaiting, for which H. has *tah^arān*.

There are more examples of medial *th*, such as *bōnthā*, in front, which always has the dental *t*, as in *bōnt^a*, etc.; *byūth^u*, seated, and its derivatives also generally disaspirate the *th*, except in xii, which also retains the aspiration. *Kuth^u*, a room, also disaspirates except once in x, 7, where we have the dative *kuthis*, while in x, 8 we have *kutis* and *kutis*; the ablative postposition *pētha* occurs in several forms, *pēta*, *pyete*, *p^uethā*, *p^ueth*, and *p^uethā*, the aspirated forms occurring chiefly in the later stories. Similar is the treatment of *pōthⁱ* or *pōthin*, like,

for which we have *pāṭi*ⁱ, etc., and *pāṭhi*ⁱ, etc., and *pāṭin* and *pāthin*. The common word *sēthāh*, very, much, appears as *seṭā*, etc., and *seṭhā*, etc., it being noted that both forms occur in xii; *tōṭh*^u or *thōṭh*^u, beloved, is always *tōṭ*, and *zēṭhi*ⁱ, long (m.pl.), becomes *zēṭi*ⁱ.

Initial *tsh* is always disaspirated by H. Thus the word *tshunūn*, to throw, is always *tsunūn*, and so for all others.

As for medial *tsh*, in the verb *gatshun*, to go, to be proper, it is always disaspirated by H. The same applies to the indefinite pronoun *kēntshāh*, something, which appears under many forms, in none of which does an aspirated *tsh* appear. Similarly, we have *matsa* and *mats^{ve}* for *matshi*, on the shoulder; *ratseh^{na}* for *ratshi-hanā*, a little; *vuts* for *wōṭsh^u*, she went up, and also for *wūṭsh^u*, she went down, and others.

Turning now to aspiration, we may commence with the general statement that every *c* is aspirated by H. The solitary exception is the word *cēshma*, an eye (i, 3), which appears as *ceshmu*. Thus we have—

G.K.	H.
<i>cēnda</i> , a pocket,	<i>chandu</i> .
<i>cīṭhi</i> ⁱ , a letter,	<i>chit</i> .
<i>bacē</i> , young ones,	<i>bachē</i> .
<i>bacāwūñ^u</i> , to be released (fem.),	<i>bachāwiny</i> .
<i>ṇayistānūc^u</i> , of the canebrake,	<i>ṇayis tān nāch</i> .
<i>racēñ</i> , she took them (fem.),	<i>rachen</i> .
<i>zacē</i> , rags,	<i>zache</i> .

Reference has already been made to the aspiration of *g* in *ghāsh*, for *gāsh*, light.

Examples of the aspiration of *k* are :—

G.K.	Hātim.
<i>kūr^u</i> , a daughter,	<i>kūd, khūd</i> .
<i>kōmbakas</i> , for help,	<i>khumba khas</i> .
<i>kēṭha</i> , how ?	<i>k^{ve}eta, kh^{ve}athā</i> .
<i>kēntshāh</i> , something,	<i>kyē ṭa</i> , etc., or <i>khyē ṭa</i> .
<i>kāsun</i> , to shave (xii),	<i>khāsun</i> .
<i>koṭ^u</i> , a son (xii),	<i>khuṭh</i> .

For the aspiration of *p*, we have *put*, *puṭh*, *phot*, or *phut*, for *pot^u*, back again. *Shiṇā* has *phot* for this word.

For the aspiration of initial *t*, we have *tal* or *thal*, for *tal* below; *tot*, *tut*, or *thuth*, for *tot^u*, thither; and *thāṇ* for *tāv*, exhaustion.

Medial *t* is also sometimes aspirated. The termination *ta* of the polite imperative often becomes *thā*, etc., as in *karta* or *kar the*, for *karta*, please to do; *tsunthā* for *tsunta*, please to throw. So also the termination *mot^u* of the perfect participle becomes *muth* in *on muth*, for *on^umot^u*, brought; *voṭ^umut* or *vōṭ^umuth*, for *wōṭ^umot^u*, arrived. The *t* in *dyut^u*, given, is aspirated in *dyut* or *dyuth*, for *dyut^u*; *dvūtuk* or *dvūthuk*, for *dyutukh*, they gave; *dithin*, for *ditin*, he gave them. Similarly—

G.K.	Hātim.
<i>kyut^u</i> , for,	<i>kh^uut</i> , <i>k^uut</i> , <i>kyut</i> , <i>kh^uyuth</i> , <i>kyuth</i> .
<i>rat^una</i> , a jewel (in composition),	<i>rotun^a</i> , <i>rothuna</i> , <i>roṭhuna</i> .
<i>sāta</i> , at a moment,	<i>sāt^a</i> , <i>sāthā</i> .
<i>sōty</i> , with,	<i>sāit</i> , <i>sāⁱth</i> , <i>sāⁱth^u</i> , etc.
<i>tot^u</i> , thither,	<i>tot</i> , <i>tut</i> , <i>thuth</i> .
<i>wōṭ^u</i> , arrived,	<i>vōt</i> , etc., or <i>vōth</i> .

The above is in no way a complete list of all the instances of disaspiration and aspiration. It is merely a selection of typical examples.

The Dardic languages as a rule have no cerebral letters. Literary Kāshmirī, however, preserves the distinction between cerebral and dental almost as carefully as is the case in India. There are, nevertheless, a few striking examples to the contrary, as in *ḍuṭakh* or *ḍuṭakh*, cutting in two; *ḍal* or *ḍal*, a leaf; and *wōṭhan*, to arise, as compared with the Hindi *uṭhnā*. But even in the literary language the pronunciation of cerebral letters cannot be so definitely cerebral as in India, for in Kāshmirī poetry cerebral consonants are permitted to rhyme with dentals, a thing which is impossible in Indian verse. Thus, in the *Rāmāvatāracarita*, the proper name *Yindrazith*, *Indrajita*, rhymes with *ḍīth^u*, seen, in verse 699, and with *bīth^u*, seated, in verse 872.

In the village Kāshmīri of Hātim, the state of affairs is altogether different. Here the utmost confusion exists, dentals being used for cerebrals, and cerebrals for dentals, almost at random. From the numerous examples that follow it is evident that Hātim used an intermediate sound that at one time struck Sir Aurel Stein's ears as cerebral and at another as dental. If Hātim had pronounced real cerebral sounds, it is impossible to suppose that Sir Aurel, with his long familiarity with Indian languages, could have failed to notice them, more especially as some of the words written with dental letters, such as *ḍāk*, a stage, are words that are in everyday use in India both in colloquial speech and in literature. It might be thought that here and there Sir Aurel may have omitted a subscript dot by a slip of the pen; but the omissions are too frequent and too regular to permit this assumption to be taken as a general explanation, and, moreover, it will not account for those cases in which he has marked as cerebrals, letters which in the corresponding Hindi or Sanskrit are always dental. The following are examples of this confusion. The list is in no way complete:—

A. Dentals where we should expect cerebrals—

Literary Dialect.	Hātim.
<i>t</i> for <i>ṭ</i> .	
<i>gāt^ṭjū</i> , skilful (f. sg.),	<i>gātij.</i>
<i>gāt^ṭāḷi</i> , skilful (m. pl.),	<i>gātily.</i>
<i>hatis</i> , to the throat,	<i>hatis.</i>
<i>khatith</i> , secretly,	<i>ka^ṭtith.</i>
<i>not^ṭ</i> , a jar,	<i>nut.</i>
<i>phaṭun</i> , to be broken.	
<i>phūṭ^ṭ</i>	<i>phut.</i>
<i>phūṭ^ṭwa</i>	<i>phutu.</i>
<i>phūṭ^ṭarun</i> , to break,	
<i>phūṭ^ṭrhas</i>	<i>phut^ṭrhas.</i>
<i>phūṭ^ṭruk</i>	<i>phut^ṭruk.</i>
but <i>phūṭ^ṭryūn</i>	<i>phuta^ṭ r^ṭūn.</i>
<i>raṭun</i> , to seize.	
<i>rāṭ^ṭ</i>	<i>raṭi.</i>

Literary Dialect.

rōt^u
rūt^u
roṭ^umot^u
 but (causal) *rōṭ^umot^u*
roṭun
rūt^unakh
raṭith
roṭ^uwa
ṭahālⁱ, servants,
troṭ^u, a necklace,
 but *traṭis* (sg. dat.)
tsāṭahāl, a school,
tsaṭun, to cut.
tsot^u
tsaṭānⁱ
tsaṭun^u
tsaṭⁱnam
tsaṭanas
 but *tsaṭanasa*
tsaṭith

th or *t* for *ṭh*.

ōṭh, eight,
bēhun, to sit down.
bīṭhⁱ
byūṭh^u

byūṭhus
bōnṭha, before,
 but *bōnṭh*
dēshun, to see.
dyūṭh^u
dyūṭhum
dyūṭh^umay
dyūṭh^umot^u
dyūṭhuth

Hātim.

rōt, *rut*.
raṭ.
rutmut.
roṭ^amut.
roṭun, *rutun*.
rut^anakh.
raṭit, *raṭit*.
rutu.
ṭahāl, *ṭahālⁱ*, *ṭahāl^v*.
truṭ.
traṭis.
tsāṭ^ahāl.

tsot.
tsatenⁱ.
tsatun.
tsēⁱnam.
tsatanas.
tsaṭan^asa.
tsaṭⁱith.

āth.

bāṭⁱ, *beth^v*, *būēthⁱ*.
byūt, *byūt*, *byōth*, *byōṭh*,
 byūṭh.
b^vuthus.
bōnt^a, *bōnt^a*, *bont^a*.
bōnṭ.

dyūt, *dyūt*.
dyūṭhum.
dyōt mai.
dyūṭmut.
dyūṭhut.

Literary Dialect.

kuth^u, a room.*kuthⁱ**kuth^u**kuth^uāh**kuthis**myūth^u*, sweet,*pēth*, on,*pētha*, from on,*pōthⁱ*, like,*pōthin*, like,*raṭun*, to seize.*raṭh**raṭhta**sēthāh*, very,*ṭaharān*, stopping,*ḍ* for *ḍ*.*ḍakhanāwān*, leaning on,*ḍākas*, for a stage,*ḍēshun*, to see.*ḍēshān**ḍēshun^u**ḍīshith**gandun*, to tie.*gand**gandⁱ**gandⁱmātⁱ**gandin**gondun**gond^unas**gandith**gandⁱzēs*

Hatim.

kuti.*kut*.*kuthā*.*kuthis*, *kutis*, *kutis*.*myūt*.*p^uet*, *p^uet*, *pyet*, *pyet*,*p^ueth*.*petā*, *pyete*, *p^ueth*, *p^uethā*,*p^uethā*.*pāⁱtⁱ*, *pāⁱthⁱ*, *pāⁱthⁱ*,*pāⁱth^u*, *pāⁱth^u*, *pāⁱt^u*,*pāⁱty*.*pāthin*, *pātin*.*rat*.*raṭh ta*.*setā*, *seṭā*, *sethā*, *seṭhā*.*tah^arān*.*ḍakhe nāvān*.*ḍākas*.*ḍēshān*.*ḍēshun*.*ḍēshit*.*gand*.*gandⁱ*, *gandⁱ*.*gand^amāt^yⁱ*.*gandin*.*gundun*.*gund^anas*.*gandit*.*gandⁱ zyes*.

This last change occurs only when *ḍ* is initial or protected by a preceding *n*. A medial *ḍ* is interchangeable with a dental *r*. See below.

B. Cerebrals where we should expect dentals—

Literary Dialect.	Hātim.
<i>ṭ</i> for <i>t</i> .	
<i>bata</i> , boiled rice,	<i>bata</i> , <i>bata</i> , <i>baṭṭa</i> .
<i>mē ti</i> , me also,	<i>mveti</i> , <i>maṭi</i> .
<i>raṭana</i> , a jewel (in composition)	<i>rothuna</i> , <i>roṭhuna</i> , <i>rotun</i> ^a , <i>rutun</i> ^a , etc.
<i>tati</i> , there,	<i>tati</i> , <i>taṭi</i> , <i>taṭi</i> , <i>tati</i> .
<i>yēṭati</i> , where,	<i>ye taṭi</i> .
<i>ṭh</i> for <i>th</i> .	
<i>bātha</i> , words,	<i>bāṭha</i> .
<i>hēth</i> , having taken,	<i>het</i> , <i>hit</i> , <i>hvet</i> , <i>hvetḥ</i> , <i>hvetḥ</i> .

Compare *rothuna* and *roṭhuna*, for *raṭana*, a jewel, above.

<i>ḍ</i> for <i>d</i> .	
<i>aḍala</i> , from justice,	<i>aḍal</i> .
<i>mūḍu</i> , he died,	<i>mōḍ</i> , <i>mūḍ</i> .

In Kāshmirī the letter *r* is a dental letter, not a cerebral as in the Indian Madhyadēśa. We see this in the frequent interchange with a dental *l*, as in Hātim's *mōl* or *mōr*, for literary *mōlu*, father. The same is the case in the North-Western languages, Sindhī and Lahndā. The village confusion between cerebrals and dentals hence explains the frequent interchange in Hātim's dialect, between medial *ḍ* and medial *r*. Thus we have—

A. *ḍ* where we should expect *r*—

Literary.	Hātim.
<i>ōra</i> , thence,	<i>ār</i> , etc., <i>vōḍa</i> , and even <i>āḍa</i> .
<i>garun</i> (G.K. <i>gaḍun</i>), to make.	
<i>garān</i>	<i>garān</i> .
<i>gorun</i>	<i>guḍun</i> .
<i>koru</i> , a bracelet,	<i>kār</i> , <i>kur</i> , <i>kuri</i> , <i>kuḍ</i> .
<i>kūru</i> (G.K. also <i>kūḍu</i>), a daughter,	<i>kūḍ</i> , <i>khūḍ</i> , <i>kūr</i> .

<i>kōrē</i>	<i>kōḍi, kōḍ^{ve}, kōḍye, kōḍ^{vi}, kūḍ^{ve}, kōr^{ve}, kōr^{vi}.</i>
<i>kōri</i>	<i>kōḍ^{ve}, kōḍ^{ve}, kōḍ^{vi}, kōr^{ve}.</i>
<i>kārī</i>	<i>kūḍⁱ.</i>
<i>lārun</i> (G.K., also <i>lāḍun</i>), to pursue.	
<i>lārān</i>	<i>lārān, lāḍān.</i>
<i>lāryōmot^u</i>	<i>lāḍ^uōmut.</i>
<i>lāryāv</i>	<i>lāⁱryau, lāⁱḍyau.</i>
<i>lāryēyēs</i>	<i>lāḍēyes.</i>
<i>mōr^u</i> , he was killed,	<i>mōr, mōḍ.</i>
<i>parun</i> , to read, recite.	
<i>porukh</i>	<i>paḍuk.</i>
<i>parān</i>	<i>parān, paḍān.</i>
<i>porun</i>	<i>paḍun.</i>
<i>thar</i> (G.K. also <i>thaḍ</i>), the back.	
<i>thūrā</i>	<i>tar, tor, tür, taḍ.</i>
<i>tōra</i> , thence,	<i>tōr^a, tōra, tōre, tōḍ^a.</i>

B. *r* where we should expect *ḍ*—

Literary.	Hātim.
<i>kaḍun</i> (G.K. also <i>karun</i>), to extract.	
<i>kāḍⁱ</i>	<i>kaⁱr^u.</i>
<i>koḍ^u</i>	<i>kur.</i>
<i>kāḍikh</i>	<i>kāḍⁱik, karik, kaⁱrik.</i>
<i>koḍukh</i>	<i>kuruk.</i>
<i>kūḍ^ukh</i>	<i>kaḍuk.</i>
<i>kaḍan</i>	<i>karān.</i>
<i>kaḍān</i>	<i>kaḍān, karān.</i>
<i>kaḍōn</i>	<i>korōn^u.</i>
<i>kaḍun</i>	<i>karun.</i>
<i>kaḍun^u</i>	<i>kaḍun.</i>
<i>koḍun</i>	<i>koḍun, kuḍun, korun, kurun.</i>
<i>kūḍ^un</i>	<i>kaḍin.</i>
<i>kāḍⁱnas</i>	<i>kaⁱr^uinas.</i>
<i>koḍ^unas</i>	<i>kurānas.</i>
<i>kaḍith</i>	<i>kaⁱrit, kaⁱrith.</i>

ṭhādūn (G.K. also *ṭhārun*), to search.

ṭhādān

ṭārān.

ṭhāḍav

ṭārau.

yēḍāh, a belly,

yērā.

While Dardic languages show a general tendency to harden sonant consonants, Hātim shows occasional instances of the softening of surds. In every case except one the softened consonant is immediately followed by *z*. In the one exception, it is *s* that is softened to *z*. The examples are—

G.K.

Hātim.

dāpⁱzihēkh, thou shouldst have said to them, *dabṣa hek, dabzi hek.*

dāpⁱzēkh, thou shouldst say to them, *dabzik.*

but *dāpⁱzēm*, thou shouldst say to me, *dap^azim.*

wāsⁱzi, thou shouldst descend, *vazⁱza.*

but *wāsⁱzi-na*, thou shouldst not descend, *vāⁱsⁱ zina*

pēs, they fell on him, *p^vēz.*

On the other hand, Hātim gives occasional instances of the Dardic hardening of sonants. Such are—

G.K.

Hātim.

tab, fever,

tap.

rasad, assembly,

rasat.

mōv lāg, do not fix,

maulāk.

khazmath, service,

kismat.

khizmath, service,

khismat.

In this connexion we may again refer to G.K.'s *pātaṣhāh* H.'s *pādshāh*, a king.

Turning to individual consonants, we note—

(1) We have prothesis of *h* before *y* in—

G.K.

Hātim.

yun^u, to come,

yūn, h^vūn.

yuthuy, as verily,

yūthuy, h^vūthuy.

(2) *kh* becomes *h* in—

shēkhṭsā, a certain person,

shaḥṭsa.

Possibly *shaktsa* is a slip of the pen, for elsewhere Hātim has *shakhtsan*, *shakhtsas*, and so on.

(3) The affricative *ts* sometimes becomes *s*, as in—

G.K.	Hātim.
<i>tsöcč</i> , loaves,	<i>suche</i> , <i>su cho</i> , <i>tsuche</i> .
<i>tsöpör</i> ⁱ , in four directions,	<i>so pā'iri</i> , <i>so pā'iri</i> .

It becomes *z* in—

<i>pānts</i> , five,	<i>pānts</i> , <i>pānz</i> .
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The representation of G.K.'s *adālūt^u-pēḥ*, in court, by *adālat-p^ueth*, is probably a slip of the pen.

With these changes of *ts* we may compare the interchange of *ch* and *sh* in Hātim's *māch-tular*, a bee, with the *māsh-tulari* of the title of Story IX. Similarly, we have *zh* for *j* in *zhāmā* for *jāma*, a coat.

(4) *ny* and *ñy* are interchangeable, as in Hātim's *kanye-phul* and *kañye phul*, a pebble. This is hardly more than a variation of spelling.

(5) Hātim usually preserves a Persian *f*, while G.K. has *ph* instead. Thus, Hātim *fakīr*, G.K. *phakīr*, a mendicant. For "thought" Hātim has both *fik^{ar}* and *phikir*.

(6) The letter *sh* is sometimes represented by *s*. Sir Aurel Stein's MS. represents the sound of *sh* by *s*, and the occasional apparent change of *sh* to *s* is probably due to the accidental omission of the subscript dot. An example is the word *shēmshēr*, a sword, for which we have *shamshēr*, *shamsēr*, and *samshēr*.

(7) Vocalization of the semi-vowels *y* and *v* is frequent, as in *gai* for *gay*, they went; *garu* or *garu* for *gav*, he went; *mā'ryu* for *māriwa*, (he who) may kill; *ṣalau* for *ṣaliv*, flee ye; *ḍimau* for *ḍimav*, we shall give; and many others.

(8) An example of metathesis is *tōrastā* for *tōratsh*, a leather-cutter.

(9) H. uses initial *v* for *b* in *Vikarmājīt*- for G.K.'s *Bikarmājīt*-, *Vikramāditya*. Cf. *kāb* or *kāv*, for *khāb*, a dream.

(10) Three miscellaneous words are—

G.K.	Hätim.
<i>bakha^acöyish</i> , a present,	<i>bakcāyish</i> , <i>bakhshāyish</i> .
<i>jalwa</i> , glory,	<i>jal^ava</i> .
but <i>jēlōy</i> , even glory,	<i>yala vai</i> .
<i>sak^ath</i> , hard,	<i>sak</i> , <i>sakh</i> .

The processes of declension and conjugation employed by Hätim are on the whole the same as those employed by Gōvinda Kaula. The principal differences relate to the pronunciation of the forms, and to the representation of that pronunciation by Sir Aurel Stein's transcription. A few additional points may here be noticed.

In the declension of nouns, Gōvinda Kaula, like Īśvara Kaula, makes the dative singular of nouns of the first declension end in *as*, as in *bāgas*, to a garden. Hätim sometimes has the termination *as*, and sometimes *as*. Examples of both will be found on almost every page. As a specimen, it will suffice to quote the two forms *bāgas* and *bāgas* both occurring close together in ii, 1. Similarly, in the genitive of the same declension, H. has *sunasandⁱ* (v. 3) and *sunasandⁱ* (v. 4), both for G.K.'s *sōna-sandⁱ*, of gold (m. pl.). In these genitives, also, H. sometimes drops the final *a* of the stem, as in *sunar sanz*, for G.K.'s *sōnara-sūnz^a*, of the goldsmith (fem. sing.) (v. 1); *pādshāh sund*, for G.K.'s *pātashāha-sond^a*, of the king (vi. 11). There is a curious example of a feminine noun declined as if it were masculine in *kūdis-sāⁱth* (possibly a slip for *kūdi sāⁱth*), for G.K.'s *kōrē-sūⁱty*, with the girl (v. 10); and in xii, 15, we have the masculine form *kuⁱniy*, used instead of the feminine *kuⁿy*, only one. Instances like *rīnz*, *rānz*, and *rēnz*, for *rīnzⁱ*, balls; *soira*, *sōⁱri*, *sārūy*, and *sārūy* for *sōrūy*, all; *za*, *ze*, and *z^ai*, for *z^ah*, two, belong rather to phonetics than to declension.

Similarly, the variations in pronominal forms are really matters of spelling or pronunciation. *Bōh*, I, is represented by *bo*, *bu*; for *myōnⁱ*, my (m. pl. masc.), we have *mēn^y*, *myē*, and *m^yēn*, and for the fem. sing. *myōn^a* we have *mēny*, *myē*, *m^yēn*, *myēn*, and *m^yēny*. For *ts^ah*, thou, we have *su*, *tsa*, *tsa*, *tsi*, and

tsu, and for *cyón^u*, thy, *chun*, *ch^uun*, *chōn*, *chōn^u*, *chōny*, and *ch^uōn*, all with the aspirated *ch*.

The proximate demonstrative pronoun *yih*, this, and the relative *yih*, what, appear under the forms *yi* and *yū*, and the emphatic forms *yihuy*, etc., appear under quite a number of variant spellings. The relative m. sg. nom. *yus* appears as *yiś*, *yus*, and *yūs*, and its fem. *yēśa* as *yesa* (x, 1) and *yāśi* (x, 6). In viii, 1, for *yihūnz^u*, of these (fem. sg. nom.), we have *yihās*. As for the remote demonstrative pronoun, its emphatic fem. sg. nom. *say* or *sōy*, she verily, appears as *sai*, *sāi*, *say*, and *sāy*. The indefinite pronoun *kēh*, with its various case-forms, appears under a great variety of spellings. The principal of these have been dealt with under the head of phonetics.

The representation of the various forms of the verb substantive is very irregular. A few examples will suffice.

For *chuh*, he is, we have *che* (v. 4); for *chuy*, he is verily, *chī*, *chī*, *chī^u*, *chīy*, and *cūy* (sic); for *chwā*, is he?, *cha*; for *chēh*, she is, *cha*, *che*, *chu*; for *chēy*, she is to thee, *che* and *chay*; for *chiwa*, ye are, *chu*; for *chiway*, if ye are, *chu voi* and *chu vai*; and for *chih*, they are, *che*, *chī*, *chu*, and *ch^ua*.

As regards the conjugation of the active verb, there are numerous departures from G.K.'s spelling, nearly all of which fall under the head of phonetics. Here we may mention the following, which really appear to indicate difference of form:—

G.K.
shōlān, burning,

Hātim.
shōlan. This form of the present participle is old, and nowadays appears only in poetry and dialects.

yikh-nā, wilt thou not come, *yihna*.
dis, give to her, *disa*.
kaḍōn, we shall pass over it, *karōn^u*.

III

ON THE METRES OF HĀTIM'S SONGS

By SIR AUREL STEIN

On my return to Kashmir at the close of 1917 Sir George Grierson asked me to inquire into the system of metrification followed in certain old Kashmiri poems of the Bhakti type in which he is interested. I have tried to comply with his request as far as it lay in me, i.e. in full consciousness of the fact that my philological training had never comprised any special study of metrics. After examining portions from a number of these compositions as recited by professional *cyat-gār*^t, I arrived at the conclusion that the metre of these poems is based solely on the number of stress accent syllables counted in each line or *pāda*. No regard is paid to quantity, even where the structure of the verses is apparently modelled on the pattern of Hindi metres dependent on quantity. Pandit Nityānanda Śāstrī, of the Śrī-Pratāp College, Srinagar, a very competent Kashmiri scholar, to whom I submitted this view, has endorsed it.

In order to test this conclusion with reference to the metres of Hātim's songs I secured a visit of the old storyteller, now in his 62nd year, in June, 1918, when my summer camp was once more pitched on Mohand Marg. I had him recite again the metrified story of Sultām Maḥmūd Ghaznavī, the one which of those heard from his lips in 1896 I had best in my recollection. He also gave me the benefit of several songs of lyrical contents (*ghazal*), some of his own composition, which used to be favourite numbers in his répertoire, showing more elaborate versification.

In recording these with special regard to their metre I convinced myself that their verses, whether simple couplets, as in the case of the metrified story just referred to, or built up in more intricate stanzas, have for their constructive principle solely the number of syllables bearing the stress accent of the present colloquial speech. The system is based mainly on the counting of the primary stress accent of each word, but

permits also the counting of secondary stress accents for the sake of metrical convenience. This latitude, which reference to the last words in verses 1, 11, 12, 13 of Maḥmūd Ghaznavī's story may help to illustrate, has its parallel in the rudeness of the rhyme. In this, as verses 3 and 8 show, the vowel sounds of the closing syllables need not agree, as long as the final consonant is the same.

The general rule is that throughout a song the lines, usually rhymed, composing a couplet or stanza, should have a certain fixed number of stress-accented syllables, in conformity with the scheme determining the length of each line. But this simple rule is on occasion ignored through "poetical license", i.e. whenever the rustic poet's skill would be taxed too severely by strict adherence to his metrical scheme. The second line of verse 4 in Maḥmūd Ghaznavī's story with its seven accented syllables instead of the regular six is an illustration.

The lilt of the musical air which, as in the case of Indian poetical compositions generally, is an essential concomitant of the recital, helps, no doubt, to smooth over such irregularities for the not very fastidious ears of the village audience. I regret that my total want of musical knowledge has precluded my ever noting down any of these popular Kashmir airs, often far more attractive to the untrained European ear than the melodies of India proper.

In order to illustrate Hātim's metrical system, the stress-accents in the Maḥmūd Ghaznavī story have been indicated by appropriate marks.

SIR AUREL STEIN'S TRANSCRIPTION

WITH

SIR GEORGE GRIERSON'S TRANSLATION

I

[The marks of accentuation, acute and grave, indicate the stress-accent on which the metre is based.]

Shāhānshāh Sultānⁱ Māhmūdⁱ Gāznavīⁱ |

ās^u karān pāne mūlken pāravīⁱ || 1

fakīr lāgit ās^u phērān vān^avān |

myāni āh^adai āsi mā kah nōt^uvān || 2

jāye ākis āsⁱ karān dvōy^u kār |

āḍal tāmiⁱ sandi sāt^y āsak ceshmā sēr || 3

jāya ākis vūcun^a hānza ākh alī |

mūhimma sāitin ās gōmmut sūy zālī || 4

mūhimma sāitin ās trāvān āh tavōsh |

mūhimma sāitin tāsnā rūd^amut kahti hōsh || 5

yōra zālā ās lāyān gāta sār |

tōra zālas āsus nā kyā khasān || 6

dōpusā shāhan kārme sāitin bāj^avāt |

lāy zālā yādi Alla dīlas rāt || 7

lāyun zālā tōr^a khūtas gāḍa hāt |

pādⁱshāhas bōntⁱ kun sūy āu hīt || 8

gāḍa hātas bādāl dyūtanaš mōhra dyār |

lāl^a nīgīn māl^a mūht^ay vūnta bār || 9

rāt bārit pādⁱshāhan dyūtus nād |

sūy chuka myōn sherīk nā murād || 10

mūhim kās^uvun hēkamāti Pārvardigār |

tāp shūhul sārde gārm nōu bahār || 11

vānā yēy zan bānde mānzūr zās^anūy |

kās^a hēkamāt mūhim tāgi kās^anūy || 12

ātⁱ āndar cūy vustāḍa vānān zār |

jūmaḷa ālam bānde Āhmaḍ vūmedvār || 13

I. MAHMŪD OF GHAZNĪ AND THE FISHERMAN

Sultān Maḥmūd of Ghaznī, the king of kings, used himself to watch over the protection of his kingdom.

Disguised as a Faqīr, he used to wander from bazaar to bazaar, to see if any of his subjects were in distress.

In one place were the people making prayers for his welfare, and their eyes were satisfied by his justice.

In another place, he saw a wretched fisherman, brought low by poverty.

5. In his poverty he was uttering sighs and groans. In his poverty even his sense had deserted him.

Even where he skilfully cast his net, even there naught came into it.

Said the King to him, "Make me thy partner, and fling one more cast of the net, keeping firm within thy heart the memory of God."

So he flung one more cast and, behold, within his net he caught a hundred fish, and brought them all before the King.

In exchange for the hundred fish the King gave him wealth of money, rubies and jewels, possessions and pearls in camel-loads.¹

10. After he had passed the night, the King called for him and said, "Verily thou becamest my partner without hope or expectation of result (and yet thou hast thereby acquired great wealth).

"It is the power of Providence alone that removeth poverty, (and giveth) sunshine and shade, heat and cold, and the new spring.

"Verily I would say to thee, 'Know this, O slave—accept thou (these as coming from the Almighty), for by how much power wouldst thou thyself have been able to remove thy poverty?'"

Concerning this hath a certain teacher uttered this prayer, "The hope of this slave, Aḥmad, is (on Him from whom proceedeth) all the universe."

¹ The King rewarded him because instead of bringing him the worst fifty fish, he brought the whole hundred from which the King might choose his share. As a reward the King bought also the fisherman's share of the hundred for a very high price.

II. TOTAS ÜNZ KAT

1. Dapān ustād shahar ak gāu shehri Īrān tatⁱ ās
 pādshāh tamⁱsüy chu nāv Bah^adūr Khān. tamⁱ ās
 kurmut bāg zanānan kyut tat ās nā vat gārzanas
 tat^y bāgas manz gau pāda fakīra nazar bāzau kar
 nazar kabardārau niy kabar amis pādshāhas dopuk
 fakīra t̄au bāgas manz bōzun pādshāhan hyütun
 sāt vazīr gai tat bāgas manz vucun aⁱti fakīr

2. lache nāu chiy har vaⁱtī bīnā |
 bōz vuphā dāⁱrī ankā ||
 hā fakīrō yōr kōr tsākhu |
 kati kōchuk katye peṭa ākhu ||

fakīr dapān

kurme sālā tuhund khyāu me kya |
 bōz vupha dāⁱrī anka ||

3. pādshahas bōnt^a kanⁱ pōsh^a tür atⁱ tal momut
 bulbula yeli yimau amis fakīras khashim kur tilⁱ
 pyau fakīr patar vasit momut bulbul gau thud vutit
 pādshahas hōvun yi virⁱd gau nērit phīrit beye āu
 bulbul mōd beye fakīr gau beye zinda hyütun nērun
 yimchis karān zāra pār dapān chis

hā fakīra khismat kare^y |
 dud^a harik khāsihō bare^y ||
 khās^a pulāu macāma kyek nā |
 bōz vupha dāⁱrī anka ||

4. yus virⁱd fakīras ās suy bāvun amis pādshahas
 amⁱ pādshāhan bōu vazīras

II. THE TALE OF A PARROT

1. This is what my Master told me :—

There was a certain country, the land of Persia, and it was ruled by a king named Bahādur Khān. He had made a garden for his womenfolk, into which no stranger was allowed to enter ; but once there came into it a Faqīr. The discerners then discerned him, and the newsmen gave the news to the King. Said they, "A Faqīr has come into the garden." The King heard, and took with him his Vizier. To the garden they went, and there he saw the Faqīr.

2. The Almighty, who hath a hundred thousand names, watcheth over every path.

Hark ye, loyalty is monstrous rare.¹

"O Faqīr, how didst thou enter ?

Where dost thou belong ? whence art thou come ? "

Quoth the Faqīr :—

I came but for a stroll. What of yours have I eaten ? "

Hark ye, loyalty is monstrous rare.

3. It chanced that before the King there was a flowering plant, and at its foot a dead nightingale. As soon as they spoke angrily to the Faqīr, he fell flat, lifeless to the ground, and as he did so the nightingale arose alive. Such magic power did he show the King. The nightingale flew out of the garden, and returned. Then it fell dead and the Faqīr again became alive. He began to depart, but they entreated him, saying :—

"O Faqīr, let me be thy servant !

Cups of the cream of milk will I fill for thee.

Special *pilaos* and dainties wilt thou not eat ? "

Hark ye, loyalty is monstrous rare.

4. So the Faqīr confided the secret of his magic power to the King, and the King confided it to his Vizier.

¹ Literally a phoenix, a *rara avis*, the Arabic '*angā*'. In the original, the imperative "hark ye" is in the singular ; I have put it into the plural, as more consonant with English idiom.

kār tār byat pādshahān vazīraṣ |
 sutⁱ maḥ^aram kurun atⁱ sīraṣ ||
 gai sālaṣ shikāraṣ yeg ja |
 bōz vupha dāiri anka ||

tōt^u momut vucuk dār biyā bān |
 hā vaziro āsi he shubān ||
 zu amis manz thāv^utan sātha |
 bōz vupha dāiri anka ||

dop^u vazīraṣ pādshaham yiṣ^a kōl momut |
 phak chus yivān kabar kar chu gomut. ||
 chus nā tah^arān vantaṣ sa kare kyā |
 bōz vupha dāiri anka ||

5. pādshāh karān zār^a pār vazīraṣ amⁱ bāpat bo
 vucehan tōṭa kyut āsihe shūbān am^y bōzus nā
 vazīraṣ kyē dapān vustād amis ās dilas manz dagāi.
 vun^y tsāu pād^ashāh amis tōṭaṣ manz panun muḍ
 tūnun trāvit tōtu vut thud chu phērān vazīraṣ kār
 kōm tsāv at pādshāh^a sandis moḍis manz yi^y ās amis
 dar dil.

pyau pitarun pādshahāṣ pānaṣ |
 bōr ludun vazīraṣ nā dānaṣ ||
 āsus dagāye zāgān dād kha |
 bōz vupha dāiri anka ||

6. tōt^u chu havāye asmān vazīr chu pādshahāṣ
 sandis maris manz vut thud.

khut guris khal^akan manz gau |
 dopu nak vazīr mūd gurⁱ pyeṭe vasit pyau ||
 kabar dārau niy^e sāy kabara |
 bōz vupha dāiri anka ||

The King gave instructions to the Vizier,
And he thus became proficient in the secret.
They went out hunting together.
Hark ye, loyalty is monstrous rare.

In the forest they saw a parrot lying dead.
"O Vizier, how beautiful this must have been.
Put thou, I beseech thee, thy life into it for but a moment."
Hark ye, loyalty is monstrous rare.

Said the Vizier :—

"My King, for long hath it been dead.
A stink cometh from it ; who knoweth when it died ?
Stay here I cannot ; Sir, what am I to do ?"
Hark ye, loyalty is monstrous rare.

5. For this did the King make urgent entreaty to the Vizier.
"Fain would I see how beautiful the parrot was," but the Vizier refused to listen to him.

And, further, my Master told me :—

In his heart there was treachery. At length the King himself abandoned his own body and entered into the parrot. Up rose the parrot, and flew about. Then the Vizier did a deed : he himself entered into the King's body. That was what had all along been in his heart.

The burden which had been the King's to bear,
That became laid upon the foolish Vizier.
Treachery was watching in him like a petitioner.
Hark ye, loyalty is monstrous rare.

6. The parrot is flying in the air, and the Vizier is in the body of the King. He stood up.

He mounted the (King's) horse and went into the army.

He said to them :—

"The Vizier fell from his horse and is dead."
That was the news that the newsman brought.
Hark ye, loyalty is monstrous rare.

7. ămⁱ vazīraṇ yelⁱ kaṛ kōm t̃āu pādshaha sandis
maṛis manz tujy^en atas kyet shamshēr at panānis
maṛis korun rēṣa at lashkaṛa dopun nēryu tīraṇ
dāz beye bāndūk bāz yus māryu tōṭa tamis bañyau
bakcāyish ămⁱ tōtan yelⁱ bōz ta t̃ul gau tas fakīraṣ
nish yus tat bāgaṣ manz ās tamⁱ doho.

hukum dyutanay tīraṇ dāṣaṇ |
kan tāivtau myānen nāzan ||
tōṭa māraṇas dyutaṇak photu va |
bōz vupha dāri anka ||

8. yus asal ās pādshāh su chu tōtas manz fakīraṣ
nisaṇ su tōṭa kaⁱsī mōr na doho aki drāu yi pādshāh
sālas shikāraṣ vōt jāye akis atⁱ vucum suna saṇz
ming^e maṛ ămⁱ süy kaṛuk lār aṇyik lashkaⁱ manz
dopunak ămⁱ pādshahaṇ yas kaṇⁱ yi talau tas dimau
gardan.

9. dopān vustād ămⁱ ming^e maṛi tuj vuṭ pād-
shahasandi kala pyet t̃iṇyen vuṭ t̃ajjy lāris pata
yus su tōṭa ās fakīr ās sāhibⁱ āga dopun ămis tōtas
yas manz yi pādshāh ās dopunaṣ gaṭⁱ sa nēr az
labak panun muḍ yim che ămis ming^e maṛi pata
lārān nakh^a rōzān chek na.

10. dopān vustād atⁱ ās momut hāput pādshāh
t̃āu ămis hāpaṭas manz lāryau yus yi pādshāh^asund
muḍ ās yi trāvun atⁱ.

shod bōzun tōtan lāryau |
kulⁱ dad^ari manz ho prāryau ||
muḍ lobun kaⁱ tōs marhaba |
bōz vupha dāri anka ||

7. When this Vizier had done the deed, and when he had entered into the King's body, in his hand he raised his sword, and into small pieces did he cut his own dead body. Then said he to his army, "Go forth, ye archers, and ye gunmen. Whoever of you killeth a parrot, to him will be given a reward." When the parrot heard this order he fled afar, and went to the Faqir, who on that day had been in the garden.

He gave the order to the archers,

"Pay ye heed, I pray, to my coaxing."

He gave an order that the parrot should be killed.

Hark ye, loyalty is monstrous rare.

8. Now, as for the real king, he was in the parrot, and had taken refuge with the Faqir; so that parrot was not killed by anyone. One day the Vizier-King sallied forth to hunt; and when he had reached a certain place he descried a hind. After it they made pursuit. They brought it into the army, and he said to them, "I will cut off the head of him who letteth her escape."

9. And, further, my Master told me:—

But the hind gave a sudden spring and leaped over the head of the Vizier-King himself. They pursued her. Now the parrot-King was with the Faqir,¹ and that Faqir was a magician clairvoyant. Quoth he to the parrot-King, "Go forth, your Majesty, to-day wilt thou regain thine own body." Meanwhile the hind had far outdistanced her pursuers.

10. Furthermore, my Master told me:—

There there lay a dead bear. The Vizier-King entered into the bear and pursued the hind, leaving the real King's body lying on the ground.

The news of the Vizier-King's coming was heard by the parrot.

Thither did he run.

He waited, watching from a tree-hole.

He again entered into his own body; wish ye him all good luck!

Hark ye, loyalty is monstrous rare.

¹ A few words are here missing in Sir Aurel Stein's text.

11. tōṭa pyau atⁱ patar yi t̄āu pādshāh panānis
 maṛis manz yus yi vazīr ās su chu hāpaṭas manz
 khut pād^ashāh asal yus ās su khut guris pyeṭ dopun
 yiman lōkan māⁱryūn hāput lōy^ahas bāndūk phut^arhas
 zang anuk raṭit pādshahās nish dopunās pādshahan
 tik^ar tam dagāy bo mār^ahat nā kya kare ha lōk
 dapaṇam hāput chus vazīr t̄ye chi^v panun muḍ
 gālmūt vuma thāvat t̄a hāput vazīr boha se mārat.

12. dapān vustād anuk zyūn zāluk hāput.

hat vāⁱnsi gau kam ya zhāday ।
 āu Bah^adūr Kānas pyāday ॥
 k̄ar Vahab Kāre Allāh Allāh ।
 bōz vuph dāⁱr anka ॥

11. Down fell the parrot dead, and the King entered his own body, but he who had been the Vizier was now in the bear. The real King mounted his horse, and said to his men, "Shoot ye that bear." They fired with their guns at him, and brake his leg. They seized him and brought him before the King. Said the King, "Treachery was done by thee to me. What can I do but kill thee? Otherwise people will say of me, 'He hath a bear for a Vizier.' Thou hast destroyed thine own body. Now no longer can I keep a bear like thee as a Vizier. Sir, I am about to kill thee."

12. And my Master further said :—

They brought firewood, and they burnt the Vizier to ashes.

A hundred years passed, less or more.

And then came the messenger of Death to Bahādur Khān.

O Wahb, the blacksmith,¹ cry "Allāh, Allāh!"

Hark ye, loyalty is monstrous rare.

¹ The name of the author of the story.

III. SAUDĀGARASÜNZ KAT

1. Saudāgar gau sōdahās ga'ri āsus zanānā sāy gaye mushtāk fakīras akis vāryahās kālas doh° aki āu saudāgar gar panun māl het pādshahās gay° kabar saudāgar vōt pādshāh drāu sālās rāt kyut vōt saudāgarā sund chu atⁱ vud°nye pahar chu gomut rāt hund yi saudāgar bāi vuṭ voḍye pyet h°eten batā trōm pādshāh chu vuchān tūri pātin saudāgar bāi drāye bro-bro pādshāh chu pakān patā patā vātⁱ maidānās akis manz atⁱ ās fakīr nār°han zālīt karis amⁱ salām batā thōunas bōnt° kanⁱ dopunas k°e amⁱ tul tōt° lāyun amis saudāgar bāye dop°nas tīr° kyāzi āyak dop°nas amⁱ phīrit az āsum āmut panun kāvand tamⁱ gōm tēr k°e tam vuñy batā dop°nas amⁱ fakīran bo k°emāy na guḍa°ny dim anit amis saudāgarasund kal° ad° k°emai bat° pādshāh ās vuchān yi k°ēnta yimau doyou katā ka'ri ti bōz pādshahan sārūy.

2. dapān vustād drāye saudāgar bāi vāt panun gar° khat hyūr pādshāh chu bun° kanⁱ amⁱ tōt amis saudāgaras kale vuṭ h°et rumāli k°et che pakān bro-bro pādshāh chu patā patā vāt amis fakīras nish tulun tōt° lāyun amis saudāgar bāye dop°nas t°a sap°zak nā amis pananis kāvandāsund vuñy sap°dak° mēny.

3. pādshāh drāu vōt panun gar° trāvun arām gāsh phul vuṭ krāk dopān che saudāgar vaṭsau panun gar° suy mōr tūrau vāt atuy saudāgar bāi dapān che pādshahās kāvand āyām suy mōrham tūrau pādshāhās che kabar yi saudāgar kamⁱ mōr

III. THE TALE OF A MERCHANT

1. A Merchant once went forth to trade, leaving his wife at home, and she for long became filled with love for a beggarman—a Faqir. One day the Merchant came home with the chattels he had bought, and to the King came the news that “the Merchant hath returned”. At night the King went forth to wander through the city, and he reached the Merchant’s house. While he was standing there, at the end of the first watch of the night, the Merchant’s wife got up and went forth carrying a dish of cooked rice upon her head. The King watched her in secret. On ahead went she, and along after her followed the King. They arrived at a certain open space where the beggarman was seated over a little fire. She made salutation to him, and laid the dish of rice before him. Quoth she : “Eat !” But straightway he raised a cudgel and with it struck the Merchant’s wife. He said unto her, “Why hast thou come so late ?” She made reply to him, “My husband came home to-day, and hence was I delayed. Eat now, prithee, this dish of rice.” But the beggarman said to her, “I will not eat. First bring me that Merchant’s head. Then, and not till then, will I sup.” Now all this time the King was watching, and he heard all this talk that passed between them.

2. Furthermore, my Master told me :—

The Merchant’s wife went off, and came to her own home. She went upstairs, while the King stayed down below. She cut off her husband’s head, and came down with it wrapped in a handkerchief. On ahead went she, and along after her went the King. She came to the beggarman. He raised his stick and struck the Merchant’s wife. Said he to her, “Thou wast not true to thine own husband. Now wilt thou be true to me ?”

3. The King departed. He returned to his palace and went to his bed. Morning blossomed forth, and there was raised a cry. They say : “The Merchant came home and thieves have killed him.” To the palace came the Merchant’s wife. She saith unto the King, “My husband came home to me, and he hath been killed by thieves.” The King knoweth well who killed the Merchant, while

tārān che pai saudāgar kamⁱ mōr kāsⁱ chu nā khasān zima.

4. dapān vustād kuruk yi saudāgar zāluk atuy drāu pādshāh bayⁱ sārⁱ chu vuchān āyā amisanz kulai yi che karān gat dapān che bot^{ye} zālā pān āye hitān vut taneñy nāras manz pādshāh gōs kar^{nas} tap dapān chus pādshah yey tā ti kya? t^{ey} tā yi kya dopunas m^{ye} trāu yil^a bo zālā pān dopunas nāgas akis p^{et} chai m^{en} dod^a bañye sāi vanē amyuk māñye trāvun yile zōl amⁱ pān panānis kāvandas sāt gay^e khalās pag^a drāu pādshah vōt at nāgas p^{et} vuchin atⁱ zanānā amⁱ say zanānā chu dapān pādshah t^{ey} tā yi kya yey tā ti kya dop^{nas} amⁱ zanānā āthⁱ duh^y dapāi bo am^{yuk} javāb.

5. dapān vustād āth doh gai pat^a kun pādshahas pyau yād lāⁱdyau pādshah tat nāgas p^{et} vuchin sā zanānā dop^{nas} vanum tamⁱ kat^{ehund} māⁱni dopunas gat an tāvul beye nut anūn tāvul tā nut dop^{nas} vasyat nāgas manz nut tūn phirit dop^{nas} beye anūn tāvul kana ratit thāvus nātis p^{et} kal^a dop^{nas} lāyus shamsērⁱ hanz tūnd.

6. dapān lāⁱyinas samshērⁱ hanz tūnd amⁱ sāt^a gatān pādshāh gāb hangat^a manga gāb.

7. dapān vustād yi che vātān bāgas akis manz atⁱ chu vuchān palang pāⁱrit atⁱ p^{et} pādshāh trāvun arām atⁱ āsa pāⁱriye yim^a vuy nyu tulit pādshāh tānuk akis jāye manz sapud bēdār vuchān

the people are seeking for a clue to find the murderers. But on no one can they fix the guilt.

4. And, further, my Master said :—

They brought out the Merchant's body and burnt it. The King went forth to the place of cremation and watched everything that should come to pass. There came up the widow, on her way to burn herself upon her husband's pyre. She was saying : " I also will burn my body." She came and prepared to leap into the flames ; but the King went near unto her, and caught her by the hand. He said unto her, " If this, then why that ? If that, then why this ? " Said she to him, " Let me go free, I will burn my body." Again said she to him, " By such and such a spring dwelleth my milk-sister. She will tell thee the meaning of this." So he let her go, and she was burnt beside her husband, and became released from the sorrows of the world. Next day went forth the King, and came to that spring. There saw he a certain woman, and to her he said, " If that, then why this ? If this, then why that ? " The woman made reply, " After eight days will I give to thee the answer."

5. Said my Master :—

Eight days passed, and then the King called to mind the woman's words. He ran to the spring. There saw he her and again asked he of her the meaning of those words. Quoth she, " Go thou, and bring hither a goat and a jar." He brought the goat and the jar, and then said she, " Descend thou into this spring and therein set thou the jar upside-down." And further said she to him, " Lead thou down the goat by the ear, and put its head upon the jar." (He did so), and she cried, " Strike thou it a blow with the sword."

6. And my Master said :—

He struck it a blow with his sword, and on the instant did the King of a sudden disappear.

7. And furthermore my Master told me :—

He found himself in a garden, and there was there spread a bed. On the bed he climbed and lay down and fell asleep. Now there were fairies there. They lifted him up and carried him off into a certain place. There he awoke, and seeth all round him

chu janatach jāy^e atⁱ lāgimat^y nagma pādshāh chu mushtāk atⁱ tamāshas kun.

8. dapān gay^e yima pa'riye pānas amis dītuk kunz dop^uhas yet kutis thāu kulup vut at^s andar tsāu andar atⁱ vuchun gur zīn ka'rit koḍun nebaṛ tap ka'rit nebaṛ yeli korun chu vud^anye tap ka'rit dop^uhas khas yemis guris khot^u amis guris yi chu vuchān satau zemīnau tāⁱlti navau asmānau p^yeti yi kētsā Kudā sābaṇ pāḍa kurmut ti vuch pādshahān tat sāⁱth^y gau mushtāk gōs pāḍa Shētān dop^unas kya chuk vuchān dop^unas pādshahān yi kēⁿtsā Kudā sābaṇ pāḍa kur ti chus vuchān dop^unas Shētānan phīrit amⁱ kutā hāvai bo yi chāy mēⁿy kunz yat kutis thāu kulup vut at^s andar tsau pādshāh andar vuch^un atⁱ khar gandit dop^unas karun nebaṛ khas amⁱ say yi kēⁿtsa Kudā sābaṇ pāḍa kur tamⁱ p^yeṭh kanⁱ vuchak beye kyē kut pādshah amis kharas.

9. dapān vustād barābaṛ vataṇāvun panun gar kut hyūr phīrit vut vuchun atⁱ na khar pādshahas āu armān tamⁱ bāguk^u voh k^yeta pāⁱth^y vāt^ye tut dapān gau atⁱ nāgas p^yeṭh dopun tamis zaṇāṇa m^ye vante yey tā ti kya t^yey tā yi kya dop^unas ami zaṇāṇa anun panun n^yechu beye an nut beye an shamshēr dop^unas vasyat nāgas manz vālun panun n^yechu pāvun pathar thāvus nātis p^yeṭh kale kanas kar^anas thap amⁱ pādshahān tuh jin shamshēr lāye amis n^yech^avis karis amⁱ zaṇāṇa thap at shamshērⁱ dop^unas yih gau ti ti gau yi tsā gāk mushtāk bāgas beṇye mēⁿy gaye mushtāk fakiras.

a region of paradise. Fair women were dancing there, and smitten with love for the entrancing spectacle did the King become.

8. And further saith my Master :—

Departed these fairies and left him all alone, but before they went gave they him a key. Said they to him, "Unlock thou this room. Arise, and go within." He went within, and there he saw a horse ready saddled. He led it without, and stood there holding it by the bridle. Said they to him, "Mount this horse." He mounted it, and, lo ! at once he seeth everything that God, the Master, hath made both below the seven earths and above the seven heavens. All that did the King see, and for it did he become smitten with love. Then before him appeared Satan ; and Satan asked him saying, "What is it thou dost see ?" Quoth the King, "Whatever God, the Master, hath created, that do I see." And Satan said to him in answer, "More than this will I show thee. Behold, here is my key. With it unlock thou this door. Arise and go within." The King went within and there saw he an ass tied. Said Satan to him, "Bring thou it forth, and mount it, and thou shalt see something more even than all that God, the Master, hath created." Thereupon did the King mount that ass.

9. Furthermore said my Master :—

Straightway the ass carried the King back unto his palace. He dismounted and went upstairs, and when he came down again, behold, he saw no ass there. Great longing for that garden of paradise came unto the King, but how was he to reach it ? They tell me that he went at once unto the spring and asked the woman, "Tell me, prithee, 'If that, then why this ? If this, then why that ?'" And that woman said unto him, "Bring thou thine own son, and bring also a pitcher, and also bring thy sword." Said she to him, "Descend thou into this spring, and take down with thee thy son. Cast him down, and upon the pitcher lay thou his head." So the King took the lad by the ear, and drew his sword. With it would he have struck his son had not the woman seized it. Cried she, "This it is that is that ; and that it is that is this. Thou becamest smitten with love for the garden, and my sister became smitten with love for the beggarman."

IV.—LĀLA MALĪKUN UNMUT G^YAVUN

Dapān chu:—

- Daye zār van^umai Kudāye bōz tam t̄ai ।
 samsār bāzi gār ॥ 1
- hazratⁱ Ādam guḍe lud^anam t̄ay ।
 malⁱkau kur hai taiyār ॥
- phurtas Yib^elīs tatⁱ kur^u nam t̄ai ।
 samsār bāzi gār ॥ 2
- hazratⁱ Nu chi vulādi Ādam t̄ai ।
 phirit gās kuphār ॥
- ah tamⁱ kur nayⁱ sarⁱgau ālam t̄ai ।
 samsār bāzi gār ॥ 3
- hazratⁱ Īsā kvē chu nā kam t̄ai ।
 Sāhib^asund tōt yār ॥
- tun as^amānan p^reth tamⁱ sabak dopu nam t̄ai ।
 samsār bāzi gār ॥ 4
- hazratⁱ Musāi trāvuy kaḍam t̄ai ।
 Sāhib^asund kare dīdār ॥
- Koh^e Tūra p^retha tamⁱ kathe ka^ri nam t̄ai ।
 samsār bāzi gār ॥ 5
- hazratⁱ Ibrāhim kvē chu nā kam t̄ai ।
 puṭalin kurun nakār ॥
- tamⁱ kur dīnⁱ Mahamad mahkam t̄ai ।
 samsār bāzi gār ॥ 6
- marit kab^ara yeli vāle nam t̄ai ।
 pan^{en} bai kya yār ॥
- tatⁱ Lāla Malⁱkas kya hāv^anam t̄ai ।
 samsār bāzi gār ॥ 7

IV. A SONG OF LĀL MALIK

1. He saith :—

O God, supplication make I unto thee. Ah ! hear Thou me !
For this world is a deluder.

2. First sent He the holy Adam ; yea, by the Angels was he made complete. Then Iblis ruined him, and thence (i.e. from Paradise) was he thrust forth. This world is a deluder.

3. From Adam was sprung the holy Noah, and from him the infidels became estranged. A sigh he uttered, and the whole universe was flooded in his tears. This world is a deluder.

4. In no way less than him was the holy Jesus. He was the beloved friend of God, the Master. Seated upon the four heavens did He utter His teaching. This world is a deluder.

5. The holy Moses stepped forward, crying, " I would see the Master with mine own eyes." He gave forth (the ten) words from Mount Sinai. This world is a deluder.

6. In no way less than him was the holy Abraham, who forbad the worship of idols. He it was who established the faith of Muhammad. This world is a deluder.

7. When I shall die, and my brethren and friends will lower me into the grave, then what can they show to me, Lāl Malik, but that this world is a deluder.

V. SUNERASÜNZ KAT

1. Vustād dapān Shehra ak chu āsmut tatⁱ chu sunar suy ās tatās bahan hatan hund zyut yūhay ās garān vast pādshahas sanzi kōḍye kitⁱ tot ās gatān sunar sanz zanāna h^{et} akⁱ doho dopus amⁱ pādshāh kōḍ^{ye} sōzun gate panun kāvand doho aki drāu sunar sunasanz vāj^y h^{et} pādshāh sanzi kōḍⁱ kitⁱ amⁱ pasand karus na dop^{nas} yat chi vaḍ āu put phirit vōt panun gar^a pyau bimār.

2. amis ās pādshāhasanzi kōḍⁱ hund ashik gomut pādshāh kōḍⁱ ās gomut amis sunarsund ashik dod^amājⁱ kun vanān pādshāh kūḍ:—

zargar nichuva pūr kumār ।

dēshit log^amai dod^amāj muthai amār ॥

dod^amāj ches vanān phirit:—

mai kar kūḍye shūri bāshe ।

lagak ashkanye vāle vāshe ॥

ā^ure kane dithai kūḍⁱ kane dāⁱli ।

ār mā lag^aham vu bāⁱlī ॥

3. sunar chu bimār amis chu askun tap amis sunarsanz kulai che gātij amis tug bōzun amisund dōd dapān ches tā hech lāyin rīnz beye gar sunasandⁱ rānz ze.

4. dapān vustād garⁱ amⁱ sunasandi rānz ze drāu atas k^{et} hitan rānz lāyān che apāⁱrⁱ tā yipāⁱrⁱ lāyān kañyevⁱ tā shastrevⁱ vōt ot pādshāhasanzi dāⁱrⁱ tal lāyin atⁱ sunasandⁱ rēnz ze pādshahasanzi kōḍ^{ye} halamas manz ami hāvus āre phirit taḍ kanⁱ āna beye trāvun dāⁱrⁱ kanⁱ āb beye trāvun pōshe gund beye trāvun kih beye tujen shast^{aro} salai

V. THE TALE OF THE GOLDSMITH

1. Now this is what my Master saith :—

In days of yore there was a certain city, wherein there lived a goldsmith. He was head of his guild with twelve hundred guildsmen under him. He used to make articles for the King's daughter, and these his wife would take to her. One day the princess told the goldsmith's wife that in future her husband must himself bring the things, so one day he set out to her with a ring. When the princess saw it she took exception to it. "It is crooked," said she. So he took it back and went home, and there fell sick.

2. The truth was that he had fallen in love with the princess, and she too had become enamoured of him. She cried to her foster-mother :—

"Full of sweet languishment is that son of a goldsmith.

I have seen him, O nurse, and mad is my longing for him."

But the foster-mother replied :—

"Utter not, O daughter, childish talk,

Or thou wilt be caught within the net of love.

Close thine ear, O daughter, to such words,

Or else thou wilt find thyself a mark for blame."

3. The goldsmith lay sick of the fever of love, and his wife was a clever woman. She understood the cause of his pain, and said to him, "Practise thou pitching balls, and make two balls of gold."

4. Saith my Master :—

So he made two balls of gold and went out holding (them and other) balls in his hand. Hither and thither he pitched balls of stone and balls of iron as he went along, till he came below the princess's window, and through it he flung into her lap-cloth the two balls of gold. On this she turned her back towards him and showed him a mirror. Then she threw some water out of the window. Then she threw out a posy of flowers, and again a hair.

dʷutun atⁱ dāⁱri haṇdis dāsas kash amⁱ sunar vuch
 āu phīrit vōt panun gara dop^unas paneñye zanāna
 dop^unas kyaho karut amⁱ vununas phīrit rēnz hai
 lāy^amas tim hai gās hal^a mas manz tōre hai haunam
 phīrit tor kanⁱ āne beye hai trāunam dāⁱri kanⁱ āb
 beye traunam pōshe gund beye trāunam kih beye
 dyutun shī^aravi salaya sāⁱth dāsas pash dop^u nas
 amⁱ phīrit tar kanⁱ hau hāunai āna kustāny āsmut
 chus vupar āb hau trāu nai āb dava kanⁱ gate
 atun pōshe gund trāunai bāgas manz salaya sāⁱth
 hāunai anun gate pahre vāv tat chiy polādev^y
 nʷāza tim gatan tatenⁱ kih trāunai ches vālān
 kangañ^y.

5. dapān vustād drāu ye sunar shāman bāⁱgi
 tāvat bāgas manz vuchun atⁱ palang kut atⁱ
 palangas p^yeth shikasta sāⁱth p^yeyes nindar āyes
 yi pādshāh kūd shānda ches karān khur khurachas
 karān shānd yi k^ye hushār gās na yutāny gāsh
 lug phulenⁱ pādshāh kūd tāj gar^a panun patkun gāu
 hushār sunar yivān chu yitⁱ panun gar^a vanān ches
 panen kulai k^yaho karut yichus dapān phīrit sanai
 k^yē āyem dopunas amⁱ zanāna talau yūrⁱ hund vula
 gau vuchus ami paneñ^ye zanāna vuchus chandas
 vuchān atⁱ rēnz ze sunasandⁱ timai yim tamⁱ doho
 lāyānas hal^amas manz dop^unas sa chai āmut su
 chuk na gomut hushār vo beye yeli gatsak kāl^achen
 teli dapai bo sabak.

6. dapān vustād nam da tulinas athan haṇdⁱ akis
 ās nas dyutmut sun kash dop^unas mōr thas amⁱ
 dop^unas phīrit maⁱl māji che sa tuñye mut nāyid

Finally she lifted up an iron stiletto and with it scratched the sill of the window. When the goldsmith had seen all this he returned home, and his wife said to him, "Well, dear, what did you do?" Said he to her, "I flung, my dear, the balls to her, and they fell, my dear, into her lap-cloth. Then, my dear, she turned her back to me and showed me a mirror. Then, my dear, she threw some water out of the window. Then she threw out a posy of flowers, and then a hair. Then she made a scratch upon the window-sill with an iron stiletto." Replied she, "When she turned her back and showed the mirror, she meant that someone else was there; when she threw out water, she meant that you must come in by the water-drain; when she threw the posy of flowers, she meant that it was the garden into which you must come; when she showed the stiletto, she meant that you must bring a file, as there are iron railings to be cut through; and when she threw a hair, she meant that she was combing her locks."

5. Moreover the Master said:—

At eventide the goldsmith went forth, and entered the garden. There he found a bed and got up on to it. He was weak from illness, and fell asleep. While he so slept, there came the princess. From the pillow she walked to the foot of the bed, and from the foot back again to the pillow, but he never awoke to welcome her. By that time the dawn began to blossom forth, and the princess ran off home. Thereafter the goldsmith awoke, and returned to his house. Says his wife to him, "What, dear, did you do?" Says he in reply, "She never came to me." Says she to him, "Come here, my dear." He went up to her, and she looked into his pocket, and found there the two golden balls that on the day before he had thrown into the princess's lap-cloth. Says she to him, "She did come to you, but you never stayed awake. Now, when you go again this evening, I will tell you what to do."

6. And the Master further told me:—

She set to work paring the ten nails of his hands, and as she did so, she gave to one of them a deep gash. Cried he, "You've been and killed me!" But she replied, "I was never taught barber's

sabakas vu yeli gatak teli dimai davāhan amⁱ
 dyut^anas marbevāngan raseh^ana beye nuna rate
 h^ana dop^anas beye yeli tat palāngas p^{ve}eth khasak
 teli yeyiy nindar yi dava rata han gandⁱ zyes ada
 p^{ve}eyiy nindar shahij drau atⁱ yi sunar davā rat^a
 han hitun sãⁱth vôt at bāgas manz kut at palāngas
 p^{ve}eth chu prārān tēr tãny yi kuni yivān ches na
 hitanas yiny nindar atas chus dōd at chu karit tap
 dopun vuñy āyina yetana ha bo dāⁱdis davā shahij
 kara ha nindar yūthuy at dāⁱdis tunun davā tithuy
 pyōs vālīnjⁱ v^e chu lalavān thud vuthit.

7. dapān vustād āyiye pādshāh sanz kūd amis mut
 sārūy dōd karun amis sãⁱth yi karun guṭ p^{ve}eyak
 nindar yutāny gāsh lug pholenⁱ kuṭvāl chu vasān
 apār kanⁱ āgaye. vuchun atⁱ pādshāhasanz kūd
 beye sunar ratⁱ amⁱ koṭvālan nīny ratit karin havāla
 trālin karik kād atⁱ ās pakān vatⁱ akha ami süy
 dopuk yimau kādyau doyou tahaṣa dizi krēk sunar
 ata p^{ve}etha dābzik pādshahas kar pyau kuṅg^avārⁱ
 kabar cha loṭ ṣaṭan^asa k^vinna hot ṣatanas.

pādshahas kar pyau kuṅg^avār^{vē} |

pakān dil gōm tatⁱ tārē ||

vir het vātun gōṭ sulli gār^{vē} |

natatas pādshāh tatⁱ mārē ||

bōz sunarsanza zanāna drāye bāzar hitan tuche lazan
 krañj^e drāye hvet.

shen kād kānan su cho bāge rēmai |

satyamis atayo Bār Kodāyu hāy ||

work by my father and mother. When you go to-day, I'll give you a little remedy." So she gave him some red-pepper and salt, saying, "Next time you get up on to that bed and you feel sleepy, apply a little of this medicine to your cut finger and your sleep will become cool."¹

So the goldsmith went out, taking with him the medicine, and came to the garden, and got up on to the bed. He waited a long time, yet no one ever came. At length he began to feel sleepy, but his hand was too sore, and he caught hold of it (to relieve the pain). He said to himself, "She hasn't come. If I had only put some of that medicine on my sore finger I should have had a cool and refreshing sleep." So he put some of the medicine on the cut, and the smart was like a fiery poison in his heart. He jumped up, nursing his aching hand.

7. And my Master went on to say :—

Just then came the princess, and all his pain was forgotten. He did with her what was proper to the occasion, and they fell asleep in each other's arms. Meantime the dawn began to blossom forth. The chief constable came by on his rounds of inspection, and found there the princess and the goldsmith. He arrested them, making them over to his henchmen, and put them into jail. Just then a man happened to be passing along the road, and they called out to him, "Please, sir, make an outcry in the goldsmiths' market. You must say, 'The King's ass has trespassed in the saffron field, and who knows whether they will cut off its tail or cut its throat.'"

"The King's ass was caught in the saffron field,
And as I went there, my heart became all full of anxiety.
Thou must come at dawn with money to pay the fine,
Otherwise the King will kill it there and then."

The goldsmith's wife heard this outcry. She went out into the market and bought some loaves. She put these into a deep basket, and went off (to the jail), crying :—

"In six prisons have I distributed loaves.
Now, O God, would I enter a seventh."

¹ She means that the desire for sleep would become cool, and he would remain awake. But the silly fellow misunderstands her, and imagines that the medicine would bring him cool and refreshing sleep.

8. dapān vustād bāg^aren yima^a suche dopunak
 kāvand chum bīmār atⁱkyā dop ham pīrau fakīrau
 suche gatan bāg^aranye satan kādkhānen yi k^vēta
 dapun chu ti dap^azim yōra at^avunuy āra nēravun
 k^vē dap^azim na me gate shak dop^unak beye mā
 chu kāⁱdⁱ yeti dop has yimau pat^vami pahara^a ani
 motⁱ kuṭvālen ze kāⁱdⁱ tim che patkun vāt^s yiman
 nish dopun amis panānis kāvandas vony k^vita
 pāⁱtⁱ mokli yeti pādshāh kūḍ tag^ve mokalāvañy yi
 pādshāh kūḍ dop^unas amⁱ phirit ti yeli tag^veham
 ade kyāzi lagaha kād.

9. dapān vustād kuḍun nāla panun poshāk tunun
 pādshāh kōḍ^ve pādshāh kōḍ^ve hund kuḍun tunun
 pānes k^arānd dīṣanas vutamakⁱ drāye neḅar pādshāh
 kūḍ gaye panun gar kuṭvālen d^vut rapaṭ pādshahas
 dop^unas pādshāh kūḍ beye ās sunar bāgas manz
 timai kyā karim kād pādshāh drāu āḍālat p^veth
 anik yim rātik kūḍⁱ ze vuchuk yim bāt^s ze sunar
 sanzi kulaye gandⁱ gulⁱ ze pādshahas dop^unas
 pādshaham asⁱkya āsⁱ gamatⁱ sālas tōre kyā āi tā
 vātⁱ yat ch^vānis sheḅaras manz gau tēr ada t^aī
 ch^vānis bāgas manz atⁱ vuch palang khatⁱ atⁱ p^veth
 kur arām āre āu chōn kuṭ^avāl amⁱ kya niy raṭit
 karin kād vut kuṭvāl dopun pādshahas pādshaham
 chⁱān kūḍ kaṛnam kasam vigñya nāge p^vetha dapān
 yus atⁱ apuz kasam karehe su vutehena tatⁱ thud
 su ās tatⁱ marān dop amⁱ sunar sanzi zaṇāna^a amis
 sunaras tagⁱye yi pādshāh kūḍ bachāviny dop^unas

8. And my Master said :—

She went about distributing these loaves, saying, "My husband is sick. And what did holy men and medics say to me but to distribute loaves in seven jails. If ye have ought to say to me, say it to me as I go in; but say not ought to me as I go out, for that will risk the fulfilment of my vow." And then she continued, "I wonder if ye have any prisoners herein." They replied, "At the last watch of the night the chief constable brought hither two prisoners. They are in there at the back." So she came up to them, and said to her husband, "How can we now get the princess free? Have you any plan for releasing her?" Said he, "If I had any plan, would I now be in prison?"

9. Said my Master :—

She took off her clothes and put them on the princess, and took off the princess's clothes and put them on herself. Then she turned the basket upside down (over the princess's head, so as to conceal it) and the princess went straight out of the jail, and came home. In the meantime the chief constable reported to the King that the princess and goldsmith had been found in the garden, and, of course, had been put in prison. The King went forth into the judgment hall. They brought the two prisoners before him, and, lo and behold, they were the husband and wife! The goldsmith's wife respectfully folded her arms and said to the King, "Your Majesty, we had gone to a marriage feast, and on our way back happened to pass through this city of yours. It was then late, so we went into your garden. There we chanced to see a bed, and got on to it and went to sleep. Well, your chief constable came along, and, as you see, arrested us and put us into prison." Then the chief constable got up and said to the King, "Your Majesty, let your Majesty's daughter make oath at the *Vigīṇāh Nāg*.¹ People say that if anyone make a false oath there, he never rises up again, but falls down dead on the spot."

Said the goldsmith's wife to the goldsmith, "Have you any plan for saving the princess?" Said he to her, "Please tell me how?"

¹ *Vigīṇāh* or *Vigīṇ* is the name of the tutelary goddess of the *Kāshmir* forests. In the good old times she was often seen as she roamed over the mountains, but nowadays she is always invisible. A *Vigīṇāh Nāg* is a *Nāg*, or spring, sacred to her.

hāvtam vat dop^unas ak trāu sārūy poshāk kuraṇ
 tūn krāu beye mat sūr lāg gosōny yeli ut vātⁿnāvan
 amis pādshāh kūḍ^e chōn gāte gatsun amis pādshāh
 kūḍ^e gāte karin^y tap dāmānas dopun gātes mā
 ditta guḍe khārāt sa kya hāi^vi ada kasam chōnuy
 mokraṭit dapi yāhazⁱ vigñya nāge nāmis maṭis siva
 kya karūm nā kāsī dāmānas tap.

vigñya nāgas vatāyās srānas ।

kuv^a zāṇa maṭⁱma ludnam ra ॥

matⁱ tap lāyinam doili dāmānas ।

kuṭ^avāl gānas gud^aryau kya ॥

sāⁱri yār^a goi pānas pānas ।

kuṭ^avāl gānas gud^aryau kya ॥

10. pādshāh kūḍ gaye gar kuṭ^avāl d^yutuk phahi
 sunarsandi bāt ze che garⁱ panānⁱ yi gau sunar
 bimār kurnas yaḥoi ashkun tap yi ās sunarsanz
 zanāṇa gātij guḍun moh^ara hathas akis rush yi
 gundun panānis kāvandas pāṇa lōgun saṇnyās amis
 pāraṇ gupālⁱ vātānāvun pādshāha sund gara dopun
 amis pādshahas yi cham bāy kākin^y yi chai te
 havāla mye chiy gatsun bāyis nish su chum gōmus
 (sic) sōdahas yi chai myē gupālⁱ havāla yu tāñy asⁱ
 yimōy yi chai pāk yi thāivzin panān^e kūḍis sāⁱth
 āye phirit panen gar^a kvē kāla gau āu yi sunar
 beye gar^a punun.

11. dapān vustād lōgun sōdāgār amⁱ zanāṇa vātⁱ
 atⁱ pādshaha sandis sheharas manz lōg ami beye
 saṇyās kāvand thāvun ḍēras p^yeth saudāgār lāgit

Said she, "In the first place, pull off all your clothes, and put wooden pattens on your feet. In the second place, rub ashes over your whole body, and pretend to be a mendicant devotee. As soon as they shall bring the princess to the Nāg, you must go up to her and catch hold of her skirt, saying, "First of all, pray give me alms." She can then safely take oath and say, "O' holy Vigiñāh Nāg, save and except this mad fellow no one hath ever seized my skirt."¹

She went down to bathe in the Vigiñāh Nāg.

"I know not why this charge was brought against me.

Only this mad one hath caught the skirt of my garment."

Then what happened to the vile chief constable ?

All the folk took their several ways to their homes.

Then what happened to the vile chief constable ?

10. So the princess went home in peace, and they took the chief constable and impaled him. The goldsmith and his wife also returned to their own house, and there he fell sick. He was sick with the fever of love for the princess. But the goldsmith's wife was very clever. She made a necklace worth a hundred *dīnārs* and put it on her husband. She dressed herself as a mendicant ascetic, and him as a dancing girl, and brought him to the King's palace. Said she to the King, "Here is my brother's wife, and I am putting her in thy charge. I must be off to my brother who has gone away on a trading expedition. So here is my dancing girl placed in thy charge until I return. She is yet a virgin and thou must keep her with thine own daughter." Saying this she (left the goldsmith there disguised as the girl and) returned to her own house. Shortly afterwards the goldsmith himself slipped away, and also went home.

11. And again my Master said :—

The goldsmith's wife dresses her husband up as a merchant, and arrives as if from a journey at the King's city. She herself is again made up as the mendicant ascetic. She leaves the pretended

¹ "To seize the skirt" has also a metaphorical meaning, which can be imagined. Hence, the princess was quite safe in saying it.

pāne gaye pādshahis gund^anas dāvā dim gupālⁱ
divān achān dū dapān ches dim gupālⁱ.

prārān doh gau me bāl^vē |
sanyās āmut gupāl^vē ||

yi chus dapān pādshāh phīrit.

sanyās^a maulāk jande lolo |
kōtūna ak dimai dandā lōlō ||

sanyās chus dapān chus phīrit.

sanyās chusai bē vāstu lōlō |
dand himai dukhtarē khās lōlō ||

12. dapān vustād moh^ara hatas guḍun rush gundun
paneñye kūḍ^ve karān havāla sanyāsas.

tānṇaṇa tannana tanā nai |
yim kār che karān zaṇānai ||

niyaṇṭa karān havālē paṇanis kāvandas dopⁿas tu
zān ta yi zān.

merchant in the tent, and herself goes to the King. She makes her petition to him. "Give me," said she, "my dancing girl." The King replies with abuse, and throws curses at her eyes, but she reiterates, "Give me my dancing girl" :—

"Longing have I been for my girl as the days went by.

The mendicant has come for his dancing girl."

And the King replies to her :—

"O mendicant, fix not the banner of thy claim, tol-lol-lay.

I will give thee another lady in compensation, tol-lol-lay."

But the mendicant answers :—

"An ascetic I am without worldly ties, tol-lol-lay.

In compensation I'll take thine own daughter, tol-lol-lay."

12. And finally said my Master :—

He made a necklace worth a hundred *dīnārs*, and putting it on his own daughter, made her over to the mendicant ascetic.

Taradiddle, taradiddle, tol-lol-lay,

It is only womenfolk who can act this way.

She took the princess and made her over to her husband. And she said to them, "You must learn, and she must learn."¹

¹ i.e. learn the truth of the verse just quoted. They two must learn and know the power of women's wiles. There is perhaps an indication that the wiles would continue, and that the life of the husband and of the second wife might not be happy as they expected.

VI. SHĀHĪ YŪSUF ZALĪKHĀ

1. Shāhī Yūsuf Zulikhā yār^a bōzak nā ॥
- Z. 2. Sālas yihna polāu kʷeknā ।
Yitam gah begā yār^a bōzak nā ॥
3. Sat kuṭi larichim chānʷe lō larichim ।
Beh tam sātha yār^a bōzak nā ॥
4. Puṭal khānas biyun biyun pānas ।
Kurnak parda yār^a bōzak nā ॥
- Y. 5. Ati kya thāvut asⁱ kōna hāvut ।
Z. Dop^unas chum Kūdā yār^a bōzak na ॥
- Y. 6. Kūdā gau suy mane paneñye kās duy ।
Shōlan chu shamā yār^a bōzak nā ॥
7. Kūdā chu kunuy jal^ava dit drāu nunnuy ।
Kanye manz chā mudā yār^a bōzak nā ॥
8. Hazrat Yūsuf tul pat^a lādēyes Zalikhā ॥
Z. Yūsuf talān Zalikhā lārān ।
Dop^unas yi pazyā yār^a bōzak nā ॥
9. Nālas tap karit nyūn hā tā karit ।
Gai pēshe pādshāh yār^a bōzak nā ॥

VI. THE STORY OF YŪSUF AND ZULAIKHĀ¹

1. Wilt thou not hear, O beloved, (the tale of) Yūsuf and Zulaikhā ?
2. (Zulaikhā) "To the feast wilt thou not come ? Dainty meats wilt thou not eat ?
In season or out of season, come thou to me. Wilt thou not hear, O beloved ?
3. "Seven rooms have I in the palace ; in my longing for thee have I prepared them.
Sit thou, I pray, for but a moment. Wilt thou not hear, O beloved ? "
4. One by one she herself in the idol-house
Covereth (each idol) with a veil.² Wilt thou not hear, O beloved ?
5. (Yūsuf) "On what hast thou put a veil ? What hast thou displayed to us ? "
(Zulaikhā) "It is my god (that I have veiled). Wilt thou not hear, O beloved ? "
6. (Yūsuf) "There is but one God. Cast from thy mind the belief in dualism.³
He is burning bright as a lamp. Wilt thou not hear, O beloved ?
7. "There is but one God, who hath manifested Himself in glory.
What purpose can there be in a stone ? Wilt thou not hear, O beloved ? "
8. The holy Yūsuf fled, and after him ran Zulaikhā.
Yūsuf fleeing, Zulaikhā pursuing.
Cried she, "Is it thus that thou shouldest act ? Wilt thou not hear, O beloved ? "
9. She caught him by the neck. She made an accusation against him.
They went before the King. Wilt thou not hear, O beloved ?

¹ Yūsuf is Joseph, and Zulaikhā is Potiphar's wife.

² When Zulaikhā tempts Joseph she puts a veil before the image of her household idol, that it may not become aware of her unchastity. This arouses Joseph's suspicions.

³ *Dōy*, duality, is a technical term of Kāshmiri Śaiva monotheism, and is here borrowed by Musalmān theology.

10. Azīza Miṣar ās pādshāh amis ās zid Hazretⁱ
Yūsūf^a sund.

Yūsūf kād khān kahchus na bōzān |

Mukli az Kūdā yār^a bōzak nā ||

11. Yeli Yūsūf lug kād atⁱ ās prāny kād timau
dyūt kāb akis kurun tāⁱbīr ṣimāⁱri pādshāh mōd
pādshahan beyis kurun tāⁱbīr ṣa sapadaḳ pādshāh
sund pēshkār maṭⁱ hasa pāⁱvzi yād.

Kāⁱdyau kāv dyūt tāⁱbīr drāk myūt |

Moklai parda yār^a bōzak nā ||

12. Pādshāh Azīza Miṣar dēshān kāb.

Azīza Miṣar kāb^anish ābtar gau bedār |

Vut shōra ga yār^a bōzak nā ||

13. Kam^yūk vut shōragā ?

Malan bāban pīran fakīran |

Banina hakīma yār^a bōzak nā ||

14. Kam^yūk hakīm atⁱ kābus yus mānye ṣārihe
yus amⁱ Azīza Miṣren kāb ās dyūtmuṭ dopⁿas
gulāman kābuk tāⁱbīr zāne Hāzret Yūsūf.

Kābuk tāⁱbīr Yūsufas chu vāphīr |

Dāden chiy davā yār^a bōzak nā ||

15. Unuk Hazret Yūsūf dopⁿas pādshahan me
dyūt kāb atⁱ vanum tāⁱbīr dopⁿas Yūsūfan kya
dyūṭhut dopⁿas pādshahan ak dyūṭhum hukⁱ nāg

10. Azīz-ē Misr was the King, and he had enmity against Yūsuf. Yūsuf is in prison, no one heareth his complaint.

But he will be released by the power of God. Wilt thou not hear, O beloved ?

11. When Yūsuf was put in prison there were there old prisoners. They each saw a dream. To one he interpreted it, saying, "Of a surety the King will kill thee," and the King did kill him. To the other he made interpretation saying, "Thou wilt become the King's chief clerk. Then, sir, I beseech thee, bear thou me in mind."

The prisoners saw a dream. The interpretation turned out true¹ for them.

On the morrow they were released from jail. Wilt thou not hear, O beloved ?

12. King Azīz-ē Misr saw a dream.

Azīz-ē Misr became terrified by the dream.

He awoke, and there was made proclamation. Wilt thou not hear, O beloved ?

13. What was the purport of the proclamation ?

Among the priests, among the calendars, among the saints, among the mendicants.

Can there not be found one learned man ? Wilt thou not hear, O beloved ?

14. Of what science was a learned man required ? One who could interpret this dream that had been seen by Azīz-ē Misr. His servant said to him, "The holy Yūsuf knoweth how to interpret a dream."

"Mighty is Yūsuf in interpretation of dreams.

Verily he is the remedy of all pains. Wilt thou not hear, O beloved ?"

15. They brought the holy Yūsuf, and the King said to him, "I have seen a certain dream. Tell thou me the interpretation thereof." Said Yūsuf, "What didst thou see ?" Replied the King, "In the first place saw I seven dry water-springs drinking

¹ Literally, "sweet."

sat yivān bart^{ven} nāgan satan ch^vavān beye dyūṭhum
 kām sat hil vuchun pukhtan satan helen ning^alān
 beye vuchun lāgar gāu sat yivān mast satan gāvun
 ning^alān amⁱ kuy vanum tāⁱbīr dop^unas Yūsūfan
 drāg vuthi.

16. Dapān vustād Yūsūfan moklau tāⁱbīr vanit
 pādshahās gāu asar lajis boche dop^unak diyūm batā
 amⁱ vaktā pādshah k^vavān ās nā amⁱ asr^a sāⁱth
 dop^unak jal ānyūm dapān gai tā anuk batā yi kyōn
 dop^unak bey ānyūm ānye has dēga vok^avit anhas
 tā kyōn taslikā ās nā dapān atⁱ bo che sāⁱthi gau
 marit dapān pagā di^s vazirau vurdī pagā vas^u sāⁱrē
 idgāh yas host namⁱ pāz behe nyeche suy sapadⁱ
 pādshāh dapān votⁱ idgāh āu host nam^vau Yūsūfas
 pāz āu b^vūthus n^eche banāu Yūsūf pādshāh.

Yala vai hāvun host^u mänge nāvun ।

Yūsūf pādshāh yār^a bōzak nā ॥

17. Tāⁱrīf-i Yūsūf par Wahab Kārā khūb ।

Gat parān lā illāh yār^a bōzak nā ॥

up seven full water-springs. In the second place saw I seven unripe ears of corn swallowing up seven ripe ears. Again I saw coming seven lean kine, and they were swallowing up seven fat kine. Tell thou me the interpretation of this." And Yūsuf said unto him, "A famine will arise."

16. And my Master said :—

Yūsuf finished telling the interpretation, and as he did so the power of the famine seized the King. He felt hunger, and cried out, "Give me food," although that was not his time for eating. Through the power of the famine he cried to them, "Speedily bring ye it to me." And people say that they hastened forth and brought him food. He ate it, and cried, "Bring ye more!" They hauled it to him in cauldrons, and he ate it but could not be satisfied. And people say that (for all he ate) he died of starvation. They say that next day the Viziers gave forth this command, "Let all ye citizens descend to-morrow to the 'Īd-plain, and he to whom the royal elephant will bow, and on whose thumb-ring the royal hawk will alight, shall become King. They say that they went down to the 'Īd-plain. The elephant came and bowed to Yūsuf, and the hawk came and alighted on his thumb-ring. So Yūsuf became King.

Majesty he displayed, he sent for the elephant.

Yūsuf became King. Wilt thou not hear, O beloved ?

17. O Wahb, the blacksmith, well recite thou the praise of Yūsuf. Ever as thou goest recite the creed. Wilt thou not hear, O beloved ?

VII. NAYE HANZ KAT

1. Bana yas dōd tas chu pānas tīnanān ।
Naye hund dōd nay che pānai tī vanān ॥
2. Nai che dapān Bār Sāhib chi kunuy ।
Diya tā takh^{ye} nishi pānai chī b^yūnuy ॥
3. Nāi che dapān Bār Sāhib mun^a zāt ।
Pāne suy kun chi mushtāk dokht^arāt ॥
4. Hamud gatsyu tas Khudāyas kun parān ।
Pād^a kurun tōt Muhammad mēz^amān ॥
5. Bār Sāhiban sāt^h dit^anas sāmān ।
Tōr yār chas sāt^h sāt^h shōbān ॥
6. Nūr^a tamⁱsandi pāda kurun Ādam ।
Ād^amas sāt^h pāda kurun īdam ॥
7. Nai che dapān lodun Ādam bē navā ।
Ās mashīyat lāⁱrⁱ tala drāyas Havā ॥
8. Nai che dapān kya zabar ās suy sāt^h ।
Yamⁱ sāt^hai pād^a ka^run zur yāt ॥
9. Nai che dapān hāl myō nuy bōz tuy ।
Dāⁱd^{ye} ladai ch^yūtā sātā rōzⁱ tuy ॥
10. Nai che dapān pat vanan āsus pin hām ।
Shāk^a burgau sāt^hi āsus shōbān ॥
11. Nai che dapān thud me āsum bālā pān ।
Sune kaṇanuy grāye dūran ches divān ॥
12. Gai ma gum^arā yiy tā tamⁱ kuy gōm badal ।
Pyōmⁱ guṭⁱlā lāⁱni tūr vātⁱ azal ॥

VII. THE TALE OF THE REED-FLUTE

1. Only to him is the burden of woe manifested who suffereth woe himself.
The reed-flute herself is telling the reed-flute's woe.
2. Quoth the reed-flute, "The Almighty is one and only one.
God alone is of His own will devoid of wrath."
3. Quoth the reed-flute, "Pure is the Almighty;
(As He alone is free from imperfection) only towards Himself
can he yearn day and night.
4. "Ever go ye giving forth praise to that God,
In that He created Muḥammad, the Beloved Guest.
5. "The Almighty gave him instruments to be with him.
Four friends¹ are illustrious as his companions.
6. "By His glory He created Adam,
And with Adam was created this world."²
7. Quoth the reed-flute, "Adam was sent forth into the world
all alone,
And at his wish Eve issued from his side."
8. Quoth the reed-flute, "How excellent was that moment,
In which the world with all its offspring was created!"
9. Quoth the reed-flute, "Hear ye, I pray, the tale of my woe.
If ye suffer pain, remain, I pray, a moment by me."
10. Quoth the reed-flute, "At the back of the forest was I hidden,
Beautiful with my branches and my leaves."
11. Quoth the reed-flute, "Upright was my youthful form,
As (in the breeze) I waved the pendants of my golden ears.
12. "I went astray, and thus happened that change of my estate.
A woodcutter chanced upon me, a doom, a thief of my
destiny."

¹ Muḥammad's four friends were Abū Bakr, 'Umar, 'Uthmān, and 'Alī. The last two were his sons-in-law, and the first two his dearest friends.

² The word *yidam* is a corruption of the Sanskrit *idam*, and comes curiously in a Musalmān poem.

13. Nai che dapān sakhme gōm au suy kosūr ।
Nazari tamⁱ sanzi sâⁱthⁱ sapañum tok^a sūr ॥
14. Nai che dapān tsakhⁱ hut mak chum^a divān ।
Phal^a b^yün b^yün chale māzas chum tulān ॥
15. Mad^a me āsum had^a pāṇas ches karān ।
Bāl^a pāṇas vāle nai kāt^s chum karān ॥
16. Gay^e zhudā sai zhudāi chai vanān ।
Ās vadān al vida ās suy karān ॥
17. Tatⁱ vālit vatⁱ vatⁱ tam chum divān ।
Vāle vunuy turke ch^yāṇas chum^u kañān ॥
18. Nai che dapān lā^ri phī^ri phī^ri chum vuchān ।
Dūri rōzⁱ rōz tō^ri dab sak chum divān ॥
19. Nai che dapān lit^ari sâⁱth yeli gāj^anas ।
Aṭar peyem yeli char kas khājⁱnas ॥
20. Dalīl:—
Yeli charkas kaṭ^s amis turke ch^yāṇas nishi amis
p^yevān panen ham nishīn yād yim^anuy kun che
vanān k^yēṭa ṭa kya vane.
Nai che dapān ham nishīn mēn^y rōdⁱ kat^ye ।
Vaṇ^y bo dim^a hak tūri mā rōdⁱ aḍ vat^ye ॥
21. Ham nishīṇan sīr panunuy bāva ha ।
Sīn^a mut^arit dōd panunuy hāv^a ha ॥
22. Nai che dapān kya ban^yām kūt ches rivān ।
Dāⁱde paṇane nāl^a pharyād ches divān ॥

13. Quoth the reed-flute, "Terrible was the fault (i.e. calamity)
that befel me.
At once on his seeing me, I became crushed to dust."
14. Quoth the reed-flute, "Wrathfully he striketh me blows
with his axe,
Bits of my flesh in splinters is he raising.
15. "I had been full of pride, I had looked upon myself as the
limit (of beauty),
And how much humiliation doth he cast upon my fair young
form!"
16. Far from the forest was she sundered, and of that sundering
she tells.
Lamenting was she, as she made her last farewell.
17. "Down from the mountain forest he bringeth me, and wearbeth
me with the long, long road.
And when he is come down, he selleth me to a carpenter."¹
18. Quoth the reed-flute, "He turneth me round and round
sideways and inspecteth me.
He standeth apart and giveth me terrible blows with an axe."
19. Quoth the reed-flute, "When he melted my flesh with a saw,
When he set me on his lathe, 'twas as though a wood-worm
had attacked me."
20. When she was set on the lathe in that carpenter's shop, the
memory of her friends and companions comes to her. She says some
words to them. What is it she would say?
Quoth the reed-flute, "Where stayed my friends and
companions?
Messages would I send them. Would that I knew if they
stayed half way.
21. "I would tell my secret to my friends and neighbours,
I would open my bosom, and display my grief."
22. Quoth the reed-flute, "What hath befallen me! How
much do I lament!
In my woe, I pour forth cries and calls for help."

¹ A *tōrka-chān* is a carpenter who works on his own account in his own workshop, and who is not a village servant.

23. Nai che dapān nālā dim^a ha mār^akan ।
 Banāṇa rust^anau kah ti rōzān mardā zan ॥
24. Dapān vustād kya vanāhe yiman ham nishīnan
 yiman vanāhe yiy:—
 Naram kār kār barām pānas chum karān ।
 Vāre vuch tōm māz kōta chum harān ॥
25. Vade nā bo zade pānas tāⁱri nam ।
 Khām pāsān zīⁱ atā kātⁱ dāⁱri nam ॥
26. Dapān vustad vu yeli khām pāsān āyi kṇana
 vuchus p^rivān panun ṇayis tān^y yād atⁱ ṇayis tāṇas
 kun che vanān k^yēṭa kya vane:—
 Nai che dapān ṇayis tānuk chum tamā ।
 Gar ze panāne tsān^y jāṃ arzo samā ॥
27. Nai che dapān ṇayis tān myān kyah chu jān ।
 Zāne kyah tat māne bōzit gāⁱri zān ॥
28. Nai che dapān ṇayis tān myān kyah zabār ।
 Zāne kyah tat māne bōzit bē khabar ॥
29. Nai che dapān ṇayis tān nāch yas che zān ।
 Zāṇa suyyus āsⁱ vot^umut Lā Makān ॥
30. Nai che dapān kyah che vun^ymut masnavī ।
 Zāne suyyas āsⁱ p^rimat ashkā chī ॥
31. Nai che dapān mudur mas kā^ttya ch^yavān ।
 Sudar balai nāye Subhān chiṇ vanān ॥

23. Quoth the reed-flute, "In the assemblies cries would I give forth.

No man or woman ever liveth free from his fated sorrow."

24. And my Master saith :—

What would she have said to her friends and companions ?
To them verily would she have said this :—

"He planed me and he made me smooth, and with an auger
bored he my body.

Prithee, behold me well. How much of my flesh is dropping
from me !

25. "Shall I not weep ? Holes hath he made all o'er my body.
For a petty farthing how often hath he stretched his arms
upon me."

26. Moreover my Master saith :—

When she had been sold for petty farthings there came to her
the memory of the canebrake where she was born. She addresses
some words to it. What is it she would say ?

Quoth the reed-flute, "Yearning have I for my canebrake,
For this purpose searched I earth and heaven."

27. Quoth the reed-flute, "How fair is my canebrake !
Can one who knoweth it not, understand its meaning, if he
hear thereof ? "

28. Quoth the reed-flute, "How excellent is my canebrake !
Can an ignorant man understand its meaning, if he hear
thereof ? "

29. Quoth the reed-flute, "He only will have knowledge of my
canebrake

Who hath arrived at the true knowledge of God the Omni-
present."

30. Quoth the reed-flute, "What hath been said in these verses ?
Only he will understand on whom hath fallen a particle of
love."

31. Quoth the reed-flute, "Many are they who drink sweet wine,
But only on Sōdarbal doth Subhān sing the tale of the reed-
flute."

VIII. PĀDShĀH SŪNZ KAT

1. Dapān vustād suy pādshāh ās nērān prat doho atⁱ zūn^a dabi p^{re}th atⁱ ās p^{re}th kani āl janavāran hund yim āsⁱ prat doho yihās bōlbāsh bōzān yim āsⁱ pādshah^a sand setā khush gatān doho aki ās na bōlbāsh k^{ve} gatān dop amⁱ pādshāh bāye pādshahas az kōne che gatān bōlbāsh dapān vuchuk atⁱ ālis atⁱ manz bache ze momut^v vālik bun setā p^{ur} yiman pādshahas sandyan don bāsan anik vazīr gātily gātily. dophak noman vuch tuy kya chu gomut vuch hak yiman rot^amut kund hatīs dānā vazīran akⁱ dop^u nak yi che yiman panen^v māj momut^s amⁱ naran kurmut^s b^{ve}k vurudz amⁱ chu nak dyutmut āmpa kane dyut^amut kund ami chi yim momut^v pādshāh vanān pādshāh bāye buy marai t^a karizānā kunⁱ pādshāh bai vanān pādshahas buy marai t^a karizānā kunⁱ kur yimau driy kasm pāne vāny yi kyā ze kuruk driy kasm dopuk asⁱ che gabar ze timan kya ka'rē vur māj yā mōl yiy.

2. kyē kāla gau pādshāh bai moye pādshāh kunⁱ karān chu nā ti kyā zi pāne vān^v āsuk doyou bātau driy kasm kurmut vārya kāla gau āy vazīr dopuk pādshahas pādshaham n^{ve}tar gate karun vārya kāl bōzān chuk na kur has zōr vazīrau kurun n^{ve}tar.

3. yim pādshāh zāde ze ās timⁱ ās padān sabak doh akⁱ kar yimau pāne vāny bār^anyau doyou muslahat māji gatau salām h^{ve}t bar^ak trām^v lālau niginau gai h^{ve}t salāmi māje trām^v rut^anak vuchuna

VIII. THE TALE OF A KING

1. Once upon a time there was a certain King, and my Master tells me that every day he used to go out to take the air in the roof summer-house of his palace. Now some birds had built their nests in its thatch, and each day the King and Queen used to listen to the chirping of the chicks, and much joy did the two derive therefrom. One day they heard none, and said the Queen to the King, "Why is there to-day no chirping?" And my Master tells me that they looked into the nest, and that they found therein only two dead chicks. They took them out and full of grief brought them down into the palace. There they summoned all their wise Viziers, and commanded them to inspect the dead chicks, and to say what had happened to them. So the Viziers inspected them, and found that a thorn had been stuck into the throat of each. Then said a very sage among the Viziers, "It is evident that the mother of these chicks died, and that the cock sought another mate and wedded her. She has been giving each of them a thorn to eat for food, and that is why they are dead." Said the King to the Queen, "If I die, thou must not wed again," and said the Queen to the King, "If I die, *thou* must not wed again." And so they mutually made vow and oath. Now, why was it that they made this vow and oath? "Because," said they, "we have two sons, and who knoweth but a stepmother or a stepfather may do this very thing to them."

2. In the course of time the Queen died, and the King wedded not again, because of the mutual vow and oath that the Queen and he had made. A long time passed, and at length his Viziers came to him and said, "Verily, your Majesty should once more make espousal," but for a long time he paid no heed to them. Then at last his Viziers became urgent, and he took to himself a new Queen.

3. Now, as we have heard, there were two young princes, and they were occupied in their lessons. One day the two brethren took advice of each other and decided to bring a complimentary present to their stepmother. So they filled a tray with rubies and other jewels and offered it to her. She accepted the tray, and as she did so her glance fell upon them. The princes then went off

kurnak gai yim pādshāh zāde ze sabakas yim che
 doha doha ithai pāthin karān doha aki gau amis
 pādshāh bāye khātir yiman vura n^{vech} vin hund
 yiman dopun tuh thāⁱv^{vyu} mā sāⁱthⁱ salā yimau
 dop^uhas t̄a chak mōj asⁱ chi gabar t̄a t̄a asⁱ vātⁱ na
 gai pānas sabakas āu pādshāh panun mah^alakhān
 pādshah bāye trop^unas kut dop^unas bar kyāⁱzⁱ kurut
 band yi ches dapān pādshāh bai bu chas̄a ch^{ān}y
 kulai k^yin na ch^{ān}yen nech^avin hunz pādshāh chus
 dapān ti kya gau dop^unas tim ām lekan gud^a dim
 ti hanza vālinje ze adā mut^arai bar.

4. dyutun hukum vazīran tim āsⁱ sabak parān
 tat^ahāl dop^unak māre vāt^alan karūk havāla timai
 mārenak dapān vōt vazīr yiman pādshāhzādan
 nishan setā gōs yin sāf dop^unak vasyu bun tat^ahāl^a
 dop^unak t̄al^yu yemi shah^ara tim^y t̄al^y vazīran kar
 kōm dopun māre vāt^alan māⁱryūk hōni ze karik
 yiman vālinje ze lazak t̄aⁱkis gai h^yet pādshāh bai
 dop^uhas ānyai nomā pādshāh zādan hanza vālinje
 ze thāu darvāza t̄a rat thāv^{na}k darvāza rachen
 yimā vālinje ze dop^uhas yim^a chai pādshāh zādan
 don hanza byūt atⁱ pādshāhī karna.

5. yim bāi bāran ze vātⁱ biyas pādshahas akis
 nish dop^unak pādshahan tuh chu sh^ahzāda me yivān
 bōz^ane tuh vanⁱ tōy tuh k^yetā pāⁱt^y chu yōr lagⁱmatⁱ
 kya sabab chu yimau dop^uhas yi panun gud^arun
 dop^unak bihu m^yenish nōk^ari dapān bēth^y hazūri
 naukar amis ās pādshahas prān^y gulām ze yim z^yi
 ti gai tōr t̄un zanen karin zima rātas tōr pahar

to their lessons, and after that, day by day, they brought her a similar offering. One day, there arose in the heart of the Queen a passionate desire for the two youths, and she made proposals to them for an unlawful intrigue; but they replied, "Thou art our mother! We are thy children! Between thee and us such may not be," and went off again to their lessons. In the evening the King came to the harem, but the Queen locked the door of her room and refused to allow him to enter. Said he, "Why hast thou shut the door?" and she replied to him, "Is it of thee that I am the wife, or am I the wife of thy two sons?" Said the King, "What is it that hath happened?" Replied she, "They came to me and asked of me indecent things. Nor will I open the door to thee till thou give me their two hearts."

4. And my Master saith :—

He gave an order to his Viziers while the boys were studying their lessons in the school. Said he to the Viziers, "Make the princes over to the executioners, and let the executioners kill them." And my Master tells me that a Vizier went to the princes, and became filled with pity for them. Said he to them, "Come ye down from the school." Then he said, "Flee ye from this city." So they fled, and then the Vizier did a deed. He told the executioners to kill two dogs. So they killed two dogs, and tore out their hearts. These they put upon a charger and took to the Queen. Said they to her, "Here are the two hearts of those princes. Open thou the door and take them." So she opened the door and took the two hearts, as they said to her, "Here are they for thee straight from the bodies of the two princes." And thereafter the King lived on with her to sway the sceptre.

5. The two brothers sought refuge with another king, and he said to them, "Ye appear unto me to be princes. Prithce tell ye me how are ye come hither, and what is the cause thereof." So they told him all their happenings, and he thereupon took them into his service. And my Master tells me that they were entered into the King's bodyguard. The King had already two old servants in his bodyguard, and with these two princes they made four. Each had to guard the king during one of the four watches of the

guđ nyukuy pahar chu lagān amis pādshāh zādas
z^yithis hihis dapān pād^ashahā sandyau doyou bātau
trāvuk arām.

6. dapān gulām chu vud^anye nazar ches pādshahā
sandin don bāten kun yim^a vuy syud log vasani
shahmār tāl^a va kane. gulām chu vuchān yeli yi
shahmār log vātane amis pādshāh bāye hādis
badanas n^yēzik āu lārān gulām lāyin shamshēr amis
shah mārās hani hani karinas tukrā tunun palangas
thal shamshērⁱ hādis t^yēgas vulun phamb log amis
pādshāh bāye hādis badanas vutherani dopun amis
āsⁱ shahmār^a sund zehar lād^yōmut ami mōjūb ās yi
vutherān pādshāh gau bēdār vuchun gulām āmut
nēzik shamshēr h^yet nañyi amⁱsund pahar muk^alyau
āu duyamis gulāmasund pahar āu n^yēzik dop^unas
pādshahān ai gulām yus akha āgas p^yeth bēvophāi
kaⁱre tas kya vātⁱ karun yi vuthus gulām phirit
pādshahān tas gati kale tatun beye basta vālāñy
pādshaham bo vanāi dalilā t^a thāv tam tat kan.

7. dop^u nas gulāman su ās pādshahā ak suy gau
dohā aki sālās shikāras kunuy zun sāt^h āsus pāz
vōt jāyā akis lajis trās banān ches nā kuni vuchun
jāye akis āb^a sreha hyu atⁱ dyutun barsha sāt^h
dob^ahānā kurun bag^ala manza pyāla lodun at pyālas
āb h^yūtun chun ās pāz tununas trāⁱvit beye borun
yi āb^a pyāla h^yūtun ch^yun ās beye yi pāz tununas
trāⁱvit doye laⁱ tununas trāⁱvit pādshahas khut
zahar treyimi laⁱ burun dachⁱnā atha chu at pyālas
tap kaⁱrit khāvur atha thāvun nebar yūthuy h^yūtun
chun t^yuthuy āu pāz tununas trāⁱvit dithas amⁱ tap

night. Now the first watch of the night fell to the elder of the two princes, and my Master tells me that at this time the King and Queen went to their bed.

6. Furthermore, my Master tells me :—

The guard stood by, watching and warding the royal pair, and straight in front of them he saw a great python begin to lower itself from the ceiling. He fixed his eyes upon it, and as it approached the body of the Queen he ran up and struck at it with his sword. He hacked it into little pieces and thrust them under the bed. He then wrapped the blade of his sword in cotton-wool, and some of this he used to wipe the body of the Queen, "For," said he to himself, "haply some of the python's poison may have touched her." This, you must understand, was his sole and only reason for wiping her. But just then the King awoke, and he saw that his guard had come near him with a naked sword in his hand. By this time the period of his watch had passed, and the watch of the second guard was due. He approached, and the King said to him, "O guard, what should be done to the man who is traitor to his lord?" Replied the guard, "Sire, his head should be cut off, and he should be flayed alive. But, your Majesty, I would tell to thee a story. Prithee, lend thou me thine ear."

7. Said the guardsman :—

"Once upon a time there was a King. One day he went a-hunting all alone. He took with him his falcon, and when he had come to a certain spot he fell athirst, but could find no means of alleviation. A length he saw in one place a little moisture (on the face of a cliff). He thrust in his spear to make a hole, and pulled forth a cup from his pocket, which he filled with the water as it trickled forth. As he began to take it up to drink his falcon flew at him and upset it. So he filled the cup again, and was about to drink when again the falcon upset it. Poisonous anger rose in the heart of the King. The third time he filled the cup, holding it with his right hand, leaving his left arm free. Just as he began to drink, again came the falcon

pādshahān rutun latan thal hitānas pakā ze karʸinas
tān yi yeli mōrun pat^a pūr^us atāt^v vuny trēsh
chayen na gau vuchⁱ ne at ābas āsi na kunā āgur
pakān chu pādshāh vōtⁱ jai akis vuchun atⁱ shah
māra ak shungit amⁱ suy nērān ās^u kanⁱ lāl yi āb
ās zahar yi chus vanān amis pādshahās har ga kyēy
su pādshāh sa trēsh chʸaye hʸe su marihʸe vunʸai
sargēh kari hʸe su pādshāh tas pāzus mā mārⁱhe
pādshaham sāy che dalil sargi gatē kariṇy.

8. muk^alyau amisund pahar tʸe āu treyimi sund
pahar ze gai pānas bʸēthⁱ pādshāh chu bēdār dapān
chu amis treyimis pah^ara vālis dapān chus ai gulām
yus akha āgas pʸēth dagāi kaʸri tas kya vātʸe karun
dop^unas phirit amⁱ gulāman su gatē pādshaham sang
sār karun pādshaham sargi gate kariṇy bu vanāi
dalila t̄a thāvum pādshaham kan.

9. dapān chus su ās sōdāgār^a ak su sōdāgar ās
setā bakhtāvār tamⁱ süy pyau muhʸim tamⁱ süy
ās hūn byāk sōdāgāra ās dop^unas yi hūn mā
kan^ahan dop^unas kanan dop^unas karus mul kurānas
mul rupia hat nyū sōdāgāran yi hūn drāu sōdā hʸet
vōt jāye akis lajis rāt rāt^ali pʸēz tūr nyū has yi
māl hūn chu vuchān amⁱ kurⁱ nā kʸē ti sadau phul
ghāsh sōdāgar gau bēdār vuchun tā māl nā kuni
dapān chu yat kya gōm āu yi hūn amⁱ kar nas tap
pushākas chus lamān hūn drāu bro-bro pata-pata
chus sōdāgar vāte nō vun maidānas akis manz
vuchun atⁱ tūrau thāu mut amⁱ sund māl parze āu
vun anun panun māl yi āsus tā ti beye ās yimau
tūrau beyen sōdāgāran hund nyumut titi anun
vāt^anāvun panānas dēras gau setā khush dopun

and upset it. The King grasped the bird, and holding it under his feet tore off both its wings. As soon as he had killed it he was filled with regret, and could not drink the water. He went to look for the source of the spring, and when he had found it he saw there a huge python lying asleep, and from its mouth spittle was dripping into the streamlet. The water was poisonous." And, added the guard to His Majesty, "If that King had drunk that water he would have died, and if he had only inquired into the matter beforehand he would not have killed the falcon. Sire, that is my story. Thou shouldst scrutinize before deciding."

8. His watch also came to an end, and there came the third watch. The first two sat down to rest themselves, but the King was still wakeful, and he spoke to his third guard, saying, "O guard, what should be done to him who showeth faithlessness to his lord?" Said he in answer, "He should be stoned to death, but first, sire, investigation should be made. I would tell to thee a story. Lend thou me, sire, thine ear."

9. Said the third guardsman:—

"There was once upon a time a merchant blessed with all prosperity. But evil times befell him, so that he had naught left of his possessions but a dog. Another merchant asked him if he would sell it, and thereto did he agree. 'What is the price?' and they fixed it at a hundred rupees. So the second merchant paid the price and took away the dog. Shortly afterwards he went on a journey with some goods to do merchanting, and halted for the night at a certain place. In the night-time there came thieves and took away all his property. The dog watched them, but made no sound. When the morn blossomed forth the merchant awoke, and could not find his goods. While he was wondering what had befallen him, the dog came up and caught hold of his coat and pulled it. The dog led him out, going in front, while the merchant followed along behind. He brought him to a certain plain, and there he saw the spot where the thieves had stored his goods. He recognized them, and brought back to his lodging not only what had been taken from him, but all that these thieves had stolen from other merchants. He was filled with joy, and said to himself, 'That

tamis saudāgāras tōg^una amis hūnis mul karun
tamis ās pyūmut muhim tami mukhe togus na.

10. dapān vustād amis hūnis kurun mul rupias
pānz hat lichin chit yi hāy tin^yan amis hūnis nāl
dop^unas t̃a gat pananis kāvandas nishin yi chit
h^yet gau hūn vōt nazdik amis sōdāgāras sōdagarān
vuch parze nā vun yi hūn dopun panenen bāsen
dop^unak hūn āu phirit amⁱ kurⁱ k^ya tāny tahsīr ami
tunuk kaⁱrit balki chus chālāna nāl sōdāgār gau
phikri dopun vun kya kare rupia hat gōm kharj
koḍun bāndūk lāy^anas t̃a mārūn yeli mārūn t̃a ada
ph^yūrus gōs nazdik bo vuch^a ha amis kya kākad
chu nālⁱ yohāy kurānas nālā mut^arun t̃a vuchun
atⁱ lyūkhmut rupias pānz hat ad^a ph^yūrus setā
pādshaham s̃ay che dalil sargī gatse karin^y harga
hāy su sōdāgār guḍen^yi vuch^ahe amis hūnis kyah
chu nāl su hūn ma m̃arihe gau amisund pahar.

11. āu tūrimis gulāmaṣanz dalil tūrimis gulāmas
vanān pādshah ai gulām yūs akha āgas p^yeth bē
vuphāi kaⁱri tas kya vātⁱ karun dop^unas gulāman
pādshaham tas gatī sar tatun shehera manza dūr
kaḍun pādshaham bu vanai dalila t̃a tāvum kan
dopān chus gulām su ās pādshaha ak amis suy ās
nechiv za timānai moye panenⁱ mōj pādshahan kar
vurudz zanāna sa gaye pādshāh zāḍan don vur^amōj
pādshāh zāḍa za āsⁱ sabakas tōra āy amis vura mājⁱ
niyak salām lālaḥ nigīnau trām thāvuk amis bōnt^a
kanⁱ yim gai beye sabakas doha doha che karān
pādshāh bāye daj panen^y rāy kya dajis bo karaha
yiman pādshāh zāḍan s̃aⁱth guna doha aki vunun
yiman pādshāhzāḍan don me s̃aⁱth kaⁱru guna

merchant was not able to put the true value on his dog. Hard times had fallen on him, and he had to take what he could get."

10. Moreover my Master said :—

"He put the value of the dog at five hundred rupees, and wrote a note of hand to that amount. This he tied to the dog's neck, and told him to go home with it to his old master. The dog set forth and arrived at his old master's house. The latter saw him and recognized him. He said to his people, 'Here is this dog come back. No doubt he hath done some fault. Moreover, there is an invoice to that effect tied to his neck.' So he became filled with anxiety. 'What,' cried he, 'am I to do? For I have spent the hundred rupees.' So he went and got a gun, fired it at the dog, and killed it. When he had killed it, he felt sorry and went up to look at the paper that was tied to its neck. When he took it off and opened it he saw written on it an order for five hundred rupees. Then, indeed, he felt very sorry. Your Majesty, that is my story. One should always scrutinize. If that merchant had first looked to see what was tied to the dog's neck he would not have killed it."

With that the term of his watch expired.

11. Now came the watch of the fourth guard, and this is his story. The King said to the fourth guard, "O guard, what should be done to the man who is a traitor to his lord?" Replied the guard, "Your Majesty, his head should be cut off, and he should be banished from the city. But, sire, I would tell thee a story. Lend thou me thine ear."

And the fourth guardsman said :—

"Once upon a time there was a King who had two sons. Their mother died, and the King made a second marriage, and thus gave the two princes a stepmother. While they were still at their lessons they brought her a tray filled with rubies and other jewels as a complimentary present. They laid it before her, and then went back to their lessons. They passed each day in this manner, and at length a design was aroused in the Queen. And this was her design. She said to herself, 'I would do sin with these young princes.' One day she said to them, 'Come ye and do sin with

yimau duphas t̃a chak s̃āñ mōj t̃veta asi vāt̃i na
 pādshāh zāda gai sabakas pādshāh āu darbār
 murkhas ka'rit vōt mahala k̃ān pādshāh bāya
 trup^anas darvāza darvāza ches na thāvān dop^anas
 yi kyāzi vut^as pādshah bāy dop^anas bu chas̃a
 ch^añⁱ kulai kiña chān^aen nechevin hanz dopunas
 pādshahan ti kya gau dop^anas tim ām l̃ekan
 pādshāh chus dapān vun^a kya chu salā pādshāh
 bāy ches dapān me gate t̃a hanza vāliñja z̃a tim̃a
 kh^aema bo ada kya thāvai darvāza pādshahan
 dyut hukm vazīras dop^anas yim shahzāda z̃a dik
 marāvāt^alan at̃i yiman karān vāliñja z̃a gau vazīr
 vōt tsāt^ahāl yet̃i yim shahzāda z̃a ās yiman kun
 karān nazar setā gās yim pādshah zāda z̃a khush
 dilas pyōs insāf dop^anak tsal^au yami shah^ara
 dūr tsal^a.

12. dapān vustād mārevāt^alan dyut hukam
 vazīran mār^auk hūn z̃a mārāvāt^alau mā^ar^a hūn z̃a
 ka'rik yiman vāliñja z̃a lazak t̃akis manz gai h^aet
 pādshāh bāye thāu darvāza pādshah chu karān
 pādshāhi tat̃i.

13. shahzāda z̃a āy tsālān biyis pādshahas nish
 pādshahan r̃at̃^a yim gulām gudeñyuk pahar āu amis
 badis hihis shahzādas chu shamā dazān pād^ashāh̃a
 sandⁱ z̃a bāt̃ che palangas p^aeth arāmas yimaniy
 s^aud vasān chu shahmār yi gulām chu kadān
 shamshēr amis shahmāras chu karān tukr̃a ami
 pat̃a chu shamshērⁱ handis t̃ēgas valān pamb amis
 pādshah bāye handis badanas ās vutherān yi zahar
 amis shahmāra sund dopun amis mā āsim shahmāra
 sund zahar ās vutharān^a t̃a pādshah gau bēdār

me'; but they replied, 'Thou art our mother, between thee and us such may not be,' and then went off to their lessons. After this the King came home, when he had dismissed his court, and went to the harem; but the Queen locked the door against him and refused to open it. Said he, 'What meaneth this?' Then up and answered she, 'Is it of thee that I am the wife, or am I the wife of thy two sons?' Said the King, 'What is it that hath happened?' Said she, 'They came to me and asked of me indecent things.' Said he, 'What wouldest thou have me to do?' and she replied, 'I must have their two hearts, that I may eat them. Then, and then only, will I open for thee the door.' So the King gave the command to his Vizier, and said to him, 'Make these two princes over to the executioners, that they may tear out both their hearts.' So the Vizier took his leave and came to the school where the princes were doing their lessons. He took one look at them and saw that they were both exceeding fair to behold, and pity filled his soul. He said to them, 'Flee ye far from this city.' So they fled."

12. And moreover my Master said :—

"The Vizier told the executioners to kill two dogs. They did so, and tore out their hearts, which they placed upon a charger and carried to the Queen. Then she opened the door, and the King went in, and there did he sway his sceptre.

13. "The two princes in their flight came to another King, who appointed them to be his bodyguards. The first watch of the night falls to the elder prince. A lamp is burning, and shows the King and Queen asleep upon their bed. Straight in front of them is descending a huge python. The guard draws his sword, and hacks it into little pieces. After this he wraps up the blade of his sword in cotton-wool, and some of this he uses to wipe off the python's poison from the body of the Queen. 'For,' said he to himself, 'haply some of the python's poison may be on her.' While he was still wiping her the King awoke. Said the King to himself, 'he hath

dop pādshāḥan yi ām māraṇi pādshāḥam say che
 dalīl harḡgāk^{yēy} su pād^ashāḥ sar^a kaⁱrihe panen^{yen}
 nechevin p^{re}ṭh mā diyehe hukm mār^avātalan tuḥ^y
 mār^yūk adaḡ gai tim hūnaḡ za māraḡ pādshāḥam agar
 bāvar karak na su pād^ashāḥ ās sōnuy mōr yi
 pādshāḥ gāk ṭa yi kya che shamshēr atⁱ kya chiy
 palangas thal shāhmār gan^yi kaⁱrit.

14. setā gāk pādshah khush ak bōy thāvun vazīr
 byāk boy banāvun pādshah.

come to kill me.' Sire, that is my story. If that King had made inquiry he would not have ordered the executioners to kill his own sons, nor would those dogs have gone to death. Sire, if you believe not my story, then know that that King was our father, and this King wast thou. So, here is the sword, and there under the bed is the python cut to pieces."

14. The King became mightily pleased on hearing this explanation. And one brother he made his Vizier, while the other he made a Pasha.

IX. GRĒST BĀYE HANZ TA MĀSH TULĀRI- HANZ KAT

1. Dapān vustād yi grēst bāy ās tājmaṭ kami
bāpat kārāran nukā daman āsus kurmut zulm ami
bāpat che tājmaṭ vāṭ vanas akis manz otuy vāṭus
māch tulār amis āyi zabān dapān che amis grēstā
bāye ṭa kyāzi chak tājmaṭ dop^{nas} grēst^a bāye
m^{ve} chu gaṃut zulm ami dop^{nas} phērit māch
tulāri m^{ve} ti chu gaṃut zulm bo ches vadān ṭa
thāṭtam kan vanān māch tulār grēst bāye kun.

yi tai vesī paran p^{rim}ōs karōs zār^apār |
budai che sai māch tulār vanuk jāṇāvār ||

2. koh^a kohāy yūra aṇyām āsus ayāl bār |
balai p^{ri}yen hāpat gānas vanān tāny nam lār ||

3. pōṭren taṣanden ālⁱnāsh kurun sāhībō āyna ār |
budai che sai māch tulār vanuk jāṇāvār ||

4. dapān amis grēstā bāye yi māch tulār dop^{nas}
yi hāl kur nam vanā manzā hāpatan vun^y tājēs
vaṭās grēstā garas dap^vām kare rahat vuch ṭa vuny
kya kairim yi grost thāṭ ṭa kan bu kya vanai.

thanyā matit kuṭha thāṇnam mōteny chem
bāndⁱhāl |
bāgenⁱ āyas grēst garas sāi m^{ve} gayem gāl ||

5. drātis sāⁱtin kash^a yeli tētⁱnam kāⁱtya kātis
mār |
budai che sai māch tulār vanuk jāṇāvār ||

IX. THE TALE OF THE FARMER'S WIFE AND THE HONEY-BEE

1. Saith my Master :—

Here was a farmer's wife who had fled from her home. And why had she done this ? It was because the village overseer and the headman had shown her tyranny, and so she had fled. She reached a forest, and there there came a honey-bee. Behold, speech came to the honey-bee, and she saith to the farmer's wife, "Why hast thou fled ?" And she replied that tyranny had been shown to her. Then answered her the honey-bee, "I also have suffered tyranny, and therefore do I lament. Prithee, lend thou me thine ear." And thus speaketh the honey-bee to the farmer's wife :—

Prithee hither come, my friend. Let us fall at God's feet, and make our prayers to Him.

Lo, I am thy honey-bee, a poor winged creature of the forest.

2. From hill to hill did I collect my flower-nectar, and become possessed of manifold progeny.

May ruin seize that ruthless bear, for he it was that drove me to the forests.

3. He utterly destroyed my little ones. O God, why came there no pity to Thee ?

Lo, I am thy honey-bee, a poor winged creature of the forest.

4. Quoth the honey-bee to the farmer's wife, "Thus and thus was I driven from the forest by the bear, and now I fled. Then alighted I at a farmer's house, and he said unto me, 'I will give thee peace and comfort.' Behold what that farmer did unto me. Prithee, lend thou me thine ear. What shall I say unto thee ?"

He made ready a hive as an abode for me, and rubbed it o'er with fresh butter. It became a prison of death for me.

It was my fate that brought me to the farmer's house, and, of a truth, that fate was humiliation.

5. With a sickle he cut off my honey-combs, and thereby there rose upon him the guilt of countless murders.

Lo, I am thy honey-bee, a poor winged creature of the forest.

6. moklau ami mäch tulari vanit panun dād vu
che dapān amis grēst^a bāye chiyai kyē gamut tati
van vanān che vo vanān grēst^a bāy dapān ches bōz
m^{ye} kya zulm chu gamut.

azal chāvun chu samsāras chetal vaṣaṇⁱ jāi ।
budai chesai grēst^a bāy yōr nai rōzaṇⁱ āy ॥

7. sōnta yeli mut^asāⁱthⁱ grēst^{en} dilāṣa dina hai āy ।
mudr^{au} kathau yerā barak zāḷas valena āy ॥

8. harde vizē dard motuk lāyine tim hai āy ।
budai chesai grēst^a bāy yōr nai rōzaṇⁱ āy ॥

9. yim phal vavim māje zemīni tim hai papit āy ।
sumbrit sāⁱrit kaḷas kaⁱrim hata budⁱ khāris drāy ॥

10. chakḷa chakḷa mukadam ta paṭ^avārⁱ tōḷani tim
hai āy ।
budai chesai grēst^a bāy yōr nai rōzaṇⁱ āy ॥

11. āziz ta miskīn kái tva visyāi halam dār dār āy ।
halam dit^amak mebar bari suy chu muklan pāy ॥

12. kalāma sāⁱtin savāb likhan yit^anai lagik grāy ।
budai chesai grēst^a bāy yōr nai rōzaṇⁱ āy ॥

6. So finished that honey-bee the story of her pain, and now saith she to that farmer's wife, "If aught hath happened unto thee, do thou also tell it." Then speaketh the farmer's wife and saith to her, "Hear what hath happened unto me."

Each soul must dree its weird, and there is a place below to which it must descend.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

7. In the spring the tax-gatherers came to the farmers with soft encouragement.

With sweet words did they fill their bellies, and enclosed them as in a net.

8. In the autumn they forgot all their kindness. They it was who came to beat us.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

9. Crops sowed I in mother earth, and they it was that sprung up and ripened.

I collected and piled them on the threshing-floor, hundreds of *kharwārs*¹ in weight.

10. From village-circuit to village-circuit to weigh the produce came the headman and the accountant.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

11. How many of the poor and needy, O friend, came as beggars holding out their lap-cloths!

Their skirts I filled and filled, for that giveth an assurance of salvation.

12. The recording angels will write down with their pens the reward of these good actions, so that they may ne'er be shaken.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

¹ A *kharwār* weighs about a hundredweight and a half.

X. RĀJA VIKĀRMĀJITEṆY KAT

1. dapān vustād mahñyiṇ tōr āsⁱ pakān vatⁱ āk
 broho maidān atⁱ maidānas yeli h^yūtuk pakun laḡⁱ
 vaneni pānevāñy talau van^{tō} dalilā yim maidān
 karōn^y patā kanⁱ āk byāk shahta amis dopuk tṣa
 vantaḡ dalila yi maidān muk^alāva hun amⁱ dop^unak
 phērit boh^asā vanemo^v dalil dalil hasā vanemau
 kathe pānt pāntsen kathen gaṭe nam dinⁱ rupias
 pānt hat yimau dop^u has phērit tōr hat dimoi tōr
 zanⁱ pānt^yūm hat gai panenuy vanse kathe pānt
 dop^unak.

dyār hase chu saf^aras ।

yār hase chu na ās^anas ॥

āshⁱnāv hasā chu ās^anas ।

gaye tre kathe beye ze kathe hasā ch^yau

sā zanānā ch^yauvna paneñy ।

yesā nā āsi pānes s^aith ॥

beye hasā

yus rāṭas bēdār rōzi ।

suy hasā zaⁱni rāje Vikarmājiteṇy kūr ॥

vañye nak yimaḡ kathe pānt yim chus dapān van
 sā dalil yi chuk dapān me hasā vañye mōv kathe
 pānt mil^vuk laḡāi yim chus dapān rupias tōr hat
 n^yit dalil k^ye vañyit na maⁱdān chu vuñye pakenai
 amis lāyuk yimau tōrau zaⁱnyau amⁱ dop^u nak pakyu
 sa yeti kis pādshahas nish yisu dapi ti karau.

X. THE TALE OF RĀJĀ VIKRAMĀDITYA¹

1. This is what my Master saith to me :—

Four men were once going along the road, and they came to a wide open plain. As they entered it they began to say to each other, "Come, let us tell a story to while away the journey across the plain." After a time they were joined by another man, and they asked him to tell a story to help the journey along. Said he, "Sirs, I will tell you a story. Moreover, sirs, as a story I will tell you five things,² but for the five things you must pay me five hundred rupees." Replied they, "We are four, and will give thee four hundred. The fifth hundred must be paid by thee as the fifth of us. So tell us, prithee, sir, the five things." Said he to them :—

"Money, sirs, is for a journey.

A friend, sirs, is for when there is no money.

A near relation, sirs, is for when there is money.

That makes three things, and, sirs, there are two others :—

Thou canst only call thy wife thine own so long as she be with thee.

And, again, sirs :—

He only will win Rājā Vikramāditya's daughter

Who keepeth awake by night."

When he told them these five things, they say to him, "Now, sir, tell a story." But he replies, "I have told you, sirs, the five things." At this they began to quarrel. Cry they, "You have taken our four hundred rupees; but, sir, you have not told us any story. We have not yet got across the plain." So the four gave him a drubbing. Then he made this proposal, "Come, sirs, to the King of this country, and let us abide by what he says."

¹ The Indian monarch of glorious, pious, and immortal memory. He is throughout entitled "Rājā", as opposed to the Musalman word "Pādshāh" used for the real hero of the story. In translating I retain "Rājā" unchanged, and translate "Pādshāh" by "King".

² The whole of the subsequent quarrel depends on the double meaning of the word *kath*, which like the Hindi *bāt* means not only "story" but also "statement" and "thing". The four thought they were buying five stories, but the fifth was only selling five statements. I translate *kath* by "thing", as the nearest English word with a similar indefinite meaning. On the other hand I translate *dalil* by "story". Its meaning is not indefinite.

2. dapān vustād vātⁱ pādshahas nish dʷut pheryād
 torau zaⁱnyau dop^uhas pādshaham yim shakhtan
 kh^vaiy asi rupias tōr hat dopun vanemō^u kathe
 pānt^s pādshahan dop amis shakhtas van^asa kya
 vunthak yi votus phērit pādshaham bo vanai kathe
 pānt^s rupias pānt^s hat gate nam din^v ada vanai bo
 kathe pānt^s pādshahan kaⁱr^v rupias pānt^s hat dithin
 amis shakhtas yim kaⁱrin yim band pāne kaⁱrin
 kāma amⁱ pādshahan pādshāhīhund poshāk trāvun
 gadoi yiye hund poshāk pōrun beye gandin lāl^asat
 gandin mat^ve drāu yima kathe pānt^s sar kar^ani.

3. dapān vustād gudeñy drāu beñye hādis
 shah^aras kun gur chus khasun vōtⁱ yeli nʷazik at
 beñye hādis shah^aras lazun shech^v amis beñye me
 kyā chu p^vūmut mohim bo kya yimaha tōrⁱ ami
 lažanas beñye phut phērit shech^v me kya rōzan
 pāma vār^avis manz phut phērit laz^anas beye shech^v
 me yeli na bani tōrⁱ yūn tōt^vi gat^vem ladun naptas
 k^vētā lade hamai tat gate gand karun p^vetha
 gat^ves mohar kareñy paneñy ami kar beñye kāma
 lodun paneñye kyenzi bata hana yā t^vu^t yā shūt^s
 p^vetha kar^anas paneñy mohar korun revāna amis
 bāyis tamⁱ yeli vuch beñye hanz mohar rotun atⁱ
 thāvun dabāvit.

4. drāu yārisanzi vatⁱ yeli vōt nʷazik sōzun amis
 mahñyu yār hasa āy pādshāhī chesna so hasa chiy
 mohim zad yāran yeli bōz drāu vōt amis yāras nish
 dapān chus hā yāra kat^vi gōham yōr pāⁱda pakān
 chi dunuvai. amis ās miskīnī hund poshāk nāl^v
 dapān chus yār yi kal^ati shāhī ditta m^ve yi myōn

2. Saith my Master :—

They went to the King and the four laid their complaint before him. "This fellow," said they, "hath cheated us to the tune of four hundred rupees, for he promised to tell us five things." The King asked him, "What was it that thou saidst to them?" And he up and replied, "Sire, I will tell thee the five things, but thou must pay me for them rupees five hundred. Then, and only then, can I tell these five things to thee." So the King sent for five hundred rupees, and gave them to him. (After he had told them) he tied up the money in his pouch, and the King did a deed. He doffed his royal garments, and donned those of beggary. Then he tied seven rubies under his arm and went forth to test these five things.

3. Moreover my Master said :—

First of all he went to the city where dwelt his sister. He mounted his horse, and when he arrived there he sent her this message, "I am fallen into poverty; so what else could I do but come to thee." And this was the word which she sent back, "Verily, I shall be put to shame in my father-in-law's house (if thou come to me)." Again he sent her these words in answer, "If it be not possible for me to come to thee, thou shouldst at least send me somewhat wherewith to fill my belly; and if thou send it, fasten thou it up carefully, and set thine own seal upon it." So this sister did a deed. She sent him a little rice in her bowl—it may have been orts, or it may have been fresh food. Upon it she set her own seal, and despatched it to her brother. As soon as he saw his sister's seal he accepted it, and there and then he buried it and hid it in the ground.

4. Then he set forth upon the road to his friend. When he came near he sent a man on to say, "My friend, I am come to thee. I have no more royal state, for I have been struck by the blow of poverty." And when his friend heard this he went forth and came to his friend, and cried, "Ah, my friend! Wherefore hast thou come to show thyself here (so far from my door)?" So together the two walk on. As they walked the friend seeth that the King is clothed in the weeds of poverty, and saith to him, "My

poshāk tūnthā t̄a yi ās^anā bōz^anā yi chu amis
miskīnī hund poshāk yi ās bōz^anā kal^ati shāhī kami
mukhā mahabat s̄āⁱth gau vāⁱtī yārasund gara
yāran kūr^anas ziāfat lāy^aka pādshāh sap^anyes
ottāny zā kathā sar.

5. drāu vuñy zanānā hāndis shah^aras kun vōt
at sheharas and kun atⁱ ās buḍ zanānā byūt
amisandī gaⁱri dopun amis buje zanānā ditam drōt
bu anā yamis guris kh^yut gāsa drāu gāsa anāni
vuchun atⁱ gāsa maidānā at^y chu lōnān yi ās rakh
pādshahasunz ās lādān t̄ahā^y nyūk r̄atit panānis
mējeras nish koruk kād rāt āye amis chu gatān
pāⁱda zanānā ak amis mējeras ziāfat h^yet yi chu
bihit palangas p^yeth ziāfat thāūnas bōnt^a kanⁱ atⁱ
vatⁱ khyeni don^a vai hana h^arēyek yi dyutuk amis
kāⁱdis kurhas ālau hatō kāⁱdyau yi khyau s̄āⁱny
t̄ethan kāⁱd rut khyān atⁱ chu panāni jāye behit
yimau doyou kar tamis kuri at palangas phut t̄ar
kuruk ālau amis kāⁱdis t̄a vuch t̄a yat palangas
phut t̄ar t̄ima tagi amⁱ dop^anak phirit āny tagimna
hamsai ch^yum ch^yān dophas vulā vōt ot amis
zanānā parzā n̄āu panun khāvand amⁱ ās parzā n̄āu
mut brōnt yeli yi battāhan di^a has yi zanānā che
dapān amis mējeras vuñy kya karau yi chu myōn
khāvand yi gate mārūn rātas rāt hukm d^yūtun
mārāvāt^alan dop^anak nīyūn yi kāⁱd gate mārūn
vālinje gatyes yūrⁱ anān^y nyūk yi kāⁱd shah^aras
nebar amⁱ dyut^anak savāl m^ye trāvⁱtoh yelā bo
chalaha at̄a but Khudāyas kun karaḥa zārā pār
trāvuk yelā vuchan āb^a hanā cholun atih at̄a but

friend, prithee present me with this royal robe that thou dost wear, and put on my poor garment instead thereof." For he looked upon the King's garb not as the garb of beggary, but thought of it as a royal robe. And wherefore that? It was because of the love he bare him. They went on and reached the friend's house, and there the friend made him a feast—such a feast as one should lay before a King.

In this way the King had tested two of the things.

5. Then went he forth to the city where dwelt his wife. When he had reached the outskirts he made his lodging in the house of an old woman, and asked of her a sickle that he might cut grass for his horse. So he went out to fetch the fodder, and came to a mead where he began to cut the grass. Now this mead was in the home farm of the king of that land, and the grooms ran up and seized him, and carried him to their officer, the Master of the Horse. They shut him up in prison, and when night fell he seeth a woman coming along with a dish of dainty meats for the Master of the Horse. He was sitting on a bedstead. She laid the dish before him, and they both sat down upon the floor to eat it. A few scraps remained over, and these they gave the prisoner. They called to him, "Ho, thou prisoner, eat thou these scraps and orts of ours." The prisoner accepted them and ate. And while he remained sitting by himself the two clipped and toyed together till the joint of the bedstead broke. Again they called to the prisoner, "Prithee see, the joint of this bed hath broken. Haply thou hast wit enough to mend it." He answered, "Yea, why should I not have wit therefor? My neighbours are carpenters." Said they, "Come hither." So he came, and then the woman recognized him as her own husband; though he had recognized her before when they gave him the scraps of food. So saith she to the Master of the Horse, "What now are we to do? This is my husband, he must be killed this very night of nights." So the Master of the Horse gave his command to the executioners, "Take ye away this prisoner. He must be slain. Bring ye us back his heart." So they led him forth outside the city, and to them made he a petition. "Let me free," quoth he, "that I may wash my hands and face and make my prayers to God before I die. So they loosed his bonds, and he

Khudā sābas kun korun zāra pār ata p^ṛōs yiman
lālan satan p^ṛeth yim tat^ṽ āsis gandam^ṽatyⁱ mata
yiman dopun māṛavātalan tun hata sa m^ṽe trāv^yu
yela nom chu lāl sat tōr chu toh^ṽi tun zan^ṽen tre
chu m^ṽen tohi nish.

6. ot^ṽtāny ka^ṽrin tōr kathe sare pānt^ṽsim kath
gayas mashit āu vōt panen gara beye vanān chu
timan pānt^ṽen zanen vanyu sa kya van^ṽau toh^ṽi
pānt^ṽ kathe yi votus phot phērit pādshaham kate
kathe ka^ṽrit sare dop^ṽnak pādshahan tōr kathe
yimau dophas kusa kusa dop^ṽnak pādshahan.

āsⁱ nāv ch^ṽa pa^ṽzi pā^ṽth^ṽ āsⁱnas |

yār chu na āsⁱnas titi puzuy ||

zanāna sa chena paneñy ya^ṽsina pānas sā^ṽth che
titi puzuy |

dyār che bakār safaras titi puzuy ||

yima tōr kathe karimau sar vuñy van^ṽum pānt^ṽum
kath dop^ṽnas amⁱ shakhtan phut phērit rupⁱya hat
gat^ṽem dyun dyutanas pādshahan dop^ṽnas.

yūs rātas bēdār rōzi |

suy zvāni rāje Vikarmājiteñy kūr ||

7. pādshahan kar kām lāgun fakīr gau vōt rāja
Vikarmājitan gara nazar bāzau kar nazar khabar
dārau niye khabar amis rājas dop^ṽhas rāja sāba
fakira ak gomut pā^ṽda yohoi dapān bu zvēnan rājasanz
kūr rāja vanān chuk phut phērit az tāny kā^ṽtya
rāja zāda gamat^ṽ at^ṽe māre vun gau yi fakīr havālay
Khudā ada yā lasa yā mari gat^ṽu khā^ṽlyūn ku^ṽthis
manz yatⁱ yi rājasunz kūr ās palang trāv^ṽhas shērit
khut fakīr palangas p^ṽeth amis khātūni di^ṽan zvēr

found a little water, wherein he washed his hands and face, and made his prayers to God, the Master. As he thus did his hands fell upon the seven rubies that he had tied beneath his arm when setting forth upon his journey. Then said he to the executioners, "O sirs, let ye me go free. Here be these seven rubies. Keep ye four of them, one for each of you four, and keep the remaining three for me."

6. In this way he had tested four of the things, but the fifth he had forgotten. So he returned home, and asketh the five men, "Sirs, tell ye me what those five things were." Then up and answered that man, "Sire, how many of these things hast thou tested?" Quoth he, "Four." "Which ones?" they asked. Said the King:—

"True is it—a near relation is for when there is money.

True also is it—a friend is for when there is no money.

True also is it—thou canst only call thy wife thine own so long as she be with thee.

True also is it—money is useful on a journey.

These four things that ye told me have I tested. Now tell ye me the fifth." Replied that man to him, "A hundred rupees must thou give me." The King gave it, and he said:—

"He only will win Rājā Vikramāditya's daughter
Who keepeth awake by night."

7. And the King did a deed. He put on the garb of a mendicant faqīr. He went forth and reached Rājā Vikramāditya's palace. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, there hath appeared a faqīr, and he saith, 'The Rājā's daughter I would win,' " And the Rājā said to them in answer, "Up to to-day, how many princes have gone to their death! Now hath this faqīr committed himself to God, that He may decide whether he live or die. Go ye, and lead ye him up to the chamber." And in the chamber where was the Rājā's daughter, a bed was ready spread. The faqīr climbed up upon it, and gave the lady a push. He conversed with her, and

ka'rin amis sâ'th kathe kathe ka'rit karun kâm at poshâkas korun shakal insân hish pâne drâu dūr pahan byūt nazari shamā chu dazān amis khâtūni handi shikama manza drâu azhda tsau at poshâkas manz yat yi amⁱ fakiran yinsân h'u kurmut âs yiy chu dōnān tap^v h'evān atⁱ yelina insân âs beye tsau yi azhda amis khâtūni shikmas manz amⁱ fakiran kar sargi balai che amis khâtūni handis shikmas manz nebar k'vê che na au fakir vôt beye at palangas nishi khâtūni ditan zēr kathe ka'rin amis sâ'th at poshâkas korun beye insân h'u gau beye fakir byūt dūri pahan. shamā chu dazānⁱ athas k'et kaḍin shamshēr amis khâtūni handi shikma manza log nā'rini yi azhda log at poshâkas manz atani tujen shamshēr chu amis azhdahas kat^ran mōrun ka'rinās gaṇye tunun atⁱ palangas tal khut pâne at palangas p'eth shamshēr ditan shānd tā shung.

8. rāt gaye āda subu log yini rāja Vikarmājitan dop mār^vātelan gat^vu yi fakir āsi momut yohoi vālyūn az tāny kâ'tya rāja zāda gamat^v mārā tā yi ti āsi momut ka'it^v at kutis manz vuchuk fakir vāre kāre zindai nazar bāzau kar nazar khabar dārau niye khabar rājas dop has rāja sâ fakir chu zindai rāja sâb khut pâne at kutis manz karān chu mubārak amis fakiras dapān chus fakira tsā vante k'etā pāit^v bachōk dapān chus fakir bēdār rōzana sâ'th rāja sâ kar nazar palangas tal rājan kar nazar vuchun palangas tal balāya ak trau muts fakiran mā'rit dapān chu fakir amis rājas zabān kyah che kar muts rāja chus dapān puz chu Khudā chu kunuy fakir

when they had finished conversing he did a deed. He folded his garments into the shape of a man, and went a short way off and sat down to watch. A lamp was burning, and by its light he saw a python issue from the lady's mouth.¹ It entered the garments which he had folded into the shape of a man. It shook them, and bit them over and over again, but when it found that there was no man within them, it retreated and again entered the lady's mouth. In this way did the faqīr satisfy himself by his perscrutation that it was within the lady that there was an evil calamity dwelling, and that there was nought else outside her. Up came the faqīr to the bed. He gave the lady a push, and held converse with her. He made his garments again into the shape of a man, and again went away a short distance to sit and watch. A lamp was burning, and in his hand he held his drawn sword. The python issued from the lady's mouth, and began to enter the garments. He raised his sword and smote it to pieces and slew it. He cut it into gobbets and thrust them under the bed. Then he climbed himself upon the bed, laid the sword beneath the pillow, and fell asleep.

8. The night came to an end, and dawn began to come, and to the executioners said Rājā Vikramāditya, "Go ye. This faqīr is surely dead. Bring him too down, as ye did the others. Up to to-day how many princes have gone to their death, and he, too, must have died!" They went up into the chamber, and saw the faqīr alive and safe and sound. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, that faqīr is of truth alive." His Majesty, the Rājā, himself ascended to the chamber, and made him gratulations, crying, "O faqīr, tell me, prithee, how thou didst escape." Quoth the faqīr, "By remaining awake. Your Majesty, cast thou a glance below the bed." The Rājā looked, and there saw he the calamity as the faqīr had thrust it after he had killed it. Said the faqīr to the Rājā, "What was the promise made by thee?" And quoth the Rājā, "True it is. There is no God but the one God." Then

¹ Literally, "belly," but as the python certainly came out *viâ* the mouth I use a word more suitable for Western ears when dealing with a lady.

chus dapān yi hasā chay atⁱ paneñy kūr maḥ diṣa
panun nishānā diṣanas vāj amis fakīras fakīrasanz
vāj rat amⁱ rājan.

9. drāu fakīr vōt panun shahar fakīri hund
zhāma tunun kaⁱrit pādshāhī hund poshāk purun
dyūtun hukum lashkaⁱri nēru sa m^{ve} sāt^h.

10. dapān vustād gudeñyī gau at beñye haṇdis
shaharas yi pādshah ti ās bāja tārān ami suy
pādshahas anyin beñye paniñy thāunas bōnt^a kaⁱni
sa tami dohuch ziāfat yat tami beñye mohar āsus
p^{ve}etha karmut^s dapān chus yi ch^{va}ā mohur chāny
dop^unas phērit myeñyīy che dapān chus yi pādshah
buy kya gās tami dohuk miskīn paz pāt^y chu
āshnāu ās^anas.

11. hitan amis pādshahas ti lashkar dyūtun
kadam yārasund kun vōt yāras nish yāran kar
ziāfat yiman don pādshahiyan kit. rāt kaḍuk at^y
suban drāy.

12. dyūtun kadam at h^{va}ahara sandis shah^aras
kun anān nād dit amis pādshahas dapān chus anuk
sa taḥal^y timau chu ch^{va}ānye rakh^{ve} manza tūr
rutmut su kati chuk thāumut anik taḥalⁱ dop hak
yus tohi tūr rutu rakhi manza su kati chu thāumut
yimau vun pādshaham asi chu kurmut havāle panenis
afsaras mējaras anuk mējar dop has nomau taḥalyau
kuruy havāla tūr su kati thāvut yi chuk dapān
m^{ve} dyūt na taḥal chus karān gavāi pādshaham asi
kur tākhīt amis havāla dop^unak amⁱ pādshahan yus
tami doho fakīr lāgit ās suy chuk dapān anyūk
māravātal tōr tim vanan pānai anik tim dapān

said the faqīr to him, "Here, sire, is this thy daughter. Sire, give thou me the token (that I may claim her as my wife)." Then gave the Rājā his ring to the faqīr, and took in exchange the faqīr's ring from him.

9. Then departed the faqīr and came to his own city. He put off his mendicant's weeds and clothed himself in royal robes. He gave the command to his army to set forth with him.

10. And my Master said :—

First of all went he to his sister's city. The king, her husband, was one of those that paid him tribute. He had his sister brought to him, and put before her the bowl of food that she had sent to him on that day, and on which she had set her seal. Quoth he to her, "Is this thy seal?" Replied she, "Mine it is." Then said to her the King, "It is I who was the beggar-man of that day. True it is that a near relation is for when there is money."

11. He took the army of that king also with him, and turned his footsteps towards his friend. And the friend made a feast in honour of the royalty of both these kings. The night they passed there, and at dawn they again set forth.

12. He turned his footsteps towards the city of his father-in-law. He sent for that king and said to him, "Prithee, send thou for thy grooms. They have caught a thief in the mead of thy home farm. Where have they put him?" They brought the grooms. Quoth he to them, "Where did ye put that thief whom ye seized in the mead of the home farm?" Said they, "Sire, we made him over into the hands of our officer, the Master of the Horse." They brought before him the Master of the Horse. They said to him, "These grooms made over to thy custody a certain thief. Where hast thou put him?" But he denied that he had seen him. Then the grooms gave testimony, "Sire, of a surety, we did make him over to this man's custody." Then quoth the King—the one who formerly had been dressed as a faqīr—"bring ye the four executioners. They themselves will say what happened."

chuk yi pādshah tohi nish chu amānat tas fakīrasund
 su diyu yūr^y yimau māṛavāṭalau kar kām kaḍik
 yim lāl sat thāvik pādshahas bōnt^a kani satau manṣa
 tulin tōr kaṛinak havāla dop^unak yim kamⁱ āsyu
 dṛitamaty dop^uhas fakīran akⁱ tamⁱ kami bāpat su
 ās dyūt^amut yemⁱ mējaran māraṇa bāpat dapān chu
 pādshāh amis mējaras kun me chuk na parzenāvān
 buy kya gōs su fakir yus kāḍ ostan kurmut guḍeny
 āyī sa khātūn ziāfat h^yet kheyau yek jā h^ryau t^yut
 kuru me ālau dopūm volo kāḍyau yi kh^yau sōn tūt
 tamⁱ patā ās bo rōt m^ye khyau tamⁱ patā karu murde
 māzā^ry phutu palangas tar kurū me ālau tsa ma
 zānak yat palangas vāt kaṛit me dop^umau āny
 zānenā ham sāye chum ch^yān palangas dyūt^umau
 vāt kaṛit amⁱ paneñ^ye zānāna parzanāvus dop^unai
 t^ye yū chu myōn khāvand yi chu āmut fakīr lāgit
 yi gabe rātas rāt mārūn kur thas havāla noman
 mārevāt^alan yiman āu ār myōn yimau trāu has
 yele yiman ditim lāl sat tōr ditim tūn zanen tre
 thāymak amānat yaḥ^ty kya chyum tim lāl tre tōr
 chim dṛūtmāt noman tūan zanen yeⁱty kya chūy
 tim ti kōlnas zima tahsīr.

13. dapān vustād dyūtun hukum paneñye
 lashka^ri koḍun yi mējar ti paneñy zānāna ti
 khanenāvun khoḍ tanaṇāvin don^uvai at khudas kar
 nāviñy kañye kan atⁱ chu lekhān sāhibi kitāb

shrāk sarp makhri zan bēvophā ।

14. drāu atⁱ phirit yi pādshāh vōt atⁱ rāja
 Vikarmājītun garaḍ divān che rājas khabar pādshāh
 chu āmut paneneñy bāsan rāja chuk dapān sa cha

They brought them, and the King said to them, "Ye have in trust a deposit made by that faqir, give ye it here and now." Then those executioners did a deed. They brought forth those seven rubies and laid them before the King. He took up four of them, and gave them to them, as he said, "Who gave you these?" Quoth they, "A certain faqir." "And for what purpose?" "This Master of the Horse had made him over to us to be slain." Then said the King to the Master of the Horse, "Dost thou not recognize me? It is I who am that faqir whom thou didst imprison. At first came that lady to thee with a dish of dainty meats. Ye ate together, and some scraps and orts remained over and above. You gave a shout and called to me, 'Come, thou prisoner, eat thou these scraps and orts of ours.' So I came and took and ate. After that you clipped and toyed together, till the joint of the bed became broken. You gave a shout and called to me, 'Haply, dost thou know how to mend this bed?' and I replied to you, 'Yea, why should I not know? My neighbours are carpenters.' I mended for you the bed, and my wife saw that it was I. Said she to thee, 'This is my husband, he must be killed this very night of nights.' Thou gavest me into the hands of these executioners, and to them came compassion for me, and they let me go free. I gave them seven rubies. Four gave I, one for each of the four, and three I left with them in deposit for me. Now, here I have these three rubies, and four have I just now given to these four men. There, in their hands, are they also for thee to see." And in this way was his guilt proved against him.

13. And moreover my Master told me :—

He gave the order to his army. He dragged forth the Master of the Horse and his own wife. He had dug a pit and had them both cast into it, and had them stoned with stones until they died. On this subject verily a master of books hath written :—

Treacherous are a knife, a serpent, and the coquetry of a woman.

14. Thenceforth went again the King and came again to Rājā Vikramāditya's palace. Then gave they the news to the Rājā, "A king hath come and asketh for his wife." Then said the Rājā,

fakīrasunz pādshahasunz che ne pādshāh chus dapān
 buy gōs su fakīr m̄e nish chu ch̄ōn nishānā t̄se
 nishi chu myōn nishānā dapān chus rāja tamⁱ dohuch
 fakīrī kya gaye azich pādshāhī kyah gaye dapān
 chus pādshāh me āṣa hetamataṣa kathe pānt timai
 āsus sar karān tamⁱ āsum lāg^u mut fakīr rājan
 kar kām ditinas sāⁱth paneñy bāt drāu vōt panenis
 sheh^aras manz chu karān rāj.—vu salāma vu ikrām.

“Of a faqīr she is the wife, not of a king.” Quoth the King to him, “Verily, I am no other than that faqīr. I have with me thy token, and thou hast with thee mine.” Quoth the Rājā to him, “What meant the faqīrhood of those days, and what meaneth the royalty of to-day?” Said the King to him, “I had bought five things, and them was I testing, and therefore dressed I myself as a faqīr.” Then the Rājā did a deed. He gave the King his wife to be with him. The King went forth and came to his own city, and there he swayed the sceptre of his rule. This is the end, and may peace and honour attend ye all.

**XI. FORSYTH SĀHIBAN SHĀR YELI
YĀRKAND ZĒNENI GAU**

Yi m^{ye} dyōt mai tih gaṭṭ ta bozān ।

Yārkand anōn zēnān ॥

1

guḍeny dup malkānye kus ka^{ri} yohoi kār

Fōrsat chu zōrāvār ।

rāje be Yārkand bāj² gaṭṭ tārān

Yārkand anōn zēnān ॥

2

Landana p^{ve}ṭha Yārkand yimau kur tai

maushūr hā ṭopōr gai ।

guḍeñy Son² marga chāvān posha mādān

Yārkand^o ॥

3

huk^uma mah^arāj Buṭṭanis brō drāṇ

Balti tum age jāo ।

piche jāo Kashmīr nāle chālān

Yārkand^o ॥

4

rasat sai ṭopōr karhai tarfan

guḍa lug Ma^arāj pargan ।

tīm vadān āsⁱ koṭ lagⁱ gār zān

Yārkand^o ॥

5

timan Buṭṭa garān Kāshirⁱ thāvik

Buṭṭa bāy broh n^{ve}āvik ।

gur bāṭⁱ dākas zumbā che gāsa sārān

Yārkand^o ॥

6

XI. THE SONG OF FORSYTH SĀHIB WHEN HE WENT TO CONQUER YĀRKAND.

The Mission of Sir Douglas Forsyth across the Hindūkush to Kashgar took place in 1873-4. It passed through Kashmīr, where people were collected to serve in the camp. Sābir, the author of this poem, describes the events attending the impressment of these camp-followers. He evidently believes that it was a military expedition to conquer Yārkand.

1. What I have seen, to that attend and thou shalt hear.
“Yārkand will we conquer for ourselves.”

2. First, said the Queen of England, “Who can do this work? A mighty man is Forsyth.” To him she gave the order, “Seat thyself upon the throne of Yārkand as its king, and from it levy thou tribute. Yārkand will we conquer for ourselves.”

3. They who wielded the sceptre of authority from London unto Yārkand became famous over all the world. First halted they in Sōnamarg¹ to enjoy the delight of the flower-meads. “Yārkand will we conquer for ourselves.”

4. Ahead went the order of the Mahārāj of Kashmīr to Tibet.² “Ye Baltis, advance ye and then hasten ye to Kashmīr bringing passports with ye. Yārkand will we conquer for ourselves.”

5. The order for their assembling issued forth on all sides, and at first the people were collected in Marāz.³ Lamenting were they and crying “Poor ignorant souls, whither are we come?” “Yārkand will we conquer for ourselves.”

6. In houses of these Tibetans were Kāshmīrīs quartered, and the brothers of Tibet were sent forward in advance. Horses were stationed for the post, and yaks for collecting and piling grass. “Yārkand will we conquer for ourselves.”

¹ A celebrated upland in the Sindh Valley of Kashmīr, famous for the beauty of its wild flowers.

² i.e. Little Tibet or Baltistān. The people of this country are excellent carriers. They are represented as being despatched in droves to the rendezvous in Kashmīr. They are furnished with passports or certificates of dispatch.

³ One of the two divisions—Marāz and Kamrāz—of the Valley of Kashmīr. Marāz is the southern part of the valley, on both sides of the River Vēth above Śrīnagar.

- ba rai khumba khas zanānan che sumb^arān
 z^uiⁿte gāse vartāvān ।
 aja āse pyā^vla kyē āse dujān
 Yārkaⁿd° ॥ 7
- gurⁱ manga nāvⁱhai kukar gāman
 chuh karun yimna zānan ।
 hari hari karān āsi timan pak^anāvān
 Yārkaⁿd° ॥ 8
- kal^a kaⁿi dumbij ches laṭi kaⁿ lākam
 gāsa raz kanyek mah kam ।
 gāsa gaṇḍi ta zache zīn pāⁱrit soira sāmān
 Yārkaⁿd° ॥ 9
- rasat kaⁱrtan aṇ^vhai nān gār
 matⁱ chuk pan paneṇy kār ।
 g^vaja kaⁱrik krālan guḍeṇy l^vēja sārān
 Yārkaⁿd° ॥ 10
- krāje dup^a khāvandas nā dāna krālau
 kathu kit kōnda vālau ।
 kām hau che pak^avaṇy āⁱmi gaṭsu trāvān
 Yārkaⁿd° ॥ 11
- gūr dop^u gūr bāye donovai nērau
 gau kit jāy shērau ।
 vuḍye p^veth h^ve gāsu lāu gau gāṭsan lārān
 Yārkaⁿd° ॥ 12
- kun^va k^vet duḍa nut vāri h^vet bāⁱri drāu
 lōkan chu safarun thāu ।
 tākit duḍa gūr jan^atuk bāgvān
 Yārkaⁿd° ॥ 13

7. Women were collected to help in distributing straw and firewood. Some of them were fresh from childbed, and others were heavy with child. "Yärkand will we conquer for ourselves."

8. Horses were demanded from villages that had naught but fowls. Their drivers knew not how to say "tchk", and could say only "hår! hår!",¹ as they urged them along. "Yärkand will we conquer for ourselves."

9. When they harnessed a horse they turned the crupper towards its head, and hung the bridle by its tail. Grass ropes did they use for strong binding-straps.² All the appliances that they had were pack-saddles³ of straw and saddles made of rags. "Yärkand will we conquer for ourselves."

10. Menial cultivators were impressed in proportion to the size of each village, and on the shoulder of each was laid the burden of some special duty. Like bundles of grass were they crowded together, as they carried cooking pots for the potters. "Yärkand will we conquer for ourselves."

11. Said the potter's wife to the potter, "O potter, thou art a fool. What need have we to put pots into the kiln? The business, dear, is a travelling one, and we must leave all uncooked food behind us (and bring with us our food ready cooked)." "Yärkand will we conquer for ourselves."

12. Said the cow-herd to his wife, "Let us both go forth and arrange a place for the cows. If we carry a wisp of grass upon our heads, the cows will follow at a run." "Yärkand will we conquer for ourselves."

13. He went forth, milk-pail on haunch, and carrying his load of pots. The people all were exhausted by their march, and to them the kindly milkman seemed as blessed as a garden-watcher of Paradise. "Yärkand will we conquer for ourselves."

¹ "Tchk" is the click made to encourage a horse, "hår! hår!" is what is said for the same purpose to a cow. The impressed drivers were unaccustomed to horses, and knew only the bovine expletive.

² The *kaññekh* is the term used for the two straps or ropes attached at the back of a Kāshmiri saddle to secure blankets, etc. (Stein).

³ The *gāndh* is the term used for the Turkistān pack-saddle, which consists of two straw-filled pommels joined in front (Stein).

vāṭaḷⁱ dup vātūḷa bunai sera za
 chim mangān dāle muy ṭa ka ।
 ṭōraṣṭa āṛ h'et m'eti hai pak^anāvān
 Yārkaṇḍ° ॥

14

(vātij vanān phērit)
 phērit dabṛa hek vāṭaḷ gānau
 dabzi hek aṣⁱnau zānau ।
 dapṛāmak vāṭaj kṛē nai chum bōzān
 Yārkaṇḍ° ॥

15

shumār bōz hai tā'fādāraṇ
 mang^alaj ahengāraṇ ।
 vōḍṛe pṛēṭh yiran h'et shrānz dakhe nāvān
 Yārkaṇḍ° ॥

16

kārau ditti bārau yingar katⁱ ṭārau
 vān katⁱ jān shērau ।
 hāl kya kur hak nāl garaṇ nāvān
 Yārkaṇḍ° ॥

17

khush kya gōsai amōb gau jān
 paṭa nyūk nāyid chān ।
 baṭṭa daje atⁱ h'et paṭa chuk lārān
 Yārkaṇḍ° ॥

18

muṣḷa hat karān tim^a āṣa pānevāñy
 kusuy ka'ri nāyiz ṭa chān^y ।
 kaṭa vaṇ^y ka'rit hai karau guzrān
 Yārkaṇḍ° ॥

19

Sabir tilavāñye tāmat yūtuy van
 yāmat khabar bōzan ।
 tāny^e āṇ sāhib bā sō'ri sāmān
 Yārkaṇḍ° ॥

20

14. The sweeper said to the sweeper's wife, "I shall never remember what I have to do. They expect me to provide leather and a cobbler's laces. They are sending me off, my dear, with a leather-cutter and a cobbler's awl." "Yārkaṇḍ will we conquer for ourselves."

15. And she replied, "Thou shouldst have answered them; O pimp of a sweeper.¹ Thou shouldst have said, 'I know not how to use them.' " "I did, my sweeperess, say that to them, but they heard me not at all." "Yārkaṇḍ will we conquer for ourselves."

16. The roll-call was cried for the artisans, and a demand was made for workers in iron. Each came bearing his anvil on his head, and leaning on his tongs as if they were a stick. "Yārkaṇḍ will we conquer for ourselves."

17. The blacksmiths grumbled and complained, "Where are we to look for coals? How can we aright arrange our smithy?" But somehow or other the officials made a makeshift for them, and set them a-forging horseshoes. "Yārkaṇḍ will we conquer for ourselves."

18. Very pleased did I become, and mighty good it seemed to me that last of all they impressed the barber and the carpenter (of my village), and that I saw them running after the others each with a kerchief of food in his hand.² "Yārkaṇḍ will we conquer for ourselves."

19. Their wives are holding a conference with each other. Say they, "Who is, then, now to support the barber's wife and the carpenter's wife? We shall have to earn our livelihood by hiring ourselves out for spinning thread." "Yārkaṇḍ will we conquer for ourselves."

20. Sābir Oilman³ only so much say, so long as they shall pay heed unto the news. At length came the Sāhib with all his retinue, saying, "Yārkaṇḍ will we conquer for ourselves."

¹ This is really a term of affection, much as we sometimes use abusive words in an affectionate sense, or talk of a "poor devil" in the language of pity.

² A thoroughly Kashmiri sentiment, quite in keeping with the villager's indifference to the troubles of others. The author was evidently on bad terms with the barber and carpenter of his village (Stein).

³ The name of the poet.

XII. ĀKHUNASANZ DALĪL

1. Tamⁱ süy ās nechiv tōr tim^a nai prūsun bo
 budⁱ ās tuhⁱ vañyu kyah kār kaⁱru akⁱ dopus bo
 kare yimāmat bēy dopus bo paraṅ bāng bēy dopus
 bo paraṅ vāz lokat hi torim dopus bo kare tūr doha
 ak banyāu gau pādshahas tūri vōt yeli pādshahā
 sund gara rūd vudanye tāñy nerān tōraṅ vazīr beye
 pādshahasanz kūr yi vuchuk atⁱ vudañye dop^unak
 tohⁱ kam chu yimau dop has tu kus chuk dop^unak
 bu chus tūr yimau dop^uhas a^si ti che tūr kaⁱrik
 gurⁱ zaṅ sapud savār ak yi ākhun beye yi pādshāh
 kūr dop^unas vazīran nēryū tohⁱ nasīyat hasaṅ karai
 ak kat yinaṅ saṅ pādshāh kōḍⁱ sāt^h kat kuni karak
 bo hasaṅ yimau pataṅ ta tohⁱ nēr^ū.

2. yim chu pakān pādshāh kōrⁱ che naṅ khabar
 yi chu naṅ m^e sāt^h ākhun zādaṅ tas chaṅ khabar yi
 chu vazīr gāsh lug phuleni vat^y gur^yau p^yethaṅ bun
 gaye yi pādshāh kūr kul^e akis p^yeth atā but chulun
 vuchun at kul e manz lāl yi lāl tulun āyi h^yet amis
 ākhun zādas nish tas che khabar yi chu vazīr vazīr
 kyē ās na yūt gāsh chu pholān tyūt chu yi lāl gah
 trāvān parzaṅ nāu amⁱ pādshāh kōr^e vazīr naṅ lāl
 tuluk sāt^h vātⁱ shahras akis manz atⁱ vuchuk
 pār^yehna atⁱ manz b^yethⁱ.

3. yi chu yivān amis pādshahas nish amⁱ
 sheharakis dapān chus bo behe naukar yi chus
 dapān kya naukri karak dapān chus bo kare gur^{en}
 hanz kismat yim che yimai kathe karān sakhta
 ak āu lāl pharōsh amis pādshahas kanāni lāl chis

XII. THE TALE OF THE ĀKHŪN.

1. There was once upon a time an Ākhūn,¹ who had four sons. One day he said to them, "I am now grown old, tell me therefore what professions you intend to follow." Said one, "I'll be a prayer-leader in a mosque." Said another, "I'll call the people to prayer." Said another, "I'll preach sermons." But the fourth and youngest said, "I'll be a thief." So one day he went off to the King's palace to steal something. As he stood outside it there came forth the Vizier and the King's daughter. When they saw him standing there he asked them who they were. "And who art thou?" said they. "I'm a thief," said he. "So are we," said they. Now they had brought out with them two horses, and he straightway mounted on one of them, while the princess got on the other. Then the Vizier said to him, "Go ye two in advance, and, sir, pay thou heed to this one piece of instruction—thou shalt not hold any love-talk with the princess. I will join you later on, but go ye two in advance."

2. So they went on, the princess thinking all the time that it was the Vizier, not the young Ākhūn, who was with her. By and by dawn began to blossom forth, and they dismounted by a stream, and to this went the princess and washed her face and hands. Her eye fell on a ruby lying in the stream. She picked it up and took it to the young Ākhūn, whom all the time she thought to be the Vizier, though it was not him at all. Then, as the dawn blossomed forth, the ruby emitted a brilliant light, and she saw for the first time that it was not the Vizier. So she kept the ruby to herself, and went on with him till they came to a certain city. There they found a small hut in which they made their lodging.

3. The young Ākhūn went to the King of that city, and asked him for employment. "What canst thou do?" asked the King. "I know how to look after horses," answered he. Now, even while they were yet speaking, there came a certain jeweller to sell precious stones to the King. He had two rubies with him. Then

¹ A Musalmān religious teacher.

zə yi votⁱ sāyist yi chus dapān pādshaham ak lāl
 chu bēb^ahā byēk chu khuṭ at manz chu kyum dapān
 chus pādshāh ti kyata pāⁱth^v āy tē bōzana dapān
 chus yi phirit pādshaham tākīt chus manz kyum
 phuṭa r^vūn hargā kyum drās na ada yi pādshahas
 khush kaⁱri ti gat^vem karun har gā kyum drās
 tela gat^vem bakhshāyish diñy.

4. dapān vustād phut^aruk yi lāl amⁱ manza
 drāu kyum amⁱ sātha tun has sāyist nāu nahit lāl
 shināk pyās nāu gau yi lāl shināk panun gara doha
 doha chu kaḍān rātas bihān chu panani gaⁱri dohas
 yivān chu lāl pasand karani amis pādshahasund
 nāyid gatān chu mast khāsani amis lāl shinākas
 tatⁱ chu vuchān amisunz yi zanāna yi ās khāb
 sūrat setā āu yi nāyid vazīras mast khās^anas dop^unas
 ai vazīra zanāna che amis lāl shinākas yi shuybehe
 vazīrasandi gaⁱri amis karte kyēta nukhta dop^unas
 ada kya yi vazīr gau amis pādshaha sanzi kōḍve
 dop^unas tsa dap pādshahas m^vegate yis lāl shinākan
 gudeñyi lāl pasand kur tatⁱ hyu byāk lāl āsun dup
 pādshaha sanzi kōḍvi pananis māⁱlyis m^ve gate lālas
 hyu bē bahā lāl āsun āu lāl shināk dop^unas pādshahan
 disa lāl anit tat lālas hyu āu vōḍa lāl shināk vōtⁱ
 paneñye zanāna nish byūt top^a kaⁱrith yi chas dapān
 zanāna tsi kyā zi chuk phikri gamut dop^unas phērit
 amⁱ lāl shinākan pādshah chum lāl mangān bēbahā
 su kaⁱti ana dop^unas amⁱ zanāna gat dap pādshahas
 ritas kyut dim kharj bo dimai lāl anit pādshahan
 dyutus kharj ritasumb yi anun panun gara chu
 bihit khyavān nu chu gatān pādshahas nu chu gatān

the young Ākhūn, who now called himself a groom, up and said, "Your Majesty, one of these rubies is beyond price, but the other hath a flaw in it in the shape of a worm." The King asked him how he knew this. Said he in answer, "Sire, of a surety there is a worm inside it. Break it and see. If no worm then come forth from it, do unto me whatsoever your Majesty may please. But if a worm do come forth, I shall deserve a present."

4. Quoth my master :—

They broke the ruby into pieces, and sure enough a worm issued forth from it ; and from that time they gave him the title of " Royal Lapidary " instead of that of " Groom ". So the Lapidary returned home, and the days passed. By night he stayed at home, and each day he attended court to examine rubies. The King's barber came one day to shave him, and there he saw the princess, who passed as the Lapidary's wife. Now she was very fair to look upon, and the barber went off on his rounds to shave the King's Vizier. " Said he, O Vizier, that Lapidary hath a wife, and she would verily adorn the mansion of a Vizier. Thou shouldst find him guilty of some failure in his duty." Quoth the Vizier, " Willingly, and why not ? " and went off to the King's daughter. He told her to tell the King that she wanted another ruby just like the one that the Lapidary had first of all approved as beyond price. So she went to her father and quoth she, " Fain would I have another ruby beyond price, like unto the first." When the Lapidary came that day to the presence the King said to him, " Bring thou me another ruby like unto that one." The Lapidary returned home, and sat down there in silent consternation. Said the woman to him, " Why art thou so anxious ? " Replied he, " The King demandeth from me a ruby beyond price, and where am I to find it ? " Said she, " Go thou and say to the King, ' If thou wilt give me a month's expenses, I will bring thee the ruby.' " Well, the King gave him expenses sufficient for a month, and he brought the money home. There he stayed eating his food, not going to

beye kun rit gau āda divān ches yi su lāl yus tamⁱ
kul^{ve} manṣa tu jān gau h^{et}et pādshahas kar^{as}nas salām
lāl thāu nas bōnta kani.

5. drāu phērit lāl shināk vōt panun gara rātha
kaḍun paneni ga^{ri} subhas āu nāyid mast khāsanⁱ
amis lāl shinākas mast muk^alāu nas khāsīt tā drāu
nāyid pānas vōtⁱ beye amis vazīras nish dopun
vazīras kyē ta kartā amis lāl shinākas amis che
zanāna khōb sūrat sa shūybihe vazīrasandi ga^{ri}
vazīr āu beye amis pādshaha sanzi kō^{ve} dop^{nas}
ta mang pādshahas lālan hund truṭ dop amⁱ pādshaha
sanzi koḍ^{ve} pananis māⁱlis me gat^{iv} āsun lālan hund
truṭ lāl shināk āu pādshahas nish kar^{as}nas salām
pādshah chus dapān lāl hasa gat^{as}nai āsanⁱ sethā
trātis sumb āu lāl shināk vōt panun gara yi chas
dapān zanāna lu^{ti} pāⁱthⁱ kyā zi chuk bihith yi chus
dapān phērith pādshah chum mangān az lālan hund
truṭ su ka^{ti} anā bo dop^{nas} amⁱ zanāna k^{ve} chana
phikir gat^{as} pādshahas gate h^{un} tren ritan kyut
kharj dyut^{nas} pādshahan kharj āu panun gara
h^{et}et.

6. yi chu khyevān tā ch^{av}avān yuttāñy yim tre
rit gai vu chas dapān yi zanāna amis lāl shinākas
dapān ches ye tāⁱ m^{ve} tami kul^{ve} manṣa lāl tu
jāu tami kul^{ve} kul^{ve} gate khasun h^{ur} pahan tāⁱ
chiy nāg tāⁱ nāgas gate andas kun dob khanun
tā^{iv} dobas manz bih zi kaⁱtith tath nāgas p^{ve}th
yinai guḍeñy she zaⁿve srān karaⁱni timan kyē
kaⁱrⁱ zina patā yiyiy timan shen zanyen hunz ziṭh
sa vasiy tat nāgas srān karaⁱni poshāk trāyiy kaⁱrith

court or anywhere else. When a month had passed the woman gave him the ruby she had picked up out of the stream, and, taking it to the King, he laid it before him with a bow.

5. The Lapidary then left the court and returned home, where he passed the night. Next morning the barber came to shave him. When he had finished he went off to the Vizier. Said he, "Prithee, do somewhat unto that Lapidary. His wife is very beautiful. She would verily adorn the mansion of a Vizier." So the Vizier went again to the King's daughter and told her to ask the King for a ruby necklace. Quoth she to her father, "Fain would I have a ruby necklace." In due course the Lapidary came to the presence and made his bow. Said the King, "Sir, thou must bring unto me a number of rubies sufficient for a necklace." He went home, and the woman whispered to him, "Why art thou sitting here?" Replied he, "To-day the King demandeth from me a ruby necklace. Whence can I bring one?" Quoth she to him, "Thou needst not be anxious in the least. Go and take three months' expenses from the King." The King gave him the money and he returned to his house.

6. So there he stayed eating and drinking till the three months were passed. Then the woman said to him, "Thou knowest the stream from whence I picked up that ruby. Go thou up it a little way, and thou wilt come to a spring. Thou must dig a pit close to the source of the spring, and hide thyself therein. At first six females will come to bathe in the spring. Do thou nothing unto them; but afterwards thou wilt see coming the eldest sister of these six. She also will go down into the spring to bathe.

baṭṭhis pṛeṭh chōn gāṭe gāṭsun tūrⁱ pāṭhi gāṭe ti poshāk tulun.

7. āye she zañye kur timau srān timan kyē vunun na yiman pata āyi sṭim^y zaⁿy trōv amⁱ poshāk ka^rith baṭṭhis pṛeṭh pāne vuṭ nāgās manz āy yi lāl shināk tūrⁱ pāṭh^y āy tā tulun yi āⁱmi sund poshāk gau tā byūṭh ath dobas manz amⁱ kur srān kaṭ baṭṭhis pṛeṭh vuchun atⁱ na poshāk diṭsun krēkh dapān che dyau chuka yinsān chuka tas khudāyesund chi khasam yim pāⁱdā kuruk m^ye mā kar sīras phāsh yi tā gatiy ti dimai āmi kurus ālau āⁱmi dob^a manzā dop^unas dim vādai Khudā yi bo mangai ti gāṭ^yem bōzun atⁱ pṛeṭh dyut^unas vādai Khudā dyut^unas poshāk poshāk ṭun amⁱ nāⁱl^y dop^unas kyah chum hukum dop^unas āⁱmi lāl shinākan ṭe gāṭe h^yūn m^ye sāⁱth^y pakān chu lāl shināk broh broh yi che pakān pata pata.

8. dapān vustād āmis chu nāv lāl māl pa^ri vāⁱtⁱ āmis lāl shinākasund gar.

9. dapān vustād yā āⁱmis kathen harān lāl yā chis āshis harān lāl doho sath sath rāth gaye āda subu āy lāl sath tuⁱl^y lāl shinākan gau h^yeth pādshahas ka^rnas salām lāl sath thāy nas bōntā kaⁱni pādshah gau sethā khush.

10. lāl shinākan h^yūtus rukhsat vōt panun gara patai vōtus yi nāyid āⁱmi khōsus mast mast khāsīt drāy vōt yi nāyid vazīras nish āmis ti khōsun mast dapān chus hā vazī^r āmis lāl shinākas gamuṭ az pāⁱdā b^yēk zanāna sa che sethā khōbsūrat tāmīs guḍe nyechi haṇdi khotā sethā khōbsūrat k^yēṭā kartā

She will doff her clothes and leave them on the bank. Thou must then go secretly and carry off her garments."

7. The six females came and did their bathing, but to them said he nothing. Afterwards there came the seventh female. She doffed her clothes, and leaving them on the bank descended into the spring. He came secretly and carried off her garments and hid himself again in the pit. When she had finished her bath she went up again on to the bank, and saw that her garments were no longer there. She uttered a loud cry, saying, "Be thou demon or be thou human being, I make to thee an oath by the God who created thee. Put not thou my secret parts to shame, and whate'er thou ask will I give to thee." He then called to her from the pit, "Swear thou to me by God that thou wilt hear and agree to whatsoe'er I shall demand from thee." When she had sworn by God he gave her her garments, and she put them on. Then quoth she, "What is thy command?" and the Lapidary replied, "Thou must come with me." So they went along, the Lapidary in front, and the fairy following behind.

8. Saith my Master:—

Her name was Lālmāl, the Fairy, and they came to the Lapidary's house.

9. And moreover saith my Master:—

I know not which it was, but either at every word she spoke a ruby dropped, or else seven rubies fell each day from her mouth. The night came to an end and dawn appeared. The Lapidary picked up seven rubies and carried them off to the King. Making his bow he laid the seven rubies before him, and mighty pleased became the King.

10. The Lapidary took his leave from the presence and returned home. In due course came the barber and shaved him. When he had finished the barber went off to the Vizier and shaved him also. Said he, "O Vizier, a second wife hath now appeared for that Lapidary. She is very fair to look upon, much more fair even than the first. Prithee do somewhat to him. One of the wives

amis lāl shinākas akh che lāⁱki vazīr b^{ve}k che m^{ve}e
lāyak dop^{nas} pyōm hasa beye vanun pādshah kōḍ^{vi}
gau yi vazīr dapān chu amis pādshah kōḍ^{vi} tsa mang
mā^{lis} m^{ve} gate āsun rutunā kuḍ gaye pādshah kūḍ
panānis mā^{lis} dapān ches m^{ve} gate āsun rutun^a kuḍ
pagā āu lāl shināk dapān chus pādshah ansa rutun^a
kuḍ.

11. drāu lāl shināk vōt panun gara dapān chu
yiman zanānan don pādshah chum mangān rutun^a
kuḍ su ka^{ti} anā bo phērith vut^{us} lāl māl pa^{ri}
dop^{nas} gat pādshahas mang tren ritan k^{ut} kharj
dyut^{nas} pādshahan āu h^{eth} panun gara doha doha
chu kaḍān tre r^{eth} gai āda lekhān che lāl māl
pa^{ri} kākad dapān che a^{mis} lāl shinākas gat tath
nāgas p^{eth} ye^{mi} manza bo a^{ny}thas ta^{ti} manz
gata yi kākad trāvun tōḍ^a khasī atho ta^{ti} manz
āsi kuḍ ta^{ti} ka^{rzi} thaph pān^a manz va^{si} zina.

12. gau h^{eth} yi kākad vōt ath nāgas p^{eth}
trāvun yi kākad ath nāgas manz h^{uthuy} yi kākad
trāvun tyutuy khut āḍa atha a^{ty} athas manz rutunā
kuḍ dīsun ath thaph a^{mi} tha^{pi} sā^{thi} āv a^{mis} ho^s
nērith ho^s h^{eth} ti kuḍ h^{eth} ti āu pānas vōt panun
gara rāt gaye āda subahanas gau pādshahas karun
salām ka^{dih}en thāu nas bōnt^a kaⁿⁱ pādshāh gōs
sethā khush.

13. h^{utus} rukhsat lāl shinākan āu panun gara
āu beye yi nāyid khāsūn mast a^{mis} lāl shinākas
mast khā^{sith} drāu vōt a^{mis} vazīras nish beye chus
dapān yiy vazīra a^{mis} lāl shinākas chuk na tsa
vātān kun^{ka}n^{ny} a^{mis} karta kyēta gau yi vazīr a^{mis}

is fit for a Vizier, and the other would suit me." Replied the Vizier, "I must, sir, again speak to the King's daughter." So he went and said to her, "Thou shouldst ask of thy father a jewelled bracelet." So the princess went to her father and quoth she to him, "Fain would I have a jewelled bracelet." On the morrow came the Lapidary to the presence, and to him said the King, "Bring me, sir, a jewelled bracelet."

11. The Lapidary went forth and came to his home. Said he to the two women, "The King demandeth of me a jewelled bracelet. Whence am I to bring it?" Then up and said to him Lālmāl, the fairy, "Go thou and ask the King for three months' expenses." The King gave the money to him, and he returned with it to his house. Each day passed day by day, and the three months became completed. Then Lālmāl the Fairy took a paper and wrote upon it. Quoth she to the Lapidary, "Go thou to the spring from which thou hast brought me, and therein cast this paper. Then from the spring a hand will rise, and on it will be a jewelled bracelet. Take hold of it, but descend thou not into the spring."

12. So he went off, taking the paper with him. He flung it into the spring, and even as he did so a hand wearing a jewelled bracelet rose from the water. He grasped hold of the hand, but did so with such force that he pulled the forearm off, and went off home with it and with the bracelet. The night came to an end and at dawn he went to the King. Making his bow he laid the bracelet before him, and mighty pleased became the King.

13. The Lapidary took his leave from the presence and returned home. Again came the barber and shaved him. When he had finished his job he went straight to the Vizier, and again addressed him, "O Vizier, thou dost not in any way get at that Lapidary. Prithee, do thou something to him." The Vizier went to the King's

pādshah kōḍvi dapān chus ṣa chak pādshah khūḍ
ṣa gatiye āsun akoy kuḍ pādshahas gate mangun
byāk gaye yi pādshah kūḍ dopun paṇanis mālis
m̄ye gate āsun byāk kuḍ āu beye lal shināk karun
salām dapān chus pādshah byāk kuḍ gate āsun.

14. āu lāl shināk vōṭ panun gara dapān chu
yiman zaṇāṇan don az chum pādshah mangān byāk
rotun^a kuḍ divān ches lāl māl pa'ri paneñy vāj dapān
ches gate tath nāgas p̄eṭh ta'ti nāgas a'kith kun chiy
pal buḍ ta'ti hāu myēn vāj su pal vu'thi thud ta'mi
ta'i chai vath ta'mi va'ti va'za bun ta'ti chai m̄ēn
vis say diyi rutunā kur.

15. drāu yi lāl shināk vōth tath jāye hāvun tath
palas vāj pal vuth thud vuth ta'mi va'ti bun bun
vuchin khātūnā akh ku'niy zany a'mi dop^unas ka'ti
ōsuk a'mi dop^unas lāl māl pa'riye dopuy rutunā kur
a'mis khātūnī pyau yād ta'misanzüy māj ās ṣa yas
rutunā ka'ris sā'thi huṣ gayau nē'rith tas che akay
nur tas chu dōd paṇanis dilas rāy kar a'mi khātūnī
yāñy m̄ēñy mōj vā'ti n̄emis manoshas kheyē yi ās
sethā khōbsurat a'mis gau shōk dilas bo kare a'mis
sā'thi nēthar voñy yeli māje hund par tav^a pyau ath
jāye gau buñyūl a'mis dyūtun shāp kür^anas kanye
phul thāvun chandaṣ vāṣus māj uth dop^unas hatai
kūḍvi m̄ye che yivān mānta buy yi chaṣ ṇa h̄evān
zima kvē a'mi yeli zōr kurnas dop^unas chu manōsh
ṣa dim gud^a vāḍai Khudā bo kya karas ṇa kyē
vāḍai Khudā dyūt^unas a'mi kur chanda manza kanye
phul shāp tul^unas manōsh yūthuy ās t^a tūthuy rūḍ

daughter, and quoth he, "Thou art a King's daughter, shouldst thou have but one bracelet? Yet another shouldst thou ask of the King?" So she departed. Quoth she to her father, "Fain would I have yet another bracelet." Again came the Lapidary to the presence, and to him said the King, "Thou must bring unto me another bracelet."

14. The Lapidary took his leave and came to his own house. Said he to these two women, "To-day doth the King demand of me another jewelled bracelet." Then Lālmāl the Fairy gave him her own ring. Quoth she, "Go thou again unto the spring. Close by one side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright. Thou wilt find a pathway opening at its foot. Descend thou underground by the path and thou wilt find my crony-girl. She will give to thee a jewelled bracelet."

15. The Lapidary went forth and reached the spot. He showed the ring to the rock and it arose and stood upright. Down the path he went beneath the ground, and, deep down below, he saw a certain lady sitting all alone. Quoth she to him, "Whence comest thou?" Saith he, "Lālmāl the Fairy asketh of thee a jewelled bracelet." Then memory came to the lady. It was her mother whose forearm had been pulled off together with the former jewelled bracelet, and who now had but one arm. For that cause cherished the mother wrath within her heart. So the lady thought to herself, "So soon as my mother cometh she will devour this man." Now he was a mighty personable fellow, and her heart was filled with anxiety on his account, for she had determined to herself to marry him. Just then her mother's footsteps became audible, and the place was shaken by an earthquake. Thereupon the lady uttered a spell over him. She turned him into a pebble, and put it into her pocket. Then came to her her mother, "Aha! my girl," cried she, "I smell the smell of a mortal man." But the lady refused to admit that he had been there. When at last her mother pressed her sore, she said, "There is indeed a man. But first swear thou to me by God that naught wilt thou do unto him." So the mother swore to her by God, and she drew forth the pebble from her pocket, and uttered a spell over it, so that it became a man exactly as he

dop^unas yi chu myōn haⁱkhi Khudai bo āsan yūhoi
 tārān yūhoi lud^anam māⁱji Khudāyen yi ches dapān
 mōj zab^ar gau bāyen don laḍ kākad aⁱmi suy aⁱthⁱ
 dop^unas māⁱjiy lekh tūy l^uk^h aⁱmi kākad dyūtun
 aⁱmis lāl shinākas aⁱthi aⁱmi kur^anas ālau khātūnī
 dop^unas yi an kākad yūry vuch aⁱmi khātūni ath
 l^uk^hmut aⁱmisānzi māⁱji chu voi m^yēn gab^ar yi gaṭe
 vāt^a vunuy mārūn aⁱmis ōs aⁱmi sāṭṭa panun dōd
 pyāmut yād su haṭ^yuk yi kākad tūn^anas ṭaⁱtith aⁱmi
 khātūnī panun l^uk^h^anas kākad ath manz l^uk^h^anas
 chu vai myē bāy tuhund gaṭe jal^ad yūn m^ye kyā chu
 yeñyi vāl.

16. l^uk^hunas kākadas zabāñy kur^anas naⁱsiyat
 dop^unas tut yeli vātak kar^a hak salām salām pāⁱlith
 diz^yek kākad tim aṇanai khyen tam ru kare ti
 ch^yōn khyun gaṭ^aṇa badal dyūt^unas sāⁱthⁱ asl kare
 dop^unas yi khyēzi taⁱti tihund ṭa^an^azi bebinda^ri
 trāⁱvith panun khyēzi taⁱmi paṭa dap^anai tim kash
 ṇa ḥana kareñy tat khyuth d^yūt^unas shast^aro panje
 dop^unas tim chi dyav^azāth timan yiye tas^ali shast^arvi
 panje sāⁱthi.

17. drāṇ aⁱti naⁱsiyat yād h^yet vōth thuth karūn
 timan salām dyūt^unak yi kākad aⁱmis d^yūtuk khyen
 tam^aru kare aⁱm^yuk tulān chu bus ṭa^anān bebinda^r
 trāⁱvith panun chu kaḍān ti chu khyavān aⁱmi paṭa
 dop^uhas yimau khash^aṇa ḥaⁿā kar aⁱmⁱ kur yi tūⁱri
 pāⁱthⁱ shast^aro pañje chuk aⁱmi sāⁱthⁱ divān zilla
 zilla yimau l^uk^has javāb at kākadas l^uk^has asi
 ch^yena fursath hazraⁱti sulaimān chu divān nād ha^a
 bismilla kaⁱr^yu yeñyivōl.

had been before. Quoth she to her mother, "This is he who is unto me as God. For him, and only for him, have I been seeking. It is he, and he alone, O mother, whom God hath sent unto me." Then said her mother, "Good. So let it be. Send thou a letter by his hand unto thy two brethren." Quoth she, "My mother, let it be thou that writest." So the mother wrote a letter, and gave it into the hand of the Lapidary. But the lady called him to her, and asked him to give her the paper. She looked at it, and on it by her mother were written these words, "If ye be indeed my sons, on the instant that he cometh to you, must ye kill this man." The mother had written this because she still bore in her heart the memory of the pain of her lost forearm. But the lady tore the paper into little pieces, and wrote herself another, "If ye be indeed my brethren, quickly must ye come. And for why? Because it is my wedding festival."

16. She wrote for him the paper, and by word of mouth gave she him this instruction, saying, "When thou shalt arrive thither, make thou first a bow, and having louted low, give thou to them this paper. They will offer thee dinner made of leathern pease, but these thou must not eat." As a substitute she gave him real pease to take with him, and said, "These be what thou must eat. Drop thou their leathern pease into the fold of thy breast-cloth and eat thine own pease in their stead. Thereafter they will ask thee to give them a little scratching." For that purpose she gave him a set of iron claws, "For," said she, "they are of a demon race, and these iron claws will give them but a pleasant titillation."

17. Bearing these instructions in his memory he set forth, and reached their abode. He made his bow to them and gave to them the paper. They offered him a dinner of leathern pease. He raised a gobbet of it to his mouth, but let it fall into the fold of his breast-cloth, while at the same time he took out his own pease and kept eating them. Thereafter they asked him to give them a little scratching. So he secretly donned the iron claws and with them scraped and scratched them. Then wrote they an answer to the letter after this manner. "We have no time to come unto thee, for we have been summoned by the holy Solomon. Haste ye, in the name of God, and make ye the wedding festival."

18. vāt aṭh hāṭu nak yi kākad kākad paḍuk
karuk a'mis sāⁱthi yeñyⁱvōl vū che yi khātūn dapān
a'mis khāv^andas panānis yeti rōz ka kiṇa duⁱnⁱhas
manz gaṭsak bu chas ṭa tāⁱb^ya a'mi dopⁿnas dunyⁱhas
manz gaṭsau dopⁿnas a'mi khātūnī vuñy yeli nērau
myēn mōj daⁱpⁱy khyē ṭa mangum chōny gaṭas
mangun vat^aranuk musḷa beye khyē maⁱn^gz^as na
vuñy yeli yim sakhr^vai dopuk a'mi māje mangun
khyē ṭa dopⁿnas dim vat^aranuk musḷa tath chu nāu
vut^aprang drāu a'ti vāⁱti panun gara gara vāⁱtith
karun taiyār roṭhuna kur gau h^veth pādshahas yi
lāl shināk.

19. nāydan bōz lāl shināk vōt gaṭsān chus
nāyid gar^a mast kās^ani a'ti vuchān chu triyim
khātūna drāu a'ti nāyid puth phe^rrith vōt vazīras
nish dapān chu a'mis vazīras ha vazīra a'mis lāl
shinākas che az triyim khātūna yiman don hanḍi
khuṭa khōb-sūrath sa che lāyiki pādshāh akh che
lāyiki vazīr b^vēk che m^ve lāyak a'mis lāl shinākas
kar the khyē ṭa dapān chus vazīr az vane bo
pādshahas suy pādshāh kaⁱri a'mis khyē ṭa va^rv
dāth su maⁱri zanāna tre n^vemau aⁱsⁱ dop vazīran
pādshahas pādshaham a'mis lāl shinākas che zanāna
tre tiṭa chena pādshāhī manz pādshaham taⁱmis lāl
shinākas rath ṭa kh^ve ṭa nukhta su guṭ galun tim^a
zanāna tre karⁿ huk dāk^hli mahala khān pādshahan
kar fik^ara dopun manga has khyēṭa chīz ti chu anān
sārui vuñy dapas bo m^vēnis māⁱlisunz khabar gaṭe
aneñy su cha jan^a tas kiṇa dōzakas.

18. He returned to the lady and her mother, and showed them the reply. They read it and carried out the wedding between him and her. Then said the lady to him who was now her husband, "Here wilt thou stay, or wilt thou return unto the world of men? Behold I am thy humble slave." So he said that he would return to the world of men, and quoth the lady to him, "Now, when we shall set forth, my mother will tell thee to ask of her a gift. And thou must ask for but one thing, a certain skin mat. Ask thou for it alone, and for naught else." So, as they were preparing for their journey her mother said to him, "Ask thou of me some gift," and he said to her "Give me the skin mat that is called the *wutsha prang*, or 'flying-couch'." Well, they went forth from there and reached his home. As soon as they arrived she made ready for him a jewelled bracelet, and the Lapidary took it to the King.

19. The barber heard that the Lapidary had come home, and goes to his house to shave him. There sees he the third lady, and straight returns he to the Vizier. Said he to him, "O Vizier, to-day that Lapidary hath a third lady, more fair to look upon than the other two. She is fit for the King. Another is fit for a Vizier, and yet another would suit me. Prithee, do thou somewhat to this Lapidary." Quoth the Vizier to him, "To-day will I tell the King, and His Majesty himself will lay some trap for him. Then he will die, and the three women will be ours." So the Vizier said to the King, "Your Majesty, that Lapidary hath women three, and women like unto them are not in the whole kingdom. Sire, prithee, seize thou upon some fault of this Lapidary, and destroy him. Then will the three women become inmates of thy harem." The King considered a while and said, "No matter what thou mayst ask of him, that all and sundry doth he bring. Now will I say unto him, "Thou must bring me news of my father, whether he be in heaven or whether he be in hell."

20. dapān vustād āu lāl shināk pādshahas karun salām pādshāh chus dapān az tāny yi m^{ve} vunmai ti bōzuth t^{ve} az gate mēⁱnis māⁱlisunz khabar aneñy su cha janatas manz kinā dōzakas drāu lāl shināk vōt panun gara dapān chu aⁱti yiman zanānan tren az chum dapān pādshāh mēⁱnis māⁱlⁱ sunz khabar aneñy bo kya kare ath su che khabar k^at^{va} v^ari gamut^y tas mom^{atis} yi vut^{as} khātūn yi hoi yi yasa rothuna k^ai^{ri} ās karān s^a ās p^ari ba Khudā aⁱmi dop^{nas} kh^{ve} ch^a n^a fik^{ar} gat^s h^as khar^{aj} beye dapus pādshahas chōn^y gate zūn somb^{ar}run māⁱdānas manz zūn gate somb^{ar}run bē shumār.

21. somb^{ar}rau pādshahan zūn bēshumār aⁱtⁱ p^{re}th khu^t yi lāl shināk yi musl^ahan vataⁱrith aⁱtⁱ p^{re}th byōth pāne aⁱmis dopun pādshahas t^a kya gatiy anun māⁱlⁱsund nishān^a yi vothus pādshah dop^{nas} akh gatiy anun jan^a tukh m^{ve}eva beye gatiy anun m^{ve}i^{nis} māⁱlⁱsandi daskat^a khath dopun yiman diyu yath zinis nār so p^ari.

22. dapān vustād yimau yeli ath zinis nār dyuth yivān chu n^a kuni bōz^an^a yi lāl shināk lāl shinākan dyuth ath mus^alas kas^am dop^{nas} m^{ve} gate vātun panun gar^a kah lagimn^a dēshun dapān tuvⁱy aⁱmⁱ lāl shinākan a^{ch} mut^{ar}in t^a vōt^muth gara panun aⁱmi kh^a tūnⁱ kar k^ama habjōshī karun m^{ve}eva jan^a tukh dān taiyār beye likhun khath ath karun aⁱmis pādshah^asandis māⁱlⁱsund daskath beye mohur aⁱtⁱ manz likhun pādshahas chōn^y gat^a m^{ve} nish vātun vazīr h^{ve}eth beye nāyid h^{ve}eth tithai p^athⁱ yith^a

20. And saith my Master :—

The Lapidary came to the King and made his bow. Quoth the King to him, "Hitherto hast thou hearkened unto whatsoever command I gave to thee. To-day must thou bring unto me news of my father, whether he be in heaven or whether he be in hell." The Lapidary departed and came to his own house. Quoth he to these three women, "To-day the King telleth me to bring news of his father. What am I to do? How know I even how many years have passed since he hath died?" Then up and spake the lady who had made the jewelled bracelet (now she was a fairy who was obedient unto God), "Let nothing prey upon thy mind. Go thou, and ask of him expenses. Then say thou to the King, 'Thou must gather together for me firewood. In the plain let there be gathered together bundles of fuel beyond count.'"

21. The King assembled and piled firewood beyond count, and the Lapidary ascended thereon. He spread upon it the skin mat, and thereon he took his seat. Quoth he to the King, "What token from thy father shall I bring?" and up and said the King, "First must thou bring unto me a fruit from the garden of paradise, and secondly must thou bring unto me a letter signed by my father." Said the Lapidary to the people standing round, "Set ye the firewood alight on all four sides."

22. And moreover saith my Master :—

When they had set the pyre alight, the Lapidary could no longer be seen for fire and smoke. He uttered a charm to the skin mat, saying, "I would arrive at mine own house, but have a care that no one see it." He closed his eyes, and when he opened them he found himself at home. Then that lady did a deed. Of the seven metals¹ she prepared a fruit, a pomegranate of the Garden of Heaven, and moreover she wrote a letter to which she put the signature of the King's father, and sealed it with his seal. And this was what she wrote to the King: "Thou must come unto me

¹ The *haft-jōsh* is an amalgam of iron, antimony, lead, gold, tin, copper, and silver.

pāⁱth^v lāl shināk m^e nish vōt kakaḍ karun havāla
 aⁱmis lāl shinākas beye dyūth^unas athas khyāth
 yi dān.

23. atāñy gai tōr do yi nār gamut teta path
 rōd^amut sūr yi lāl shināk drāu longūⁱthⁱ kaⁱrith
 sulā voth ath sūras manz divān chu duleñy naz^ar
 bāzau kaⁱrⁱ naz^ar khābardārau niye khab^ar dop^uhas
 pādshaham aⁱmi sūra manza gatān che sus^a rārai
 yi ma āⁱsⁱ lāl shināk āmut yim che yimai katha
 karān nazar chak ōkun āu vōḍa lāl shināk athas
 kh^vāth h^veth dān beyes athas kh^vāth h^veth khath
 kaⁱrin pādshahas salām dān thā^unas bōnt^a kaⁱni
 khath thā^unas bōnt^a kaⁱni yi khath mus^arun paḍun
 ath l^vukhmut bo kyā chus jan^a tas manz chōn^v gaṭa
 vātun yūr^v vazīr h^veth beye nāyid h^veth jal^ad.

24. pādshāh chu karān fik^ara m^e dapyau yi lāl
 shināk gaⁱli yi āu māⁱlisanz m^e khabar h^veth dapān
 pādshah aⁱmis lāl shinākas bu kh^vātha pāⁱth^v vāte
 tat jan^atas manz dop^unas lāl shinākan yūth z^vūn
 m^e kyuth sōmb^arāvuth tīthⁱ tre gatun sōmb^arāvaⁱni
 jal^ad vātak jan^a tas manz sōmb^a rau pādshahan z^vūn
 bēshumār aⁱtⁱ p^veth karanāvun vat^arun aⁱtⁱ p^veth
 kuṭh pāne beye vazīr beye nāyid dyūthuk zinas
 nār to pāⁱrⁱ.

25. dapān vustād dud yi pādshah beye vazīr
 beye nāyid trin^a vai gaⁱli vōt ath lāl shinākas nish
 su vazīr yus vazīr pādshah kūr h^veth ās talān ta
 sam^a kukh ākhun kuṭh suy vōt aⁱmis lāl shinākasund
 gara pane vāⁱnⁱ kaⁱrikh kathe bāṭha vonus aⁱmⁱ lāl

with thy Vizier and with thy barber, just in the same manner as the Lapidary hath come unto me." This paper she made over to the Lapidary, and in his hand she laid the pomegranate.

23. By this time four days had passed and the fire became extinct, leaving naught but ashes. The Lapidary went forth wearing only his loin-cloth, and rolled himself in these ashes. The discerners then discerned, and the newsmen brought the news. Cried they, "Your Majesty, there cometh a sound as of rustling from the ashes. Can it be that the Lapidary is returned?" And while they were yet speaking these words and gazing towards the pyre, there came forth from it the Lapidary, in the one hand holding a pomegranate, and in the other the letter. Having made his bow to the King, he laid the pomegranate and the letter before him. The King opened the letter and read it, and this was its contents, "I, of a truth, am in heaven. Thou must come hither speedily, with thy Vizier and with thy barber."

24. The King considered awhile, "I said unto myself that this Lapidary would come to destruction, and, lo, he hath come to me with news from my father." Quoth he to the Lapidary, "How can I convey myself to that abode of bliss?" Replied the Lapidary, "Thou must gather together three times so much firewood as thou didst gather for me, and then speedily wilt thou arrive in heaven." The King gathered together fuel beyond count. Upon it he made them spread a mat, and upon it he ascended and sat, himself with the Vizier and the barber. They set the pyre alight on all four sides.

25. And my Master saith :—

Burnt up was the King, burnt up was the Vizier, and burnt up was the barber. The three became utterly destroyed. And from his home came to the Lapidary's house that first Vizier, the one who had been eloping with the princess when he met the young Ākhūn. Together held they mutual converse, and the Lapidary told him of his journey, and of all the villainy that the Vizier and the barber

shinākan yi panun safar yūs a'imⁱ nāyidan t̃a vazīran
 a'mis ās pēsh on muth dop^unas paneñy khātūn ninsa
 pānas yesa yi lāl māl pa'rⁱ ās tas d'rūthun rukhsath
 yesa yi pata añyēn z'ēnith sa thāvun pānas.

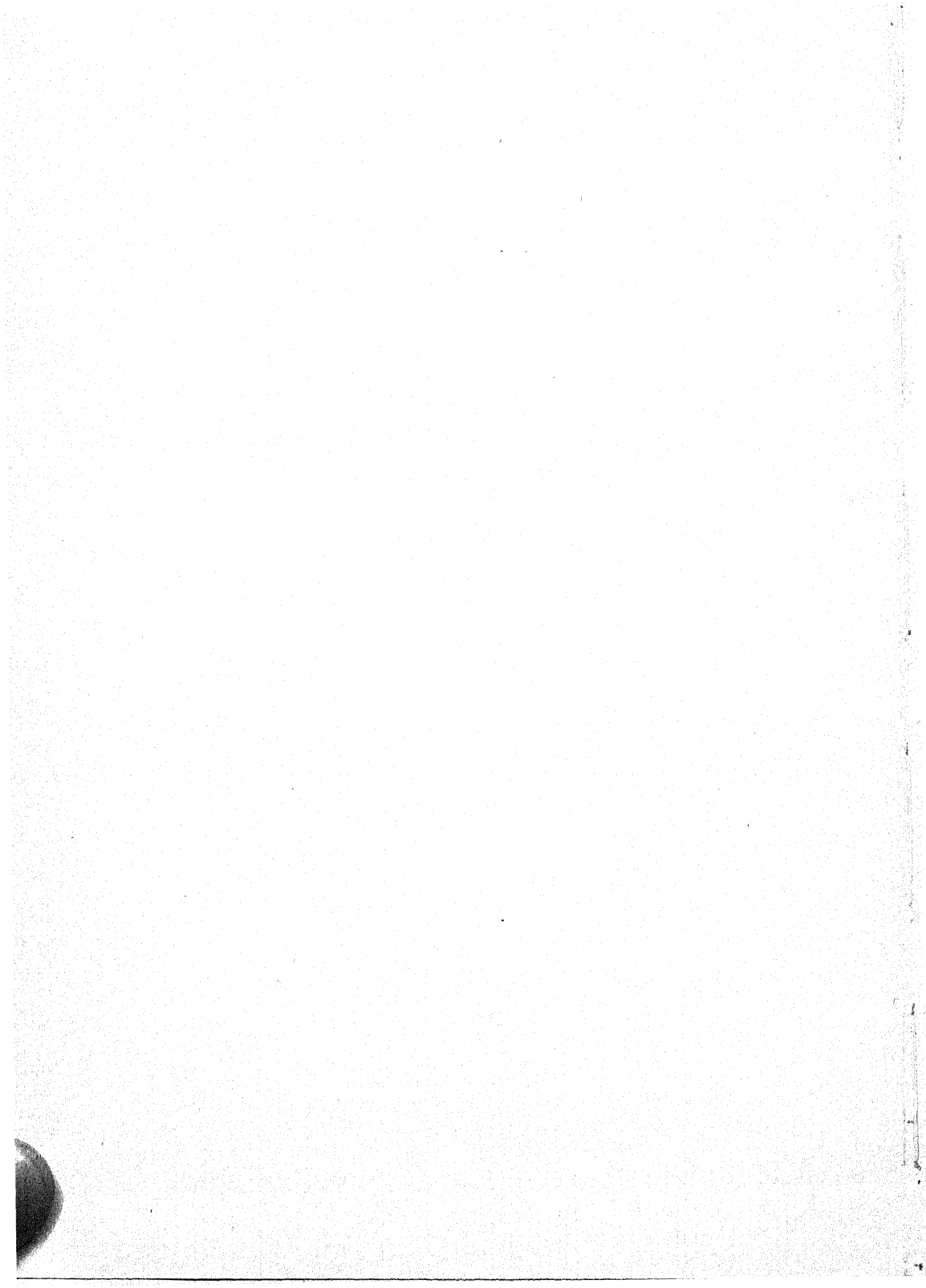
26. dapān vustād su vazīr byōth pād^ashāhī kar^ani
 lāl shināk byōth vazīrī kar^ani.—aslā malaikum vālai
 kum salām.

had done unto him. Said he to him, "Take, sir, thine own lady to thyself." But as for Lālmāl the Fairy, he gave her leave to return to her home, while she whom last of all he had won for himself, her he kept with him as his wife.

26. And saith my Master :—

The Vizier ascended the vacant throne and ruled right royally, and the Lapidary was appointed by him to the Viziership.

And may the peace be upon you, and on you be peace.



THE TEXT OF THE TALES

AS TRANSCRIBED BY

PANDIT GŌVINDA KAULA

With interlinear translation into English

I

1. **Shēhan-shāh** **Sultān-i-Mahmūd-i-Gaznavī**
The-king-of-kings Sultān-of-Mahmūd-of-Ghaznī
ôsu **karān** **pāna** **mulkan** **pōravī.**
was making himself (of-his-)lands protection.
2. **Phakīr** **lōgith** **ôsu** **phērān** **wāna-wān**
Faqīr having-taking-the- he-was wandering from-shop-
appearance-of to-shop
“myāni-ah^aday āsi mā kāh nōtuwān.”
“(In-)my-time may- I-wonder- anyone feeble.”
there-be if
3. **Jāyē-akis** **ôsi** **karān** **dwā-yi-khōr**
(In-)place-a-certain they-were making prayer-of-welfare
ad^ala-tāmⁱ-sandi-sōty **āsakh** **cēshma** **sēr.**
justice-his-by were-of-them the-eyes satisfied.
4. **Jāyē-akis** **wuchun** **hānzāh** **akh** **alīl**
(In-)place-a-certain was-seen-by- a-certain- one wretched
him fisherman
muhima-sōtin **ôsu** **gamot^u** **suy** **zalīl.**
poverty-by was gone he-verily brought-low.
5. **Muhima-sōtin** **ôsu** **trāwān** **āh** **ta wōsh,**
Poverty-by (he-)was emitting sighs and groans,
muhima-sōtin tas na rūd^umot^u **kāh-ti hōsh.**
poverty-by to-him not remained any-even sense.

6. **Yōra zālāh ôs^u lāyān gāṭa sān**
 Whence a-certain-net (he-)was casting skill with
tōra zālas ôsus-na kēh khasān.
 thence to-the-net was-for-him-not anything rising.
7. **Dopus shēhan “kar mē sōtin bōjⁱ-baṭh**
 It-was-said- by-the- “make me with sharing
 to-him king,
“lāy zālāh, yād-i-Alāh dilas raṭh.”
 “cast a-single-net, memory-of-God to-the-heart seize.”
8. **Lōyun zālāh tōra khot^u tas gāḍa-hath**
 Was-cast- a-single- thence arose for-him fish-a-
 by-him net hundred
pātashēhas bōṭh-kun āv suy hēth.
 the-king before came he-verbily having-
 taken(-them).
9. **Gāḍa-hatas badal dyut^unas mōhara-dyār**
 For-the-fish- in-exchange was-given-by- coin-wealth
 hundred him-to-him
lāl nigīn māl mōktay wūṭha-bār.
 rubies jewels property pearls-verbily camel-loads.
10. **Rāth barith pātashēhan dyutus nād**
 Night having-passed by-the-king was-given- a-summons
 to-him
“t^ay chukh myōn^u shērīkh nāmurād.¹
 “thou-verbily art my sharer without-hope.
11. **“Muhim kāsawun^u hēkmat-i-Parwardigār,**
 “Poverty expeller (is-)the-skill-of-Providence,
“tāph shēhul^u sarda garam now^u bāhār.
 “sunshine cold coolness warmth new spring.

¹ *Nāmurād* is the word given by Hātīm. A version of the poem current in Śrīnagar has *bū-murād*, with hope. In Kāshmirī, *nū-murād* means “without hope or expectation”.

12. "Wanayĕy, 'zan banda mōnzur zāsanuy¹
 " 'kāṣa-hēkmūtⁱⁱ muhim tagiy kāsunuy.'"
 " 'by-how-much-skill poverty will-be-possible- to-be-expelled-
 for-thee verily.'"

13. Āthⁱ-andar chuy wustādāh wanān zār,
 This-verily-in is-verily a-certain-teacher saying prayer,
 "jumala ālam banda Ahmad wumēdwār."
 "(on-Him-from- world the-slave Aḥmad (is-) hopeful."
 whom-is-)the-entire

¹ The meaning of the line is unknown. Hātīm gives it as what he has learnt by tradition. As regard *zāsanuy*, informants in Śrīnagar tell me that it is not a Kāshmirī word. Hātīm says that it is an "old" word which is unintelligible to him. The Śrīnagar version is:—

"Wanay, 'yiy zān, banda, mōnzur tē āsunuy,'
 "I-would-say- 'this know, slave, accepted by- it-is-to-be,'
 to-thee thee
 which is intelligible.

II.—TÔTA-SÛNZÛ KATH

PARROT-OF THE-STORY

1. Dapān wustād,—

1. (Is) saying the-teacher,—

Shēhar akh gav, Shēhar-ē-Yirān. Tātī
Country one went (i.e. is), the-country-of-Īrān. There

ôś^u pātashēhāh; tamis^uy chuh nāv
there-was a-certain-king; to-him-verily is the-name

Bah^adūr Khān. Tāmⁱ ôś^u kor^umot^u bāg
Bahādūr Khān. By-him was made a-garden

zanānan-kyut^u. Tath ôś^u-na wath görzānas.
women-for. For-it was-not a-path for-a-stranger.

Tath bāgas-manz gav pōda phakīrah.
That garden-in went (i.e. became) manifest a-certain-faqīr.

Nazar-bāzav kür^u nazar. Khabar-dārav
By-the-watchers was-made sight. By-the-informers

niyē khabar amis-pātashēhas. Dopukh,
was-brought information to-that-king. It-was-said-by-them,

“phakīrah tsāv bāgas-manz.” Būzun
“a-certain-faqīr entered the-garden-in.” Was-heard-by-him

pātashēhan, hyotun sōty wazīr.
by-the-king, was-taken-by-him in-company the-vizier.

Gay tath-bāgas-manz, wuchun ati phakīr.
They-went that-garden-in, was-seen-by-him there the-faqīr.

2. Lachē-nôw^u chuy har-wati bīnāh.

2. He-who-has-a-hundred is-verily on-every-path seeing.
thousand-names (i.e. God)

Bōz, wōphādōrī ankāh.
Hear, loyalty (is) a-rara-avis.

“Hā Phakīrō, yōr kōr tsākhō?”

“Ho Faqīr-O, here where didst-thou-enter-O?”

“Katikō chukh? Kati-pēṭha ākhō?”

“Of-where art-thou? Where-from didst-thou-come-O?”

Phakīr dapān,—

The-faqīr (is) saying,—

“Kor^u mē sōlāh. Tuhond^u khēv mē kyāh?”

“Was- by- a-stroll. Your was- by- what?”
made me eaten me

Bōz, wōphādōrī ankāh.

Hear, loyalty (is) a-rara-avis.

3. Pātashēhas bōṇṭha-kani pōshē-thūr^u.

To-the-king front-towards (was) a-flower-shrub.

Athⁱ-tal mumot^u bulbulāh. Yēli

It-veryly-below (was) dead a-certain-nightingale. When

yimau amis-phakīras khashēm kor^u, tēli pēv

by-them to-that-faqīr wrath was-made, then fell

phakīr pathar wasith, mumot^u bulbul

the-faqīr downwards having-tumbled, the-dead nightingale

gav thod^u wōthith. Pātashēhas hōwun

became erect having-arisen. To-the-king was-shown-by-him

yih virⁱd. Gav nīrith; phīrith

this magic-power. He-went having-emerged; having-retained

biyē āv, bulbul mūd^u biyē, phakīr

again he-came, the-nightingale died again, the-faqīr

gav biyē zinda. Hyotun nērun, yim

became again alive. It-was-begun-by-him to-go-forth, they

chis	karān	zāra-pāra.	Dapān
are-to-him	making	entreaties.	Saying

chis,—
they-are-to-him,—

“Hā	phakīra,	khizmath	karay,
“Ho	Faqīr-O,	service	will-I-do-to-thee,

“Dōda-harākⁱ	khōsⁱ	hō	baray.
“Milk-cream-of	cups	O	will-I-fill-for-thee.

“Khāsa	pōlāv	macāma	khēkh-na?”
“Special	pilaos	(and) <i>macāmas</i>	wilt-thou-not-eat?”

Bōz,	wōphādōrī	ankāh.
Hear,	loyalty	(is) a-rara-avis.

4. Yus	virīd	phakīras	ōs^u,	suy
What	magic-power	to-the-faqīr	was,	that-veryly

bōwun	amis-pātashēhas.	Āmī-pātashēhan
was-confided-by-him	to-that-king.	By-that-king

bōw^u	wazīras.
it-was-confided.	to-the-vizier.

Kor^u	tarbyēth	pātashēhan	wazīras,
Was-made	instruction	by-the-king	to-the-vizier,

Suti	mah^aram	korun	ath-sīras.
He-also	intimately- acquainted	was-made- by-him	for-this-secret.

Gay	sōlas	shikāras	yēg-jāh.
They-went	for-excursion	for-hunting	together.

Bōz,	wōphādōrī	ankāh.
Hear,	loyalty	(is) a-rara-avis.

Tōta **mumot^u** **wuchukh** **dar** **biyābān,**
A-parrot dead was-seen-by-them in the-forest,

“**Hā** **wazīrō,** **āsihē** **shūbān.**

“Ho Vizier-O, it-would-have-been beautiful.

“**Zuv** **amis-manz** **thāvtan** **sāthāh.”**
“(Thy-) soul this-one-in place-please-it for-a-certain-time.”

Bōz, **wōphādōrī** **ankāh.**
Hear, loyalty (is) a-rara-avis.

Dop^u **wazīran,**
It-was-said by-the-vizier,

“**Pātashēham,** **yūs^u-kōl^u** **mumot^u,**
“King-my, for-a-long-time (it-is-) dead,

“**Phakh** **chus** **yiwān,** **khabar**
“Stink is-from-it coming, news (i.e. who knows ?)

kar **chuh** **gamot^u.**
when it-is gone (dead).

“**Chusna** **ṭaharān;** **wanta-sa** **kara kyāh.”**
“I-am-not waiting (i.e. able to say-please-sir I-shall-do what.”
stay here);

Bōz, **wōphādōrī** **ankāh.**
Hear, loyalty (is) a-rara-avis.

5. Pātashēh **karān** **zāra-pāra** **wazīras**
The king (is) making entreaties to-the-vizier

ami-bāpath. “**Bōh** **wuchahan** **tōta** **kyuth^u**
this-for. “I would-see-it the-parrot how

āsihē **shūbān.”** **Āmⁱ** **būz^unas-na**
it-would-be beautiful.” By-this-one was-heard-by-him-for-
him-not

wazīran **kēh.**
by-the-vizier anything.

Dop^unakh, **“mūd^u wazīr,** **guri-pēṭha**
 It-was-said-by-him-to-them, “died the vizier, horse-from
wasith-pēv.”
 having-tumbled-he-fell.”

Khabardārav niyē say khabarāh.
 By-the-informers was-brought that-very one-piece-of-news.

Bōz, **wōphādōrī ankāh.**
 Hear, loyalty (is) a-rara-avis.

7. Āmⁱ-wazīran yēli kūr^u kōm^u, tāv
 By-that-vizier when was-done the-deed, he-entered
pātashēha-sandis-maris-manz, **tuj^{ūn} athas-kēth**
 the-king-of-body-in, was-raised-by-him the-hand-in
shēmshēr, **ath-pananis-maris korun rēza.**
 a-sword, to-that-his-own-body was-made-by-him piece(s).
Ath-lashkari dopun, **“nīriv tīrandāz biyē**
 To-that-army it-was-said-by-him, “go-forth archers also
bandūkbāz. Yus māriwa tōta, **tamis**
 gunners. Who will-kill-of-you a-parrot, to-him
baniv bakh^acōyish.” Āmⁱ-tōtan yēli
 there-will-become a-present.” By-that-parrot when
būz^u, ta sol^u. Gav tas phakīras-
 it-was-heard, then he-fled. He-went that fakīr-
nishē, **yus tath-bāgas-manz ōs^u tami-dōha.**
 near, who that-garden-in was (on-) that-day.

Hukum dyutun^ūy tīrandāzan,
 Order was-given-by-him-very to-the-archers,

“Kan thāvⁱtav myānēn-nāzan.”
 “Ear place-ye-please to-my-blandishments.”

Tōta	māranas	dyut^unakh	photuwāh.
The-parrot	for-killing	was-given-by-him-to-them	a-certain-decision.

Bōz	wōphādōrī	ankāh.
Hear,	loyalty	(is) a-rara-avis.

8. **Yus** **as^l** **ōs^u** **pātashāh,** **suh** **chuh**
 Who real was king, he is

tōtas-manz **phakīras-nishin.** **Suh** **tōta** **kaīsi**
 the-parrot-in the-fakir-near. That parrot by-any-one

mōr^u-na. **Dōha-aki** **drāv** **yih** **pātashēh**
 was-killed-not. On-day-one issued this king

sōlas **shikāras.** **Wōt^u** **jāyē-akis.** **Ati**
 for-excursion for-hunting. He-arrived at-place-one. There

wuch^un **miñē-mür^ü.** **Amis^üy** **kür^ukh**
 was-seen-by-him a-hind. To-this-one-veryly was-made-by-them

lār, **Üñ^ukh** **lashkari-manz.** **Dop^unakh**
 pursuit, She-was-brought-by-them the-army-in. It-was-said-by-him-to-them

āmⁱ-pātashēhan, **“yēs-kānⁱ** **yih** **saliv,**
 by-this-king, “whom-from-near she may-escape,

tas **dimav** **gardan.”**
 to-him I-will-give the-neck.”

9. Dapān wustād,—

(Is) saying the-teacher,—

Ami-miñē-mari **tuj^ü** **wōth,** **pātashēha-sandi-**
 By-this-hind was-raised a-leap, the-king-of-

kala-pēthⁱ **thuñ^un** **wōth,** **tsūj^ü.** **Lōris**
 head-over was-thrown-by-her a-leap, she-fled. They-ran-for-her

pata. Yus suh tōta ôs^u, yüh ôs^u phakīras-
after. Who that parrot was, he was the-fakīr-

nishě. Phakīr ôs^u sōhib-ě-āgāh. Dopun
near. The-fakīr was a-master-intelligent. It-was-said-by-him

amis-tōtas, yěs-manz yih pātashěh ôs^u,
to-this-parrot, whom-in this king was,

dop^unas, "gath, sa, nēr. Az labakh
it-was-said-by- "go, sir, go-forth. To-day wilt-thou-take
him-to-him,

panun^u mođ^u." Yim chih amis-miñě-marě-pata
thine-own body." Who are this-hind-after

lārān, nakha rōzān chěkhna.
running, near remaining she-is-to-them-not.

10. Dāpān wustād,—

(Is) saying the-teacher,—

Ati ôs^u mumot^u hāpuh. Pātashāh tsāv
Here was a-dead bear. The-king entered

amis-hāpatas-manz. Lāryāv. Yus yih
that-bear-in. He-ran. Which this

pātashāha-sond^u mor^u ôs^u yih trōwun
king-of body was this was-abandoned
by-him

atiy.
there-veryly.

Shod^u būzun tōtan. Lāryāv.
News was-heard-by-him by-the-parrot. He-ran.

Kuli-dadari-manz-hau prāryāv.
Tree-hole-in he-waited.

Mor^u	lobun.	Kārītōs	marhabāh.
The-body	was-taken-by-him.	Make-please- ye-for-him	a-wish-of-good- luck.

Bōz,	wōphādōrī	ankāh.
Hear,	loyalty	(is) a-rara-avis.

11. **Tōta pēv atiy pathar. Yih tāv**
 The-parrot fell there-veryly down. He entered

pātashāh pananis maris-manz. Yus yūh wazīr
 the-king. his-own body-in. Who this vizier

ōs^u, suh chuh hāpatas-manz. Pātashāh as^l
 was, he is the-bear-in. The-king real

yus ōs^u, suh khot^u guris-pēth. Dopun
 who was, he mounted horse-upon. It-was-said-by-him

yiman lōkan, “mōryūn hāputh.” Lōy^uhas
 to-these people, “kill-ye-him the-bear.” Fired-by-them-
 at-him

bandūkh, phuṭ^rhas zang. Onukh
 a-gun, was-broken-by-them-
 for-him the-leg. He-was-brought-
 by-them

raṭith pātashāhas-nish. Dop^unas pātashāhan,
 having-seized the-king-near. It-was-said-by-
 him-to-him by-the-king,

“tē kūr^utham dagāy. Bōh mārath-na,
 “by-thee was-done-by-
 thee-to-me disloyalty. I should-kill-thee-
 not,

kyāh karahö? Lōkh dapanam, ‘hāputh
 what should-I-do? People will-say-to-me, ‘a-bear

chus wazīr.’ Tsě chuy panun^u
 is-to-him vizier.’ By-thee is-by-thee thine-own

mor^u	gôl^umot^u.	Wumāh	thāwath.	Ts^ah
body	destroyed.	Now-not	I-may-keep-thee.	Thou
hāpuṭh	wazīr.	Bōh,	hasa,	mārath."
a-bear	vizier.	I,	sir,	will-kill-thee."

12. Dapān wustād,—

(Is) saying the-teacher,—

Onukh	zyun^u.	Zôlukh	hāpuṭh.
There-was-brought-	firewood.	He-was-burnt-	the-bear.
by-them		by-them	

Hath	waīsi	gav,	kam	yā	gyāday,
A-hundred (years)	in-age,	went,	less	or	more,

Āv	Bah^adūr-Khānas	pyāday.
Came	to-Bahādūr-Khān	the-messenger (of Death).

Kar,	Wahab-Khāra,	"Ālāh,	Ālāh."
Make,	Wahb-the-blacksmith-O,	"Allāh,	Allāh."

Bōz,	wōphādōrī	ankāh.
Hear,	loyalty	(is) a-rara-avis.

III.—SÔDĀGARA-SÜNZÜ KATH

MERCHANT-OF STORY

1. Sôdāgār gav sôdāhas. Gari ös^us
 A-merchant went for-trade. At-home was-to-him
- zanāna. Say gayē mushtākḥ phakīras-
 the-wife. She-veryly went enamoured for-mendicant-
 (i.e. was)
- akis wārayāhas-kālas. Dôha-aki āv sôdāgār
 one for-a-long-time On-day-one came the-merchant
- gara panun^u māl hēth. Pātashēhas
 house his-own goods having-brought. To-the-king
- gayē khabar “sôdāgar wôt^u.” Pātashāh
 went news “the-merchant arrived.” The-king
- drāv sôlas rāth-kyut^u, wôt^u
 issued-forth for-an-excursion night-by, he-arrived
- sôdāgara-sond^u. Chuh atiy wôdañē,
 (at) the-merchant's (house). He-is there-veryly standing,
- pahar chuh gamot^u rôt^u-hond^u, yih sôdāgar-
 a-watch is gone the-night-of, this merchant's-
- bāy wôth^u, wôdi-pēth hēt^un bata-trôm^u.
 wife arose, crown-of-head-on was-taken-
 by-her a-cooked-rice-
 copper-dish.
- Pātashāh chuh wuchān tūri-pōthīn.
 The-king is watching theft-like (i.e. secretly).
- Sôdāgar-bāy drāyē brūh-brūh, pātashāh
 The-merchant's-wife went-forth in-front-in-front, the-king
- chuh pakān pata-pata. Wôtⁱ mödānas-
 is walking after-after. They-arrived a-plain-

akis-manz. **Ati** **ô^u** **phakīr** **nāra-han**
 one-in. There was the-mendicant fire-a-small

zölith. **Kür^{üs}** **ami** **salām,** **bata**
 having-kindled. Was-made-
 to-him by-her a-bow, cooked-rice

thow^unas **bōnṭha-kani,** **dop^unas,** **“khēh.”**
 was-placed-by-her- front-in, it-was-said-by-her- “eat.”
 for-him to-him, to-him,

Amⁱ **tul^u** **ṣhōṭa,** **lōyun** **amis-sōdāgar-bāyē,**
 By-him was-raised a-stick, it-was- to-that-to-the-merchant's-
 struck-by-him wife,

dop^unas **“ṣīrⁱ** **kyāzi** **āyēkh?”** **Dop^unas**
 it-was-said-by- “late why didst-thou-come?” It-was-said-
 him-to-her by-her-to-him

ami **phīrith,** **“az** **ôsum** **āmot^u** **panun^u**
 by-her in-answer, “to-day was-to-me come my-own

khāwand, **tāmiy** **gōm** **ṣēr,** **khētam**
 husband, by-that-very went-for-me delay, eat-for-me

wuñ **bata.”** **Dop^unas** **āmⁱ-phakīran,**
 now the-cooked-rice.” It-was-said-by- by-this-mendicant,
 him-to-her

“bōh **khēmay-na.** **Gōḍaṇ** **dim** **anith**
 “I will-eat-for-thee-not. First give-to-me having-brought

amis-sōdāgāra-sond^u **kala.** **Ada** **khēmay**
 this-merchant-of head. Then I-will-eat-for-thee

bata.” **Pātashāh** **ô^u** **wuchān,** **yih-kēnṭhāh**
 cooked-rice.” The-king was watching, whatever

yimav-dōyav **katha** **karē,** **tih** **būz^u**
 by-these-two words were-made, that was-heard

pātashēhan **sōruy.**
 by-the-king all.

2. Dapān wustād,—

(Is) saying the-teacher,—

Drāyē	sōdāgar-bāy,	wōt ^u	panun ^u	
Went-forth	the-merchant's-wife,	she-arrived	her-own	
gara,	khūt ^u	hyor ^u .	Pātashāh	chuh bōna-
house,	she-mounted	above.	The-king	is below-
kani.	Ami	toṭ ^u	amis-sōdāgaras	kala,
in.	By-her	was-cut	for-that-merchant	the-head,
wūth ^u	hēth	rumāli-kēth.	Chēh	
she-descended	having-taken (it)	a-kerchief-in.	She-is	
pakān	brūh-brūh,	pātashāh	chuh	pata-
walking	in-front-in-front,	the-king	is	after-
pata.	Wōt ^u	amis-phakīras-nish.	Tulun	
after.	She-arrived	that-mendicant-near.	Was-raised-by-him	
shōṭa,	lōyun	amis-sōdāgar-bāyē.	Dop ^u nas,	
the-stick,	it-was-struck-	to-that-the-merchant's	It-was-said-	
	by-him	wife.	by-him-to-her,	
“t ^a h	sapūz ^u kh-na	amis-pananis-khāwanda-		
“thou	becamest-not (the wife)	this-thine-own-husband-		
sūnz ^u ,	wuñ	sapadakha	myōñ ^u ? ”	
of,	now	will-thou-become	mine ? ”	

3. Pātashāh drāv, wōt^u panun^u gara.

The-king went-forth, arrived his-own house.

Trôwun	arām.	Gāsh	phōl ^u ,	wōth ^u
Was-released-	repose (i.e. he	Dawn	burst-forth,	there-
by-him	took repose).			arose
krēkh.	Dapān	chih,	“sōdāgar	wātsāv
an-outcry.	Saying	they-are,	“the-merchant	arrived

panun^u gara, suy môr^u tūrav.”
his-own house, he-veryly was-killed by-thieves.”

Wōt^ū otuy sōdāgar-bāy, dapān chēh
Arrived there-veryly the-merchant's-wife, saying she-is

pātashēhas, “khāwand āyām, suy
to-the-king, “the-husband came-to-me, he-veryly

môr^uham tūrav.” Pātashāhas chēh khabar,
was-killed-by- by-thieves.” To-the-king is information,
them-for-me

“yih sōdāgar kāmⁱ môr^u?” Tshārān
“this merchant by-whom was-killed?” Seeking

chih pay, sōdāgar kāmⁱ môr^u,
they-are a-clue, the-merchant by-whom was-killed,

kaīsi chuna khasān zima.
to-anyone is-not rising responsibility.

4. Dapān wustād,—

(Is) saying the-teacher,—

Koḍukh yih sōdāgar, zōlukh.
Was-brought-forth- this merchant, he-was-burnt-
by-them by-them.

Otuy drāv pātashāh biyē sōriy chuh
There-veryly went-forth the-king and-also all is

wuchān. Āyē āmⁱ-sünz^ū kōlay, yih chēh
seeing. She-came him-of the-wife, she is

karān gath. Dapān chēh, “bōti
doing the-suttee-procedure. Saying she-is, “I-also

zāla pān.” Āyē, hēs^ūn
will-burn (my) body.” She-came, was-begun-by-her

wōth-tshunūn^ū nāras-manz. Pātashāh gōs,
a-leap-to-be-taken the-fire-in. The-king went-to-her

kür^unas thaph. Dapān chus pātashāh,
was-made-by- hand-grasping. Saying is-to-her the-king,
him-to-her

“yiy, ta tih kyāh? Tiyy, ta yih
“this-if, then that what? That-if, then this

kyāh?“ Dop^unas, “mě trāv yēla.
what?“ It-was-said-by- “for-me let-go from-restraint.
her-to-him,

Bōh zāla pān.” Dop^unas, “nāgas-akis-
I will-burn (my) body.” It-was-said- “spring-one-
by-her-to-him,

pěth chěy myōñ^u dōda-běñě. Say waniy
on is-veryly my milk-sister. She-veryly will-tell-
to-thee

amyuk^u măně.” Trōv^un yēla,
of-this the-meaning.” She-was-let-go- from-restraint,
by-him

zōl^u ami pān pananis-khāwandas-sōty,
was-burnt by-her (her) body her-own-husband-with,

gayě khalās. Pagāh drāv pātashāh,
she-went (to) freedom Tomorrow went-forth the-king,
(from existence).

wōt^u ath-nāgas-pěth. Wuch^un ati
he-arrived that-spring-upon. Was-seen-by-him there

zanānāh, amis^uy zanāni chuy dapān
a-certain-woman, to-that-very woman is-veryly saying

pātashāh, “tiy, ta yih kyāh? yiy,
the-king, “that-if, then this what? this-if,

ta tih kyāh?“ Dop^unas ami zanāni,
then that what?“ Was-said-by- by-that woman,
her-to-him

“**öthi-döhi** **dapay** **böh** **amyuk^u** **jëwāb.**”
 “after-eight-days I-will-tell- I of-this the-answer.”
 to-thee

5. Dapān wustād,—

(Is) saying the-teacher,—

Öth	döh	gay,	path-kun	pātashēhas
Eight	days	went,	afterwards	to-the-king
pěv	yād.	Lādyāv	pātashāh	tath-nāgas-
fell	memory.	Ran	the-king	that-spring-
pěth.	Wuch^un	söh	zanāna,	dop^unas,
upon.	Was-seen-by-him	that	woman,	was-said-by- her-to-her,
“wanum	tami-kathi-hond^u	mānē.”	Dop^unas,	
“tell-to-me	that-word-of	meaning.”	Was-said-by- her-to-him,	
“gath,	an	ṡhāwul	biyē	noṡ^u.”
“go,	bring	a-goat	and-also	a-jar.”
				Onun
				Was-brought- by-him
ṡhāwul	ta	noṡ^u.	Dop^unas,	“was
a-goat	and	a-jar.	Was-said-by- her-to-him,	yith-
				“descend this-
nāgas-manz,	noṡ^u	ṡhun-phirith.”	Dop^unas	
spring-in,	the-jar	put-having-reversed (it).”	Was-said-by- her-to-him	
biyē,	“anun	ṡhāwul	kana	raṡith,
also,	“bring-it	the-goat	by-the-ear	having-seized,
thāwus	naṡis-pěth	kala.”	Dop^unas,	“lāyus
place-of-it	the-jar-upon	the-head.”	Was-said-by- her-to-him,	“strike- to-it
shēmshēri-hünz^ü	ṡünd^ü.”			
a-sword-of	stroke.”			

6. Dapān,—

(Is) saying (the-teacher),—

Löy^ünas	shēmshēri-hünz^ü	tünd^ü.	Ami-
Was-struck-by-	the-sword-of	blow.	At-that-
him-to-it			

sāta	gathān	pātashāh	gōb
moment	(is) becoming	the-king	invisible

hanga-ta-manga.

unexpectedly.

7. Dapān wustād,—

(Is) saying the-teacher,—

Yih chuh wātān bāgas-akis-manz.
He (i.e. the king) is arriving garden-one-in.

Ati	chuh	wuchān	palang	pörith.
There	he-is	seeing	a-bed	prepared.

Athⁱ-pēth	khotⁿ	pātashāh,	trôwun
It- ^{verily} -upon	mounted	the-king,	was-released-by-him

arām.	Ati	āsa	par ⁱ yě.	Yimav ^ü y
repose.	There	were	fairies.	By-them-verity

něv	tulith	pātashāh.	<u>T</u>sônukh
was-conducted	having-raised (him)	the-king.	He-was-caused-to- enter-by-them

akis-jāyē-manz.	Sapodⁿ	bēdār.	Wuchān
a-place-in.	He-became	awake.	Seeing

chuh	jěnatacě	jāyě.	Ati	lōg ⁱ māt ⁱ
he-is	heaven-of	place.	There	were-being-carried-on

nagma.	Pātashāh	chuh	mushtākh
dances-of-	The-king	is	enamoured
women.			

athⁱ-tamāshēs-kun.

this-very-spectacle-towards.

8. Dapān,—

(Is) saying (the-teacher),—

Gayě	yima	pari'yě	pānas.	Amis
Went	these	fairies	for-themselves (i.e. away on their own business).	To-him
dit^ukh	kunz.	Dop^uhas,	"yith	kuṭhis
was-given-by-them	a-key.	It-was-said-by-them-to-him,	"to-this	to-room
thāv	kuluph.	Wōth,	aṭh	andar."
apply (i.e. open)	the-lock.	Arise,	enter	within."
Tsāv	andar.	Ati	wuchun	gur^u
He-entered	within.	There	was-seen-by-him	a-horse
zīn	karith.	Koḍun	nēbar	thaph
saddle	having-made.	It-was-brought-forth-by-him	outside	hand-grasping
karith.	Nēbar	yēli	koḍun,	chuh
having-done.	Outside	when	it-was-brought-forth-by-him,	he-is
wōdañě	thaph	karith.	Dop^uhas,	
standing-still	hand-grasping	having-done.	It-was-said-by-them-to-him,	
"khas	yimis-guris."	Khot^u	amis-guris.	
"mount	to-this-to-horse."	He-mounted	to-that-to-horse.	
Yih	chuh	wuchān,	satav-zamīnav-tālⁱ	
He (i.e. the king)	is	seeing,	the-seven-worlds-below	
ti	nawav-asmānav-pēthⁱ	ti,	yih-kēnsthāh	
both	the-nine-heavens-above	also,	what-ever	
Khōdā-Sōban	pōda	kor^umot^u	tiḥ	wuch^u
by-God-the-Master	created	(was) made	that	was-seen
pātashēhan.	Tathⁱ-sōty	gav	mushtākḥ.	
by-the-king.	That-very-with	he-became	entranced.	

Gōs	pōda	Shētān.	Dop^unas,	“kyāh
Became-to-him	visible	Satan.	It-was-said-by-	“what
			him (Satan)-to-him,	

chukh	wuchān ? ”	Dop^unas	pātashēhan,
art-thou	seeing ? ”	It-was-said-by-	by-the-king,
		him-to-him	

“yih-kēnthāh	Khōdā-Sōban	pōda	kor^u,
“what-ever	by-God-the-Master	created	was-made,

tiḥ	chus	wuchān.”	Dop^unas	Shētānan
that	I-am	seeing.”	It-was-said-by-	by-Satan
			him-to-him	

phīrith,	“ami-khōta	hāway	bōh.	Yih
in-reply,	“that-than	(more) will-show-	I.	This
		to-thee		

chēy	myōñ^u	kunz.	Yith-kuṭhis	thāv
is-verbily	my	key.	To-this-room	apply

kuluph.	Wōth,	aṭh	andar.”	Tsāv
the-lock.	Arise,	enter	within.”	Entered

pātashāh	andar.	Wuchun	ati	khar
the-king	within.	Was-seen-by-him	there	an-ass

gandith.	Dop^unas,	“kaḍun	nēbar,	khas
bound.	It-was-said-by-	“bring-it-	outside,	mount
	him (Satan)-to-him,	forth		

amis^uy.	Yih-kēnthāh	Khōdā-Sōban	pōda
to-that-very-one.	What-ever	by-God-the-Master	created

kor^u,	tami-pēṭhⁱ-kani	wuchakh	biyē
was-made,	that-in-addition-to	thou-shalt-see	more

kēh.”	Khot^u	pātashāh	amis-kharas.
something.”	Mounted	the-king	to-that-ass.

9. Dapān wustād,—

(Is) saying the-teacher,—

Barābar	wātanōwun	panun^u	gara.
At-once	he-was-caused-to-arrive- by-him (the-ass)	his-own	house.

Khot^u	hyor^u.	Phīrith	woth^u.	Wuchun
He-ascended	up.	Returning	he-descended.	Was-seen- by-him

ati	na	khar.	Pātashēhas	āv	armān
there	not	the-ass.	To-the-king	came	longing

tami-bāguk^u.	Wōh	kētha-pōthⁱ	wāti ?
of-that-garden.	Now	how	will-he-arrive (there) ?

Tot^u,	dapān,	gav	athⁱ-nāgas-pēth.
From-there,	(they-are-)saying,	he-went	that-very-spring-on.

Dopun	tamis-zanāni,	“mē	wanta
It-was-said-by-him	to-that-to-woman,	“to-me	please-tell

iyi,	ta	tiḥ	kyāh ?	tiy,	ta	yih
this-if,	then	that	what ?	that-if,	then	this

kyāh ?”	Dop^unas	ami	zanāni,	“anun
what ?”	It-was-said-by- her-to-him	by-that	by-woman,	“bring-him

panun^u	nēcyuv^u,	biyē	an	noṭ^u,	biyē
thine-own	son,	also	bring	a-jar,	also

an	shēmshēr.”	Dop^unas,	“was	yith-
bring	a-sword.”	It-was-said-by- her-to-him,	“descend	this-

nāgas-manz,	wālun	panun^u	nēcyuv^u,
spring-in,	bring-down-him	thine-own	son,

pāwun	pathar,	thāwus	naṭis-pēth
cause-him-to-fall	down,	place-of-him	the-jar-upon

kala."	Kanas	kür^ünas	thaph	âmⁱ
the-head."	To-his-ear	was-done-by- him-to-him	hand- grasping	by-that

pādashēhan,	tuj^ün	shēmshēr,	lāyi
by-king,	was-raised-by-him	the-sword,	he-will-strike

amis-nēcivis,	kür^üs	ami-zanāni	thaph
to-that-to-son,	was-made- for-him	by-that-by- woman	hand-grasping

ath-shēmshēri.	Dop^unas,	" yiy,	gav
to-that-to-sword.	It-was-said-by- her-to-him,	" this-verily,	became (i.e. is)

tiĥ;	tiy,	gav	yih.	Ts^ah	gōkh
that;	that-verily,	became (i.e. is)	this.	Thou	becamest

mushtākh	bāgas;	bēñě	myōñ^ü	gayě
enamoured	for-the-garden;	the-sister	mine	became

mushtākh	phakīras."
enamoured	for-the-mendicant."

IV.—LĀLA-MALIKUN^u WON^uMOT^u GĒWUN

LĀL-MALLIK-OF

SPOKEN

SONG

1. Dapān-chuh,—

Saying-he-is,—

Dayē,

O-God,

zār

petitions

wānⁱmay,are-said-by-me-to-
Thee,

Khōdāyē,

O-God,

bōztam

please-to-hear-me

tay,

. . . ,

Samsār

The-world

bōzⁱgār.

(is) a-deceiver.

2. Hazrat-i-Ādam

Saint Adam

gōda

first

lod^unamwas-sent-by-Him-
for-me

tay,

. . . ,

Malakav

By-angels

kor^uhayhe-was-made-by-
them-veryly

tayār.

complete.

Phor^uWas-a-plunderer
(i.e. ruined)

tas

for-him

Yiblis,

Satan,

tati

from-there

kor^unam¹he-was-expelled-
by-him-for-me

tay,

. . . ,

Samsār

The-world

bōzⁱgār.

(is) a-deceiver.

3. Hazrat-i-Nōh

Saint Noah

chuy

is-veryly

wōlād-i-Ādam

a-descendant-of-Adam

tay,

. . . ,

Phirith

Having-become-
hostile

gös

went-for-him

kuphār.

the-infidels.

¹ Hātīm pronounces this word *kur^unam*, but Śrīnagar paṇḍits *kuḍ^unam* or *koḍ^unam*.

Āh tāmⁱ kor^unay, sārⁱ gav ālam
A-sigh by-him was-made- flooded (in went the-universe
by-him-verily, his tears)

tay,

• • •

Samsār bōzīgār.
The-world (is) a-deceiver.

4. Hazrat-i-Yisāh kēh chuna kam tay,
Saint Jesus anything is-not less

Sōhiba-sondu tōth yār.
The-Master-of beloved friend.

Tsōn	asmānan-pēth	tāmⁱ	sabakh	dopⁿnam
Four	heavens-upon	by-Him	lecture	was-said-by-Him-for-me.

tay,

• • •

Samsār bōz'igār.
The-world (is) a-deceiver.

5. Hazrat-i-Musāy	trôwuy	kadam	tay,
Saint by-Moses	was-put-forth- verily	a-step	. . . ,

Sōhiba-sond^u	kara	dīdār.
The-Master-of	I-will-do	seeing.

Kōh-i-Tōra-pēṭha	tāmⁱ	katha	karēnam
Mount-of-Sinai-from-on	by-him	words	were-made-by- him-for-me

tay,

• • • •

Samsār bōzīgār.
The-world (is) a-deceiver.

6. Hazrat-i-Yibrāhim kēh chuna kam tay,
Saint Abraham anything is-not less . . . ,

Putalēn	korun	nakār.
(Of-) idols	was-made-by-him	prohibition.

- | | | | | |
|------------------------|------------------------|---------------------|---------------|-------------|
| Tāmⁱ | kor^u | dīn-i-Mahmad | mahkam | tay, |
| By-him | was-made | the-faith-of- | established | . . . , |
| | | Muhammad | | |

Samsār böziḡār.
The-world (is) a-deceiver.

7. Marith kabari yēli wālanam tay,
Having-died in-the-grave when they-will-cause-
me-to-descend . . . ,

Panin	böyⁱ	kyāh	yār.
My-own	brethren	or	friends.

- | | | | | |
|-------------|---------------------|-------------|--------------------------|-------------|
| Tati | Lāla-Malikas | kyāh | hāwanam | tay, |
| There | to-Lāl-Mallik | what | will-they-show-
to-me | . . . , |

Samsār bōz'igār.
The-world (is) a-deceiver.

V.—SÓNARA-SÜNZÜ KATH

THE-GOLDSMITH-OF STORY

1. Dapān wustād,—

(Is) saying the teacher,—

Shēharā A-city	akh one	chuh-ô^umot^u. has-been.	Tātⁱ There	chuh is
sōnar. goldsmith.	Suy He-veryly	ô^u was	tāṭas (of-) pupil	bahan-hatan-hond^u twelve-hundred-of
zyuth^u. the-superior.	Yuhuy He	ô^u-gadān was-making	wasth articles	
pātashēha-sanzě-kōrě-kitⁱ. the-king's-daughter-for.		Tot^u There	ôs^ü-gashān was-going	
sōnara-sünz^ü the-goldsmith-of	zanāna wife	hēth. carrying (them).	Aki-dōha On-one-day	
dopus it-was-said- to-her	ami-pātashāh-kōri, by-that-king's-daughter,	“sōzun^u “is-to-be- sent	gathi it-is-proper	
panun^u thine-own	khāwand.” husband.”	Dōha-aki On-day-one	drāv went-forth	
sōnar, the-goldsmith,	sōna-sünz^ü gold-of	wöj^ü ring	hēth, having-taken,	
pātashāha-sanzě-kōrě-kits^ü. king's-daughter-for.		Ami By-her	pasand approval	
kür^üsna. was-made-for- it-not.	Dop^unas, It-was-said-by- her-to-him,	“yith “to-this	chěy is-veryly	
wad.” crookedness.”	Āv He-came	pot^u (home) back	phīrith. returning.	Wôt^u He-arrived

panun^u gara. Pěv bēmār.
his-own house. He-fell sick.

2. Amis ôsus pātashāha-sanzě-kōrě-hond^u
To-him was-to-him the-king's-daughter-of

ash^ěkh gōmot^u. Pātashāh-kōrě ôs^u-gōmot^u
love become. To-the-king's-daughter was-become

amis-sōnara-sond^u ash^ěkh. Dōda-mājě-kun
this-goldsmith-of love. The-foster-mother-to

wanān pātashāh-kūr^ü,—
(is) saying the-king's-daughter,—

“Zargar-něcyuvāh pūr^u-khumār.
“A-goldsmith-son (is) full-of-languishment.

“Dīshith log^um^üy, dōda-māji, mot^u
“Having- is-attached- dōda-māji, mad
seen-him to-me-veryly, O-foster-mother,

hay amār.”
O! desire.”

Dōda-mōj^ü chěs-wanān phīrith,—
The-foster-mother is-to-her-saying answering,—

“May kar, kūrⁱyěy, shurⁱ-bāshě.
“Do-not make, O-daughter, child-talk.

“Lagakh ash^ěkañě wālawāshi.
“Thou-wilt- love-of (in-) the-net.
be-caught

“Ōra-kani ditay, kūrⁱ, kana-dōli.
“In-that- give-veryly, daughter, ear-closing.
direction

“Ōra mā lagaham wōbāli.”
“(So that) not mayst-thou-find- in-blameworthiness.”
from-there thyself-not

3. Sónar chuh bémār. Amis chuh
The-goldsmith is sick. To-him is

ash^ěkun^u tab. Amis-sónara-sünz^u-kölay chěh
love-of fever. That-goldsmith's-wife is

gāt^üj^ü. Amis tog^u bōzun amⁱ-sond^u
clever. To-her it-was-possible to-understand him-of

dōd^u. Dapān chēs, “t^ah hēch lāyānⁱ
the-pain. Saying she-is-to- “thou learn to-be-thrown
him,

rīnzⁱ, biyě gar sōna-sāndⁱ rīnzⁱ z^ah.”
balls, also make gold-of balls two.”

4. Dapān wustād,—
(Is) saying the-teacher,—

Gārⁱ amⁱ sōna-sāndⁱ rīnzⁱ z^ah.
Were-made by-him gold-of balls two.

Drāv athas-kēth hēth rīnzⁱ. Lāyān-
He-went-forth the-hand-in taking balls. Throwing-he-

chuh apörⁱ ta yipörⁱ kañivⁱ
is in-that-direction and in-this-direction stone-of

ta shēstrāvⁱ. Wōt^u ot^u pātashāha-sanzě-
and iron-of (balls). He-arrived there the-king's-

dāre-tal. Löyin ati sōna-sāndⁱ rīnzⁱ
window-under. Were-thrown- from-there gold-of balls
by-him

z^ah pātashāha-sanzi-kōri-halamas-manz. Ami
two the-king's-daughter's-lap-cloth-into. By-her

hōwus ōra phīrith thūd^u-kani ōna,
was-shown- there-from turning- backwards (a) mirror,
to-him herself

trôw^unam	pōshě-gõnd^u,	biyě	trôw^unam
was-cast-by-her-	(a) flower-bunch,	again	was-cast-by-her-
to-me			to-me

kīh,	biyě	dyutun	shěstravi-salayi-sōty
hair,	again	was-given-by-her	a-made-of-iron-spike-with

dāsas	khash."	Dop^unas	ami	phīrith,
to-the-(window)	a-cut."	It-was-said-by-	by-her	answering,
sill		her-to-him		

"thūr^u-kani	hav	hōw^unay	ōna,	kus-tān
"backwards	O	was-shown-by-	(a) mirror,	somebody
		her-to-thee		

ōs^umot^u-chus	wōpar;	āb	hav	trôw^unay,
was-(there)-for-her	other;	water	O	was-cast-by-her-
				to-thee

āb-dawa-kañ	gathī	atsun^u;	pōshě-gõnd^u
water-drain-by-	it-is-proper	to-enter;	flower-bunch
means-of			

trôw^unay,	bāgas-manz	gathī	atsun;
was-cast-by-her-to-thee,	the-garden-in	it-is-proper	to-enter;

salayi-sōty	hōw^unay,	anun^u	gathī
spike-by	it-was-shown-by-her-	to-be-brought	is-proper
	to-thee,		

phaharawāv,	tath	chiy	pōlādāvⁱ	nēza,
(a) file,	to-it	are-veryly	made-of-steel	railings,

tim	gathan	ṭaṭānⁱ;	kīh	trôw^unay,
they	are-proper	to-be-cut;	hair	was-cast-by-her-
				to-thee,

"chēs	wālān	kangañ."
"I-am	causing-to-descend	a-comb."

5. **Dapān wustād,—**
 (Is) saying the-teacher,—

Drāv	yih	sōnar	shāman-bōgⁱ,	tāv
Went-off	this	goldsmith	at-evening-about,	he-entered
ath-bāgas-manz.	Wuchun	ati	palang,	
that-garden-in.	Was-seen-by-him	there	a-bed,	
khot^u	athⁱ-palangas-pěth.	Shikasta-sōty		
he-mounted	that-very-bed-upon.	His-weakness-owing-to		
pěyēs	nēnd^ar.	Āyēs	yih	pātashāh-kūḍ^ū.
there-fell-to-him	sleep.	She-came-to-him	this	king's-daughter.
“Shānda	chēs-karān	khōr,	khōra	
“From-the-pillow	she-is-for-him-making	the-feet,	from-the-foot	
chēs-karān	shānd.”	Yih	kēh	hushyār
she-is-for-him-making	the-pillow.”	He	at-all	awake
gōs-na.	Yutān	gāsh	log^u	phōlani.
became-for-her-not.	In-the-meantime	dawn	began	to-flower.
Pātashāh-kūr^ū	tūj^ū	panun^u	gara,	path-kun
The-king's-daughter	fled	her-own	house,	afterwards
gav	hushyār	sōnar.	Yiwān-chuh	yiti
became	awake	the-goldsmith.	Coming-he-is	from-here
panun^u	gara.	Wanān-chēs	panūn^ū	kōlay,
his-own	house.	Saying-she-is-to-him	his-own	wife,
“kē-hō	koruth?”	Yih	chus-dapān	phīrith,
“what-Sir	was-done-by-thee?”	He	is-to-her-saying	answering,
“sa	nay	kēh	āyēm.”	Dop^unas
“she	not-even	at-all	came-to-me.”	Was-said-by-her-to-him
zanāni,	“talau	yūrⁱ-hond^u	wōla.”	Gav.
woman,	“O	hither	come.”	He-went.

Wuchus	ami-panañi-zanāni	cēndas.	Wuchin
Was-looked- for-him	by-this-his-own-woman	to-the-pocket.	Were-seen- by-her

ati	rīnzⁱ	z^{ah}	sōna-sāndⁱ,	timay	yim
there	the-balls	two	gold-of,	those-very	which

tami-dōha	lāyānas	halamas-manz.	Dop^unas,
on-that-day	had-been-thrown- by-him-to-her	lap-cloth-in.	It-was-said-by- her-to-him,

"sa	chēy	āmūt^ū,	t^{ah}	chukhna	gōmot^u
"she	is-to-thee	come,	thou	art-not	become

hushyār.	Wuñ,	yēli	biyē	gathakh
awake.	Now,	when	again	thou-shalt-go

kālacēn,	tēli	dapay	bōh	sabakh."
at-eventide,	then	I-will-say-to-thee	I	a-lesson."

6. Dapān wustād,—

(Is) saying the-teacher,—

Nam	dah	tulⁱnas	athan-hāndⁱ,	akis
Nails	ten	were-raised-by- her-for-him	the-hands-of,	to-one

ōs^unas	dyut^umot^u	sōn^u	khash.	Dop^unas,
was-by-her-to-it	given	a-deep	cut.	It-was-said-by- him-to-her,

"mōr^uthas."	Ami	dop^unas	phīrith,
"killed (i.e. wounded)- by-thee-am-I."	By-her	it-was-said-by- her-to-him	answering,

"mōlⁱ	māji	chēsna	shuñ^ūmūt^ū	nōyid
"by-father	by-mother	I-am-not	put	barber's

sabakas.	Wōñ	yēli	gathakh,	tēli
to-lesson.	Now	when	thou-wilt-go,	then

dimay	dawāhan."	Ami	dyut^unas
I-will-give-to-thee	a-little-medicine."	By-her	was-given-by-her-to-him

marta-wāgan	rathi-hanā,	biyě	nuna	rathi-
of-red-pepper	a-very-little,	also	of-salt	a-very-

hanā.	Dop^unas,	" biyě	yěli	tath-palangas-
little.	It-was-said-by-her-to-him,	" again	when	that-bed-

pěth	khaskh,	těli	yiyyi,	něnd^ar.
on	thou-wilt-mount,	then	will-come-to-thee,	sleep.

Yih	dawāh	rathi-han	gāndⁱzēs,	ada
This	medicine	a-little-amount	(thou) must-bind-it,	then

yiyyi	něnd^ar	shěh^uj^u."	Drāv	ati
will-come-to-thee	sleep	cool."	Went-forth	from-there

sōnar,	dawāh	rathi-han	hēs^un
the-goldsmith,	the-medicine	a-little-amount	was-taken-by-him

sōty,	wōt^u	ath-bāgas-manz,	khot^u	ath-
with,	he-arrived	that-garden-in,	he-mounted	that-

palangas-pěth,	chuh	prārān	tēr	tān,
bed-on,	he-is	waiting	long-time	during,

yih	kuni	yiwān-chēs-na.	Hēs^unas
she	at-all	coming-is-to-him-not.	There-began-for-him

yiñ^u	něnd^ar,	athas	chus	dōd^u,	ath
to-come	sleep,	to-the-hand	is-for-him	pain,	to-it

chuh	karith	thaph.	Dopun,	" wuñ
he-is	having-made	holding.	It-was-said-by-him,	" now-indeed

āyě-na,	yith	thunahö	bōh	dōdis
she-came-not,	(if) to-this	I-had-applied	I	to-the-pain

dawāh, shēh^{ūj} karahö nēnd^{ar}." Yuthuy
the-medicine, (then) cool I-should- sleep." As-veryly
have-made

ath-dōdis thunun dawāh, tyuthuy
to-that-pain was-applied-by-him the-medicine, so-veryly

pyōs wōlinjē vih, chuh lalawān
there-fell-to-him to-the-heart poison, he-is caressing (it)

thod^u wōthith.
upright having-arisen.

7. Dapān wustād,—

(Is) saying the-teacher,—

Āyē yih pātashāha-sünz^ū kūr^ū. Amis
Came this king's daughter. To-him

moth^u sōruy dōd^u. Korun amis-sōty
was-forgotten all pain. Was-done-by-him her-with

yih karun^u goth^u. Pēyēkh nēnd^{ar}.
what to-be-done was-proper. There-fell-to-them sleep.

Yut^u-tāñ gāsh log^u phōlani. Kuṭ^awāl
Here-up-to (by- dawn began to-flower. The-chief-of-
this-time) police

chuh wasān apörⁱ-kiñ āgayi. Wuchun
is coming- on-that-side- for-inspection. Was-seen-
down from by-him

ati pātashāha-sünz^ū kūr^ū biyē sōnar.
there the-king's daughter and the-goldsmith.

Rāṭi āmi-kuṭ^awālan, nīn raṭith,
They-were- by-that-chief- they-were-taken- having-
arrested of-police, by-him arrested,

kārin hawāla trālēn, kārikh
they-were-made- in-custody to-the-constables they-were-made-
by-him by-them

köd.	Ati	ôś^u	pakān	wati
imprisoned.	There	there-was	going	on-the-road

akhāh.	Amis^{ūy}	dopukh	yimav-kōdyau-
a-certain-one.	To-him-veryly	it-was-said-	by-these-prisoners-
		by-them	

dōyav,	“ś^{ah},	hasa,	dizi	krēkh
two,	“thou,	Sir,	must-give	an-outcry

sōnar-āṭa-pēṭha.	Dāpⁱzēkh,	‘pātashēhas
the-goldsmiths'-market-	Thou-must-say-	‘for-the-king (the-
from.	to-them,	king's)

khar	pēv	kōng-wāri.	Khabar	chyā
ass	fell	in-the-saffron-field.	News	is-there? (there-
				is-not)

loṭ^u	ṣaṭanasa	kina	hoṭ^u	ṣaṭanas.
tail	will-they-cut-	or	throat	they-will-cut-for-
	for-him?			him.

Pātashēhas	khar	pēv	kōng-wārē.
The-king's	ass	fell	in-the-saffron-field.

Pakān	dil	gōm	tātⁱ	tārē.
Going	the-heart	became-to-me	there	confused.

Vir	hēth	wātun^u	goth^u	sōli-gārē.
Fine-	having-	to-arrive	was-proper	at-dawn-
money	taken			time.

Nata	tas	pātashāh	tati	mārē.' "
Other-	him	the-king	there	will-kill.' "
wise				

Būz^u	ami-sōnara-sanzi-zanāni.	Drāyē
Was-heard	by-that-goldsmith's-wife.	She-went-forth

bāzar,	hēṣan	śōcē,	lazan	kranjē,
(to) the-market,	were-bought-	loaves,	were-placed	to-a-basket,
	by-her		by-her	

wōtamukhⁱ, drāyē nēbar pātashāh-kūrⁱⁱ,
upside-down, issued forth the-king's-daughter,

gayē panun^u gara. Kuṭ^awālan dyut^u
she-went her-own house. By-the-chief-of- was-given
police

rapaṭ pātashēhas. Dop^unas, "pātashāh-kūrⁱⁱ
report to-the-king. It-was-said-by- "the-king's-daughter
him-to-him, (was)

biyē ôs^u sōnar bāgas-manz. Timay
and was a-goldsmith the-garden-in. They-veryly

kyā kārīm köd." Pātashāh drāv
of-course were-made- (in) prison." The-king went-forth
by-me

adālūt^u-pēth. Ānikh yim-rātākⁱ-ködⁱ z^ah.
the-court-of- Were-brought-by- these-of-the-night- two.
justice-on. them prisoners

Wuchikh yim bōsⁱⁱ z^ah. Sōnara-sanzi-
Were-seen- these husband-and- two. By-the-goldsmith's-
by-them wife

kōlayi gānḍⁱ gulⁱ z^ah pātashēhas.
wife were-fastened- the-fore-arms two to-the-king.
together

Dop^unas, "pātashēham, āsⁱ kyāh
It-was-said-by-her- "my-king, we of-a-truth
to-him,

ösⁱ gamātⁱ sālas. Tōra kyāh
were gone to-a-marriage-feast. From-there of-a-truth

āy ta wōtⁱ yith-cyōnis-shēharas-manz.
(we) came and arrived this-thy-city-in.

Gav tēr. Ada tās cyōnis-bāgas-manz.
It-became late. Then (we) entered thy-garden-in.

Ati wuch^u palang, khātⁱ ath-pěth,
 There was-seen a-bed, (we) mounted it-upon,
 kor^u arām, ōra āv cyōn^u kuṭ^awāl.
 was-made repose, from-there came thy chief-of-police.
 Amiy kyāh niy raṭith kārīn
 By-him- of-a-truth were-taken having-arrested (we) were-made-
 verily by-him
 köd." Wōth^u kuṭ^awāl, dopun
 (in) imprisonment." Arose the-chief-of-police, it-was-said-by-him
 pātashēhas, "pātashēham, cyōn^u kūr^u
 to-the-king, "my-king, thy daughter
 karinam kasam Vigⁱnāh nāga-pětha.
 let-her-make-for-me oath the-Vigⁱnāh Nāg-from-on.
 Dapān, 'yus ati apoz^u kasam karihē,
 (People are) saying, 'he-who there untrue oath might-have-made,
 suh wōthihē-na tātⁱ thod^u, suh ōs^u
 he would-have-arisen-not there upright, he was
 tatiy marān.'" Dop^u ami-sōnara-sanzi-
 there-veryly dying.'" It-was-said by-that-goldsmith's-
 zanāni amis-sōnaras, "tagiyē yih pātashāh-
 wife to-that-goldsmith, "is-she-possible- this king's-
 for-thee
 kūr^u bacāwūn^u? " Dop^unas, "hāvtam
 daughter to-be-caused-to- It-was-said-by- "show-please-
 escape? " him-to-her, to-me
 wath." Dop^unas, "akh, trāv sōrui
 a-way." It-was-said-by-her-to-him, "(for) one (thing), put-off all
 pōshākh, khōran thun khrāv, biyē
 (thy) garments, to-the-feet put-on clogs, and
 math sūr, lāg gusōn^u. Yēli ot^u
 rub ashes, appear-like a-mendicant-monk. When there
 wātanāwan amis-pātashāh-kōrē, cyōn^u
 they-shall-cause-to-arrive this-king's-daughter, for-thee

gathi **gathun^u**, **amis-pātashāh-kōrē** **karūn^ū**
 it-is-proper to-go, to-this-king's-daughter to-be-made

gathi **thaph** **dāmānas**, **dapun^u** **gathēs**,
 is-proper seizing to-the-skirt, to-say it-is-proper-to-her,

'mē **dita** **gōḍa** **khōrāth.** **Sa** **kyāh**
 'to-me give-please first alms.' She of-course

hāvi **ada** **kasam**, **cyōnuy** **mōkh**
 will-show then the-oath, thine-only face

ratith **dapi**, **'hā** **hāzⁱ** **Vigⁱnāh-nāga**,
 having-seized she-will-say, 'O holy O-Vigⁱnāh-Nāg,

nēmis-matis **siwāh** **kyāh** **kūr^um-na** **kōsi**
 to-this-mad-one except certainly was-made-to- by-anyone
 me-not

dāmānas **thaph.**''
 to-the-skirt seizing.'''

Vigⁱnāh **nāgas** **wūth^{ūy}** **srānas**.
 To-the-Vigⁱnāh .Nāg she-descended-veryly for-bathing.

"Kuwa zāna maṭi māh lod^unam rāh ?

"How do-I on-the I-wonder- was-loaded- the-fault ?
 know, shoulder how for-me

Mātⁱ **thaph** **lōy^ūnam** **ḍōli-dāmānas.**"
 By-the-mad-one seizing was-struck to-the-skirt-of-the-gusset-
 of-(my) garment."

Kuṭ^awāl-gānas **gudariv** **kyāh ?**
 To-the-chief-of-police- happened what ?
 the-pimp

Sōriy **yār** **gay** **pānas** **pānas**.
 All friends went voluntarily voluntarily.

Kuṭ^awāl-gānas **gudariv** **kyāh ?**
 To-the-chief-of-police-the-pimp happened what ?

10. Pātashāh-kūr^ū **gayē** **gara**, **kuṭ^awāl**
 The-king's-daughter went home, the-chief-of-
 police

dyutukh	phahi,	sōnara-sāndⁱ	bōt^ü
was-given- by-them	on-the-empalement- stake,	the-goldsmith-of	the-husband- and-wife

z^ah	chih	gari-panani.	Sōnar	gav
two	are	in-the-house-their-own.	The-goldsmith	became

bēmār.	Yihōy	kor^unas	aš^ēkun^u	tab.
ill.	This-verily	was-made-by- him-for-her	of-love	the-fever.

Yih	ös^ü	sōnara-sünz^ü	zanāna	gāt^üj^ü.
This	was	the-goldsmith-of	wife	clever.

Goḍun	mōhara-hatas-akis	rosh^u.	Yih
Was-made-by-her	(of) mohars-a-hundred-one	a-necklace.	This

gonḍun	pananis-khāwandas.	Pāna
was-tied-by-her	to-her-own-husband.	She-herself

lōgun	saniyās.	Amis	pör^ün
was-made-to-appear- like-by-her	an-ascetic.	As-for-him	she (he)-was- dressed-by-her

göpölⁱ.	Wātanöw^{ün}	pātashāha-sond^u
(as) a-dancing-girl.	She (he)-was-caused- to-arrive-by-her	the-king-of

gara.	Dopun	amis-pātashēhas,	“yih
at-the-house.	It-was-said-by-her	to-that-king,	“this (girl)

chēm	böyⁱ-kākañ,	yih	chěy	tě
is-to-me	elder-brother's-wife,	she	is-to-thee	to-thee

hawāla.	Mě	chuy	gathun^u	böyis-nish.
a-deposit.	To-me	is-verily	to-be-gone	to-the-brother- near.

Suh	chum	gamot^u	sōdāhas.	Yih
He	is-for-me	gone	for-merchanting.	This (girl)

chěy	myōñ^ü	göpölⁱ	hawāla,	yotāñ
is-to-thee	my	dancing-girl	a-deposit,	until

ās ⁱ	yimōy.	Yih	chěy	pākh,	yih
we	shall-come-to-	She	is-verily	pure,	her
	thee.				

thöv ^{izēn}	panañē-kōrē-söty."	Āyē	phīrith
you-must-keep-	thine-own-daughter-with."	She-came	returning
her			

panun ^u	gara.	Kēh	kālā	gav,	āv
(to) her-own	house.	Some	a-time	went,	came

yih	sōnar	biyē	gara	panun ^u .
this	goldsmith	again	(to) home	his-own.

11. Dapān wustād,—

(Is) saying the-teacher,—

Lōgun	sōdāgār	ami	zanāni.
He-was-made-to-appear-	a-merchant	by-that	woman.
like-by-her			

Wōt ⁱ	ath-pātashēha-sandis-shēharas-manz.
They-arrived	that-king's-city-in.

Lōgu	ami	biyē	saniyās.
He (she)-was-made-to-	by-her	again	an-ascetic.
appear-like			

Khāwand	thōwun	dēras-pēth	sōdāgār
Her-husband	was-placed-by-her	a-tent-on	a-merchant

lōgith,	pāna	gayē	pātashēhas.
being-made-to-appear-	she-herself	went	to-the-king.
like,			

Gond ^u nas	dāwāh,	"dim	gōpōl ⁱ ."
Was-bound-by-	a-claim,	"give-to-me	the-dancing-girl."
her-to-him			

Diwān	chuh	achēn	d ^u h.	Dapān
Giving	he-is	to-the-eyes	smoke.	Saying

chēs,	"dim	gōpōl ⁱ .
she-is-to-him,	"give-to-me	the-dancing-girl.

Tānana **tan^anana** **tanānay.**
 Tānana tananana tanānay.

Yim **kār** **chěh** **karān** **zanānay.**
 These actions are doing women-only.

Niyěn **ta** **kür^ün** **hawāla** **pananis-**
 Was-taken- and was-made- to-the- to-her-own-
 by-her by-her charge

khāwandas. **Dop^unas,** **"ṣ^ah** **zān,** **ta**
 husband. It-was-said-by-her- "thou know, and
 to-him,

yih **zān."**
 (thou) this-woman know."

VI. YŪSŪPH-ZALĪKHĀ KATH.

YŪSUF-ZULAIKHĀ STORY.

1. Shāh-i-Yūsūph Zalīkhā, yāra, bōzakh-nā ?
King-Yūsuf Zulaikhā, Friend, wilt-thou-not-hear ?

2. Zalīkhā chēh wanān,—
Zulaikhā is saying,—

“Sālas yikh-nā ? pōlāv khēkh-nā ?
“To-the-feast wilt-thou-not-come ? pulāo wilt-thou-not-eat ?

Yitam gāh bēgāh; yāra,
Come-thou- in-season out-of-season; Friend,
please-to-me

bōzakh-nā ?
wilt-thou-not-hear ?

3. Sath kuthⁱ larē chim, cyāñē-
Seven rooms in-the-house are-to-me, for-thy-
lōhlari chim.
longing they-are-to-me.

Bēhtam sāthā; yāra, bōzakh-nā ? ”
Sit-please-for-me a-moment; Friend, wilt-thou-not-hear ? ”

4. Putal-khānas byon^u byon^u pānas
Of-the-idol-house separately separately of-her-own-accord

Kor^unakh pardā; “yāra, bōzakh-nā ? ”
Was-made-by-her- a-veil; “Friend, wilt-thou-not-hear ? ”
for-them

5. "Ati kyā thôwuth, asē-kun
 "Here what was-placed-by-thee, us-before

hôwuth?"

was-shown-by-thee?"

- Dop^unas, "chum Khôdā; yāra°?"
 It-was-said-by-her- "it-is-to-me a-God; Friend, etc.?"
 to-him,

6. "Khôdā gav suy, mani-panañē
 "God is He-alone, from-the-mind-thine-
 own

kās dōy.

expel the-belief-in-two.

- Shōlān chuh shēmāh; yāra°?
 Shining is the-lamp-flame; Friend, etc.?

7. Khôdā chuh kunuy, jalwa dith
 God is one-only, glory having-given

drāv nonuy.

He-issued manifest.

- Kañē-manz chyā mōdā? yāra°?"
 Stone-in is-there meaning? Friend, etc.?"

8. Hazrat-i Yūsūph t̄sol^u. Pata lādyēyēs
 Saint Yūsuf fled. After ran-to-him

Zalīkhā.

Zulaikhā.

- Yūsūph t̄salān, Zalīkhā lārān.
 Yūsuf fleeing, Zulaikhā running.

- Dop^unas, "yī pazyā? yāra°?"
 It-was-said-by- "this- is-it-proper? Friend, etc.?"
 her-to-him, indeed

9. **Nālas** **thaph** **karith,** **nyūn**
 To-the-neck seizing having-done, he-was-taken-
 by-her

hāshā **kārith.**
 an-accusation having-made.

Gay **pēsh-ě-pātashāh.** **Yāra° ?**
 They-went before-of-the-king. Friend, etc. ?

10. **Azīz-i-Misar** **ôś^u** **pātashāh.** **Amis**
 Azīz-i-Misar was the-king. To-him

ôś^u **zid** **Hazrat-i** **Yūsūpha-sond^u.**
 was hatred Saint Yūsuf-of.

Yūsūph **köd-khān,** **kāh** **chus-na** **bōzān.**
 Yūsuf (in) the-prison, anyone is-to-him-
 not listening.

Mökali **az-Khōdā.** **Yāra° ?**
 He-will-be- released from-God. Friend, etc. ?

11. **Yēli** **Yūsūph** **log^u** **köd,** **ati**
 When Yūsuf became imprisoned, there

ösⁱ **prönⁱ** **kēhⁱ.** **Timau** **dyūth^u**
 were old certain-people. By-them was-seen

khāb. **Akis** **korun** **töbīr.** **“Tsē**
 a-dream. To-one was-made-by- interpretation. “Thee
 him

māriy **pātashāh.”** **Môr^u** **pātashāhan.**
 will-kill-certainly the-king.” He-was-killed by-the-king.

Biyis **korun** **töbīr.** **“Ts^uh**
 To-another was-made-by-him interpretation. “Thou

sapadakh	pātashāha-sond^u	pēshkār.	Mě-ti,
wilt-become	the-king-of	head-official.	Me-also

hasa,	pövⁱzi	yād."
Sir,	please-cause-to-fall	memory."

Ködyau	khāb	dyūth^u,	töbīr	drākh
By-the-prisoners	dream	was-seen,	interpretation	issued-for-them

myūth^u.
sweet.

Mökāliy	phardā;	yāra°?
They-were-released- verily	on-the-morrow;	Friend, etc.?

12. Pātashāh	Azīz-i-Misar	dēshān	khāb.
The-king	Azīz-i-Misar	(is) seeing	a-dream.

Azīz-i-Misar	khāba-nishē	abtar,
Azīz-i-Misar	the-dream-from	terrified,

Gav	bēdār,	wōth^u	shōra-gāh.	Yāra°?
Became	awake,	there-arose	an-outcry.	Friend, etc.?

13. Kamyuk^u	wōth^u	shōra-gāh?
Of-what	arose	the-outcry?

Malan,	bāban,	pīran,	phakīran,
Of-priests,	of-calendars,	of-saints,	of-mendicants,

Bani-nā	hakīmā?	Yāra°?
Will-there-not-be	a-single-wise-man?	Friend, etc.?

14. Kamyuk^u	hakīm,	ath-khābas	yus
Of-what	wise-man,	to-this-dream	he-who

mānē	tārihē,	yus	āmⁱ-Azīz-i-Misaran
the-meaning	might-bring-	which	by-this-Azīz-i-Misar
	out,		

khāb	ôsu	dyūth^umot^u ?	Dop^unas
dream	was	seen ?	It-was-said-to-him

gölāman,	" khābuk^u	töbīr	zāni
by-the-servant,	" of-the-dream	the-interpretation	will-know

Hazrat-i	Yūsūph.
Saint	Yūsuf.

Khābuk^u	töbīr	Yūsūphas	chuh	wöphīr.
Of-dream	interpretation	to-Yūsuf	is	plentiful.

Dādēn	chuy	dawā.	Yāra^o ? "
Of-pains	he-is-very	the-remedy.	Friend, etc. ? "

15. Onukh	Hazrat-i	Yūsūph.	Dop^unas
Was-brought-	Saint	Yūsuf.	It-was-said-by-
by-them			him-to-him

pātashēhan,	" mē	dyūth^u	khāb.	Athⁱ
by-the-king,	" by-me	was-seen	a-dream.	For-it- verily

wanum	töbīr."	Dop^unas	Yūsūphan,
say-to-me	the-interpretation."	It-was-said-by-	by-Yūsuf,
		him-to-him	

" kyāh	dyūthuth ? "	Dop^unas	pātashēhan,
" what	was-seen-by-thee ? "	It-was-said-by-	by-the-king,
		him-to-him	

" akh	dyūthum,	hökhⁱ	nāg	sath
" One	was-seen-by-me,	dry	springs	seven

baritēn	nāgan	satan	cēwān.	Biyē
full	springs	seven	(were) drinking.	Again

dyūṭhum,	khām	sath	hělⁱ	wuchim
was-seen-by-me,	unripe	seven	ears-of-corn	were-seen-by-me

pökhtan	satan	hělĕn	ningalān.	Biyĕ
ripe	seven	ears	(were) swallowing.	Again

wuchĕm	lāgar	gōv^ü	sath	yiwān,
were-seen-by-me	lean	cows	seven	(were) coming,

mastan	satan	gōv^ün	ningalān.	Amyuk^u
plump	seven	cows	(were) swallowing.	Of-it

wanum	töbīr."	Dopⁿnas	Yūsūphan,
tell-to-me	the-interpretation."	It-was-said-by-him-to-him	by-Yūsuf,

"dräg	wöthi."
"a-famine	will-arise."

16. Dapān wustād,—

(Is) saying the teacher,—

Yūsūphan	mōkalōw^u	töbīr	wanith,
By-Yūsuf	was-finished	the-interpretation	having-spoken,

pādashēhas	gav	asar.	Lüj^üs	böchĕ.
to-the-king	happened	a-result.	There-was-joined-to-him	hunger.

Dopⁿnakh,	"diyūm	bata."	Ami-wakta
It-was-said-by-him-to-them,	"give-ye-to-me	food."	At-that-time

pādashāh	khēwān	ōs^una.	Ami-asara-sōty
the-king	eating	was-not.	That-result-owing-to

dopⁿnakh,	"jĕl	anyūm."	Dapān,
it-was-said-by-him-to-them,	"quickly	bring-ye-to-me."	(People are) saying,

gay	ta	onukh	bata.	Yih	khyōn.
they-went	and	was-brought-	food.	This	was-eaten-
		by-them			by-him.

Dop^unakh,	“biyě	anyūm.”	Añēhas
It-was-said-by-him-	“again	bring-ye-to-me.”	Were-brought-by-
to-them,			them-to-him

dēga	wōkavith.	On^uhas	ta
cauldrons	having-drawn-forth.	It-was-brought-by-	and
		them-to-him	

khyōn,	tasalī	kēh	ās-na.	Dapān,
it-was-eaten-	satisfaction	any	came-to-him-	(People are)
by-him,			not.	saying,

athⁱ-böchi-sōtiy	gav	marith.	Dapān,
that-very-hunger-owing-	he-went	having-died.	(People are)
to-only			saying,

pagāh	dit^u	wazīrau	wurdī,	“pagāh
next-day	was-given	by-the-Viziers	command,	“to-morrow

wasiv	sōriy	yīdⁱkāh.	Yēs	host^u
descend-ye	all	(to) the-‘İdgāh.	To-whom	the-elephant

nami,	pöz	bēhi	nēchi,	suy
will-bow,	the-hawk	will-sit	(on) the-thumb-	he-veryly
			ring,	

sapadi	pātashāh.”	Dapān,	wāthⁱ
shall-become	king.”	(People are) saying,	they-descended

yīdⁱkāh,	āv	host^u,	namyōv	Yūsūphas.
to-the-‘İdgāh,	came	the-elephant,	bowed	to-Yūsuf.

Pöz	āv,	byūṭhus	nēchi.	Banyōv
The-hawk	came,	sat-for-him	(on) the-thumb-	Became
			ring.	

Yūsūph	pātashāh.
Yūsuf	king.

VII.—NAYĚ-HŪNZŪ KATH

REED(-FLUTE)-OF TALE

1. Bani yēs dôd^u, tas chuh
Will-happen to-whom pain, to-him is

pānas tiy nanān.
to-himself it-veryly being-manifest.

NayĚ-hond^u dôd^u nay chĕh pānay
The-reed-flute-of pain the-reed-flute is herself
tiy wanān.
that-veryly telling.

2. Nay chĕh dapān, “Bār-sōhib
The-flute is saying, “The-Almighty
chuy kunuy.
is-veryly one-only.

Dayⁱ ta takhi-nishĕ pānas chuy
God-only and anger-from of-His-own- will is-veryly
byonuy.”
distinct.”

3. Nay chĕh dapān, “Bār-sōhib munazāth.
The-flute is saying, “The-Almighty pure.

Pānas^u-y-kun chuy mushtākh dôh
Himself-only-towards He-is-veryly yearning day
ta rāth.
and night.

4. Hamud gathiv tas-Khōdāyēs-kun parān,
Praise go-ye that-God-towards reciting,

Pöda korun thôth^u Mahmad mizmân.
 Created was-made- the-Beloved Muḥammad the-Guest.
 by-Him

5. Bār-sōhiban sōty ditin sāmân.
 By-the-Almighty with (him) were-given-by- appliances.
 Him

Tsōr yār chis sōty sōty shūbân.
 Four friends are-of-him with with glorious.

6. Nūra tāmⁱ-sandi pöda korun Ādam.
 By-the- Him-of created was-made- Adam.
 glory by-Him

Ādamas-sōty pöda korun yīdam."
 Adam-with created was-made-by-Him this (world)."

7. Nay chēh dapān, "lodun Ādam
 The-flute is saying, "was-sent-forth- Adam
 by-him

bēnawāh.
 destitute.

Ös^ü mashiyēth lari-tala drāyēs
 There-was a-wish, the-side-from- issued-for-
 under him

Hawāh."
 Eve."

8. Nay chēh dapān, "kyāh zabar
 The-flute is saying, "how excellent

ōs^u suy sāth.
 was that-very moment.

Yēmi-sātay pöda kürⁿ zuryāth."
 At-what-time-verily created was-made- (the world with
 by-Him its) offspring."

9. **Nay** **chěh** **dapān,** "hāl **myōnuy**
 The-flute is saying, "condition my-verily

būz'tav.

hear-please-ye.

Död'laday **chiv,** **ta** **sāthā** **rūz'tav."**
 Pained-if ye-be, then a-moment wait-please-ye."

10. **Nay** **chěh** **dapān,** "path **wanan**
 The-flute is saying, "behind the-woods

ös^{us} **pinhān.**
 I-was concealed.

Shākha-bargau **sōty** **ös^{us}** **shūbān."**
 Branch-leaves with I-was beautiful."

11. **Nay** **chěh** **dapān,** "thod^u **mě**
 The-flute is saying, "upright to-me

ôsum **bāla-pān.**

was-to-me the-youthful-body.

Sōna-kananay **grāyě** **dūran** **chēs**
 Of-the-golden-ears- wavings to-the-ear-pendants I-am
 verily

diwān.
 giving.

12. **Gayěmay** **gum-röyī,** **ta** **tamyukuy**
 There-happened- going-astray, and of-it-verily
 to-me

gōm **badal.**
 there-happened-to-me exchange,

Pyōm	mě	guṭ'lā	lōnⁱ-sūr	wōtith
There-fell-to-	to-me	a-woodcutter	a-fate-thief	having-
me				arrived

azal."
doom."

13. Nay	chěh	dapān,	"sak^ath	mě
The-flute	is	saying,	"severe	to-me
gōm	suy	kusūr.		
happened-to-me	that-very	fault.		

Nazari-tāmⁱ-sanzi-sōty	sapodum	ṭōka-sūr."
Seeing-his-owing-to	there-became-to-me	crushing-to-
		powder."

14. Nay	chěh	dapān,	"ṭakhi-hot^a
The-flute	is	saying,	"rage-struck
makh	chum	diwān.	
an-axe	he-is-to-me	giving.	

Phala	byon^a	byon^a	chēla	māzas
Splinters	separate	separate	pieces	(of my) flesh
chum	tulān.			
he-is-of-me	raising.			

15. Mad	mě	ôsum,	had	pānas
Pride	to-me	was-to-me,	the-limit	(of) myself
chēs	karān."			
I-am	making."			

Bāla-pānas	wālanay	kōṭ^{ti}	chum
(Of my) youthful-body	humiliation	how-much	he-is-to-
			me

karān.
making.

16. **Gayē** **judāh,** **sōy** **judōyī** **chēy**
 She-went apart (from that-very separation she-is-
 the forest), verily

wanān.
 telling.

Ös^ü **wadān,** **alvidāh** **ös^üy** **karān.**
 She-was lamenting, last-farewell was-she-verily making.

17. **“Tati** **wōlith** **wati** **wati**
 “From-there having-brought- on-the-road on-the-road
 (me) down
tam **chum** **diwān.**
 weariness he-is-to-me giving.

Wālawunuy **törka-chānas** **chum**
 Immediately-on-bringing- to-a-private-carpenter he-is-me
 (me) down (from the forest)

k^anān.”
 selling.”

18. **Nay** **chēh** **dapān,** **“lari** **phirⁱ**
 The-flute is saying, “on-the-side turning
phirⁱ **chum** **wuchān.**
 turning he-is-me inspecting.

Dūri **rūzⁱ** **rūzⁱ** **tōri-dab** **sak^ath**
 At-a-distance remaining remaining adze-blows severe

chum **diwān.”**
 he-is-to-me giving.”

19. **Nay** **chēh** **dapān,** **“litri-sōty** **yēli**
 The-flute is saying, “a-saw-with when
gōj^ünas,
 was-caused-to-melt-by-him-I,

25.	Wadanā	bōh,	zadē	pānas
	Shall-I-not-weep	I,	holes	to-(my) body
	tōr ⁱ nam,			
	are-caused-to-pass-			
	over-by-him-to-me,			

Khām-pōsan	zīthⁱ	atha	kūtⁱ	dörⁱnam.
For-cheap-pice	long	arms	how-many	are-place-by- him-on-me.

26. Dapān wustād,—
(Is) saying the-teacher,—

Wōñ	yēli	khām-pōsan	āyē-k^anana,	wōñ
Now	when	for-cheap-pice	she-was-sold,	now
chus	pēwān	panun^u	nayistān	yād.
is-to-her	falling	her-own	cane-brake	(in) memory.

Athⁱ	nayistānas-kun	chěh	wanān
To-this-very	cane-brake-to	she-is	saying

kěntshāh.	Kyāh	wani?
something.	What	will-she-say?

Nay	chěh	dapān,	“ nayistānuk^u	chum
The-flute	is	saying,	“ of-the-canebrake	is-to-me
	tamāh.			
	longing.			

Garza-panani	thājyām	arz-ō-samā."
For-the-purpose- my-own	was-searched- by-me	earth-and-heaven."

27. **Nay** **chěh** **dapān,** “**nayistān** **myôn**”
 The-flute is saying, “the-canebrake my
 kyāh **chuh** **jān ;**
 how it-is good ;

Zāni kyāh tath măně būzith
 Will-know ? of-that the-meaning having-heard
g'ör-zān ?
 an-ignorant-person ? "

28. Nay chěh dapān, "nayistān myôn"
 The-flute is saying, "the-canebrake my
kyāh zabar ;
 how excellent ;

Zāni kyāh tath măně būzith
 Will-know ? of-that the-meaning having-heard
bē-khabar ?
 an-untaught-person ? "

29. Nay chěh dapān, "nayistānüc"
 The-flute is saying, "of-the-canebrake
yěs chěh zān ;
 to-whom is knowledge ;

Zāni suy yus āsi wôt^umot^u
 Will-know he-only who will-be arrived
lā-makān."
 at-Him-Who-has-no-abode-(i.e God)."

30. Nay chěh dapān, "kyāh chěh
 The-flute is saying, "what is
wün^umüts^u masnavī ?
 said the-rhymed-poem ?

Zāni suy yěs āsi pēmüts^u
 Will-know he-alone to-whom will-be fallen
āsh^ěka chīh."
 (of) love a-particle."

31. **Nay** **chěh** **dapān,** **“mōdur”** **mas**
 The-flute is saying, “sweet wine

kōtyāh **cěwān,**
 how-many (are) drinking,

Sōdurabalay **nay** **Subhān** **chuy**
 In-Sōdarabal-only the-(story-of- Subhān is
 the) flute

wanān.”
 saying.”

VIII.—PĀTASHĒHA-SŪNZŪ KATH

KING-OF

STORY

1. Pātashāhā ôs^u. Dapān wustād,—
A-certain-king was. (Is) saying the-teacher,—

Suy pātashāh ôs^u nērān prath-dōha
That-very king was going-out every-day

athⁱ-zūnadabi-pēṭh. Athⁱ ôs^u pēṭha-kani
that-very-roof-bungalow-on. Of-it-verily was the-top-on

ôl^u jānāwāran-hond^u. Yim ôsⁱ
the-nest birds-of. They (king and queen) were

prath-dōha yihūnz^ū bōlbōsh^ū bōzān. Yim
every-day of-these the-chirping hearing. They

ôsⁱ pātashāha-sāndⁱ bōts^ū z^ah sēṭhāh
were the-king-of husband-and- two very-much
wife

khōsh gathān. Dōha-aki bōlbōsh^ū ati
pleased becoming. On-a-day-one the-chirping there

ôs^ūna kēh gathān. Dop^u ami-pātashāh-bāyi
was-not any occurring. It-was-said by-that-queen

pātashēhas, “ az kōna chēh gathān
to-the-king, “ to-day why-not is occurring

bōlbōsh^ū ? ” Dapān wuchukh ath ôlis.
chirping ? ” Saying it-was-seen-by- to-that nest.
them

Athⁱ-manz bacē z^ah mumātⁱ. Wōlikh
It-verily-in young-ones two (were) They-were-brought-
dead. down-by-them

bōn. Sēṭhāh phyūr^u yiman-pātashēha-sandēn-
down. Much regret-occurred to-these-king's-two-

dōn-bātsan.	Anikh	wazīr	gāt ^ā lī	gāt ^ā lī.
husband-and-wife.	Were-summoned- by-them	viziers	skilful	skilful.

Dopⁿhakh,	“nōman	wuchⁱtav,	kyāh
It-was-said-by-them-to-	“to-these	please-look-ye,	what
them,			

chuh	gamot^u ? "	Wuchⁱhakh.	Yiman
is	happened ? "	They-were-seen-by- them.	To-them (was)

rôṭ ^u mot ^u	kond ^u	haṭis.	Dānāh-wazīran-āk ⁱ
caused-to-stick	a-thorn	to-the-throat.	By-a-wise-vizier-one

dop ^u nakh,	“yih	chěh	yiman	panüñ ^ü
it-was-said-by-him-	“this	is	to-them	their-own
to-them,				

möj^ü mumüts^ü. Ämⁱ-naran kür^ümüts^ü byēkh
mother dead. By-this-male (bird) (was) made a-second

wörüz ^ü .	Ami	chunakh	dyut ^u mot ^u
second-wife.	By-her	is-by-her-to-them	given

āmpa-kani	kond^u.	Amiy	chih	yim
mouth-to-mouth- feeding-during	a-thorn.	By-this-verily	are	they

mumāt ⁱ ."	Pātashāh	wanān	pātashāh-bāyē,
dead."	The-king	(is) saying	to-the-queen,

“bōy	maray,	ts ^{ah}	kā ⁱ -zi-na	kuni.”
“I-if	shall-die-if,	thou	must-make-not	at-all (a second marriage).”

Pātashāh-bāy	wanān	pātashāhas,	“ böy
The-queen	(is) saying	to-the-king,	“ I-if

maray,	t^{ah}	kàrⁱzi-na	kuni."	Kor^u
shall-die-if,	thou	must-make-not	at-all (a second marriage)."	Was-made

yimau	driy	kasam	pānawōñ.	Yih	kyāzi
by-them	a-vow	oath	mutually.	This	why

korukh	driy	kasam?	Dopukh,	"asē	
was-made-by-them	vow	oath?	It-was-said-by-them,	"to-us	

chih	gabar	z ^{ah} ;	timan	kyāh	kari
are	sons	two;	to-them	perhaps	will-do

wōramōj ^ü	yā	mô ^u	yyi?"
a-step-mother	or	(step-)father	this-very-thing?"

2. Kēh	kālāh	gav,	pātashāh-bāy
Some	a-certain-space-of-time	went,	the-queen

mōyě.	Pātashāh	kuni	karān	chuna,
died.	The-king	at-all (a second marriage)	making	is-not,

ti-kyāzi	pānawōñ	ôsukh	dōyau	bātau
because	mutually	was-by-them	by-the-two	husband-and-wife

driy	kasam	kor ^u mot ^u .	Wārayāh	kālāh
vow	oath	made.	Very-long	a-certain-space-of-time

gav,	āy	wazīr.	Dopukh	pātashēhas,
went,	they-came	the-viziers.	It-was-said-by-them	to-the-king,

"pātashēham,	nēth ^a r	gathi	karun ^u ."
"my-king,	marriage-arrangement	is-proper	to-be-done."

Wārayāh	kāl	kēh	bōzān	chukhna.
A-very-long	space-of-time	anything	hearing	he-is-to-them-not.

Kor^uhas	zōr	wazīrau.	Korun
Was-made-by-them-	force	by-the-viziers.	Was-made-by-
to-him			him

nēth^ar.

marriage-arrangement.

3. Yim	pātashāh-zāda	z^ah	ösⁱ.	Tim
These	princes (king's sons)	two	were.	They

ösⁱ	parān	sabakh.	Dōha-aki	kür^ü
were	reading	lesson(s).	On-day-one	was-made

yimau-pānawōñ-bāranyau-dōyau	maṣlahath,	“mājě
by-these-mutually-brothers-two	consultation,	“to-the-mother

gashav	salām	hēth.”	Bür^ükh	trömⁱ
we-will-go	a-complimentary-	taking.”	Was-filled-by-	a-copper-
	gift		them	dish

lālau	nigīnau.	Gay	hēth
with-rubies	with-jewels.	They-went	having-taken (it)

salāmi	mājě.	Trömⁱ	rüt^ünakh,
for-a-complimentary-	to-the-mother.	The-copper-	was-accepted-by-
present		dish	her-from-them,

wuchunāh	kor^unakh.	Gay	yim
a-certain-look	was-made-by-her-to-them.	They-went	these

pātashāh-zāda	z^ah	sabakas.	Yim	chih
princes	two	to-their-lesson.	These	are

dōhā	dōhā	yithay-pōthīn	karān.	Dōha-aki
each-day	each-day	in-this-very-manner	passing.	On-day-one

gav	amis-pātashāh-bāyě	khötir	yiman-
there-occurred	to-this-queen	carnal-desire	these-

wōranēcivēn-hond^a.	Yiman	dopun,	“tōhⁱ
stepsons-of.	To-them	it-was-said-by-her,	“ye

Tim	ösⁱ	parān	sabakh	ṭāṭahāl.
They	were	reading	lessons	(in) the-school.

Dopⁿnakh,	“mārawātan	karyūkh
It-was-said-by-him-	“to-the-executioners	make-ye-them
to-them,		

hawāla.	Timay	māranakh.”	Dapān,—
in-custody.	They-verbatim	will-kill-them.”	(Folk are) saying,—

wôt^u	wazīr	yiman-pātashāhzādan-nishin.
arrived	the-vizier	to-these-princes-near.

Sēthāh	gōs	yinsāph.	Dopⁿnakh,	“wasiv
Very-much	occurred-	compassion.	It-was-said-by-	“come-ye-
	to-him		him-to-them,	down

bōn	ṭāṭahāla.”	Dopⁿnakh,	“ṭaliv	yimi
down	from-the-school.”	It-was-said-by-	“flee-ye	from-this
		him-to-them,		

shēhara.”	Tim	ṭālⁱ,	wazīran	kūr^ü
city.”	They	fled,	by-the-vizier	was-done

kōm^ü.	Dopun	mārawātan,	“mōryūkh
a-deed.	It-was-said-by-	to-the-executioners,	“kill-ye-for-
	him		them

hūnⁱ	z^ah.”	Mōrikh	hūnⁱ	z^ah,	kādikh
dogs	two.”	Were-killed-	dogs	two,	were-extracted-
		by-them			by-them

yiman	wōlinjě	z^ah,	lazakh	ṭōkis,
of-them	the-hearts	two,	they-were-put-by-	to-a-tray,
			them	

gay	hēth	pātashāh-bāyě.	Dopⁿhas,
they-went	taking (them)	to-the-queen.	It-was-said-by-them-
			to-her,

“añěy	nōma	pātashāhzādan-hanza
“are-brought-to-thee	these	the-princes-of

wōlinjě	z ^ə h.	Thāv	darwāza	ta	rath."
hearts	two.	Open	the-door	and	take-hold-of (them)."

Thôw^unakh	darwāza,	racēn	yima	wōlinjē
Was-open-by-her- for-them	the-door,	were-seized- by-her	these	hearts

z ^{ah} .	Dop ^u has,	"yima	chëy	pātashāhzādan-
two.	It-was-said-by-	"these	are-for-thee	the-princes-
	them-to-her.			

dōn-hanza."	Byūth ^a	āt ⁱ	pātashōhī
two-of."	(The king) sat	(i.e. remained) there	sovereignty

karani.
for-doing.

5. Yim böyⁱ-bārānⁱ z^ah wötⁱ biyis-
These brothers-brethren two arrived another-

pātashēhas-akis-nish.	Dop ^u nakh	pātashēhan,
king-one-near.	It-was-said-by-him-to-	by-the-king,
	them	

“tōhⁱ chiwa shāh-zāda mē yiwān-bōzana.
“ye are princes by-me being-thought.

Tōhⁱ	wānⁱta^v	tōhⁱ	kētha-pōthⁱ	chiwa
Ye	please-tell	ye	in-what-manner	are

yōr	lāg ⁱ māt ⁱ .	Kyāh	sabab	chuwa ? "
here	arrived.	What	reason	is-to-you ? "

Timau	dop^uhas	yih	panun^u	gudarun.
By-them	it-was-said-by- them-to-him	this	their-own	happening.

Dop^unakh,	“bēhiv	mě-nish	nōkarī.”
It-was-said-by-him-	“sit-ye	me-near	in-service.”
to-them,			

tas gathi kala tsatun^u, biyě basta
 to-him is-proper the-head to-be-cut-off, moreover his-skin
 wālūn^ū. Pātashēham, bōh wanay dalilā.
 (is) to-be-brought- My-king, I will-tell- a-certain-
 down. to-thee story.

Ts^ah thāvtam tath kan."
 Thou place-please-for-me for-that the-ear."

7. Dop^unas gōlāman,— "suh pātashēhā
 It-was-said-by- by-the-servant,— "that a-certain-king
 him-to-him

akh ôs^u. Suy gav dōha-aki sōlas
 one was. He-verbily went on-day-one for-excursion

shikāras kunuy zon^u. Sōty ôsus pōz,
 for-hunting only-one person. With was-to-him a-falcon,

wōt^u jāyě-akis, lūj^ūs trēsh. Banān
 he-arrived at-a-place-one, was-felt-to-him thirst. Becoming

chēsna kuni. Wuchun jāyě-akis
 is-for-him (alleviation anywhere. Was-seen-by- in-a-place-one
 of thirst)-not him

āba-srēhā hyuh^u. Athⁱ dyutun bār'shi-
 water-moisture a-little. At-it-verbily was-given-by- his-spear-
 him

sōty dōba-hanā, Koḍun bagala-manza
 with a-hole-small. Was-withdrawn-by- his-ear-pit-from-in
 him

pyāla. Lodun ath-pyālas āb. Hyotun
 a-cup. Was-filled-by- to-that-cup water. He-began
 him

cyon^u. Ās pōz, tshun^unas-trōvith.
 to-drink. Come-to-him the-falcon, (the-cup) was-dashed-down-
 by-it-for-him.

Biyě	borun	yih	āba-pyāla,	hyotun
Again	was-filled-by-him	this	water-cup,	he-began

cyon^u.	Ās	biyě	yih	pöz,
to-drink.	Came-to-him	again	this	falcon,

ṭhun^unas-trövith.	Döyi-laṭi	ṭhun^unas-trövith.
(it) was-dashed-down-by- it-for-him.	On-two-occasion(s)	it-was-dashed-down-by- it-for-him.

Pātashēhas	khot^u	zahar.	Trëyimi-laṭi
To-the-king	arose	poison (i.e. anger).	On-the-third-occasion

borun.	Dachini	atha	chuh	ath-pyālas
it-was-filled-by- him.	With-the- right	with-hand	he-is	to-that-cup

thaph-karith;	khôwur^u	atha	thôwun
having-held;	the-left	hand	was-placed-by-him

nēbar.	Yuthuy	hyotun	cyon^u,	tyuthuy
outside.	Even-as	he-began	to-drink,	even-so

āv	pöz,	ṭhun^unas-trövith.	Dit^{us}	āmⁱ
came	the-falcon,	it-was-dashed-down-by- it-for-him.	Was-given- to-it	by-him

thaph,	roṭun	latan-tal,	hēsanas	pakha
seizing,	was-held-by- him	the-feet-below,	were-taken-by- him-of-it	the-wings

z^ah,	kādⁱnas	tān.	Yih	yēli	môrun,
two,	were-torn-off-by- him-of-it	the-limbs.	It	when	was-killed-by- him,

pata	phyūrus	ataty.	Wōñ	trēsh
afterwards	regret-was-felt- to-him	in-that-very- place.	Now	(water to allay) thirst

cěyēnna.	Gav	wuchani	‘ath-ābas
was-drunk-by-him-not.	He-went	to-see	‘to-this-water

āsina	kuni	āgur ?'	Pakān	chuh
will-there-not- be	somewhere	source ?'	Going	is

pātashāh,	wôt^u	jāyě-akis.	Wuchun
the-king,	he-arrived	at-a-place-one.	Was-seen-by-him

ati	shěhmārā	shōngith,	amis^uy	nērān
there	a-certain-great-snake	asleep,	to-it-veryly	issuing

ōsa-kani	lāl.	Yih	āb	ōs^u	zahar."
the-mouth-from	spittle.	This	water	was	poison."

Yih	chus	wanān	gōlām	amis	pātashēhas,
This	is-to-him	saying	the-servant	to-this	to-king,

"hargāh-kiy	suh	pātashāh	sa	trēsh
"if	that	king	that	(water-to-allay) thirst

cěyihē,	suh	marihē.	Wūn^uy	saragī
had-drunk,	he	would-have- died.	Now-veryly	investigation (if)

karihē,	suh	pātashāh	tas-pōzas	mārihē-na.
he-had-made,	that	king	to-that-falcon	would-not-have- killed.

Pātashēham,	say	chěh	dalīl.	Saragī
My-king,	that-veryly	is	the-story.	Investigation

gathi	kariūn^u."
is-proper	to-be-made."

8. Mōkalyāv	āmⁱ-sond^u	pahar	ti.	Āv
Was-finished	this-one-of	the-watch	also.	Came

trěyum^u	pahar.	Z^ah	gay	pānas	bīhⁱ.
the-third	watch.	The-two	became	at-their-own- will	seated.

Pātashāh	chuh	bēdār.	Dapan	chuh
The-king	is	awake.	Saying	he-is

amis-trëyimis-paharawölis. **Dapān** **chus,** “**ay**
to-this-third-watchman. Saying he-is-to-him, “ho

gölām, **yus-akhāh** **āgas-pēth** **dagāy**
servant, whoever to-the-master-on faithlessness

kari, **tas** **kyāh** **wāti** **karun^u ?**”
may-do, to-him what will-be-proper to-be-done ?”

Dop^unas **phīrith** **āmⁱ-gölāman,** “**suh**
It-was-said-by-him- answering by-that-servant, “he
to-him

gathi **sangsār** **karun^u.** **Bāki,** **pātashēham,**
is-proper stoning-to- to-be-done. But, my-king,
death

saragī **gathi** **karūn^ū.** **Bōh** **wanay**
investigation is-proper to-be-made. I will-tell-to-thee

dalilā. **Ts^ah** **thāwum,** **pātashēham,** **kan.”**
a-certain- Thou place-for-me, my-king, ear.”
story.

9. Dapān **chus,** “**suh** **ô^s** **sōdāgārā**
Saying he-is-to-him, “that was a-certain-
merchant

akh. **Suy** **ô^s** **sēthāh** **baktāwār.** **Tamis**
one. He-veryly was very prosperous. To-him

pēv **muhim.** **Tamis^uy** **ô^s** **hūn^u.** **Byāk^h**
fell poverty. To-him-veryly was a-dog. Another

sōdāgārā **ô^s.** **Dop^unas,** “**yih** **hūn^u**
a-certain-merchant was. It-was-said-by-him- ‘this dog
to-him,

mā **k^anahan ?**’ **Dop^unas,** ‘**k^anan.**’
I-wonder-if wilt-thou-sell-it ?’ It-was-said-by- ‘I-will-sell-it.’
him-to-him,

Dop^unas, 'karus mōl.' Kor^unas
 It-was-said-by-him- 'make-of-it a-price.' Was-made-by-
 to-him, him-of-it

mōl rōpayē-hath. Dyut^unas mōl,
 the-price a-rupee-hundred. Was-given-by-him-to- the-price,
 him

nyūv sōdāgāran yih hūn^u. Drāv
 was-taken by-the-merchant this dog. He-went-forth

sōdā hēth, wōt^u jāyē-akis. Lūj^us
 merchandize taking, he-arrived at-place-one. Came-on-for-him

rāth. Rāt^ali tās tūr, nyūhas
 night. By-night entered-for-him thieves, was-taken-by-them-
 of-him

yih māl. Hūn^u chuh wuchān, āmⁱ
 this property. The-dog is seeing, by-him

kor^u-na kēh-ti sadāh. Phōl^u gwāsh.
 was-made-not any-at-all sound-a. Broke the-dawn.

Sōdāgār gav bēdār. Wuchun ta māl
 The-merchant became awake. It-was-seen- verily property
 by-him

na kuni. Dapān chuh, 'yith kyāh
 not at-all. Saying he-is, 'to-this what

gōm?' Āv yih hūn^u. Āmⁱ kūr^unas
 happened-to- Came this dog. By-it was-made-by-
 me?' him-of-him

pōshākas thaph. Chus lamān. Hūn^u
 to-the-coat seizing. He-is-to-him pulling. The-dog

drāv brūh brūh, pata pata chus
 went-forth in-front in-front, behind behind is-of-him

sōdāgār. Wātanōwun mōdānas-akis-manz.
 the-merchant. He-was-caused-to-arrive- to-a-plain-to-one-in.
 by-him

't^ah gath pananis-khāwandas-nishin yih
'thou go to-thine-own-master-near this

cithⁱ hēth.' Gav hūn^u, wôt^u nazdikh
document having-taken.' Went the-dog, arrived near

amis-sōdāgāras. Sōdāgāran dyūth^u. Parzanōwun
to-that-merchant. By-the-merchant he-was-
seen. Was-recognized-
by-him

yih hūn^u. Dopun pananēn bāsan.
this dog. It-was-said-by-him to-his-own family-members.

Dop^unakh, 'hūn^u āv phīrith. Āmⁱ
It-was-said-by-him-to- 'the-dog came returning. By-it
them,

kor^u kyāh-tāñ takhsīr. Amiy
was-done some-or-other fault. For-this-very (reason)

thunukh-kadith. Balⁱki chus cālān
it-has-been-driven-out- Moreover there-is-to- a-letter-of-
by-them. it dispatch

nölⁱ.' Sōdāgār gav phikiri. 'Wuñ
on-the-neck.' The-merchant became in-anxiety. 'Now

kyāh kara? Rōpayē-hath gōm khar^ac.'
what shall-I-do? The-rupee-hundred went-for-me expended.'

Koḍun bandūkh, lōy^unas, ta
Was-taken-out-by-him a-gun, was-aimed-by-him-at-it and

mōrun. Yēli mōrun ta ada
it-was-killed-by-him. When it-was-killed- then afterwards
by-him

phyūrus. Gōs nīzikh. 'Bōh wuchaha
grief-came-to-him. He-went- near. 'I would-see
to-it

amis kyāh kākaz chuh nölⁱ.' Yihuy[']
to-it what paper is on-the-neck.' This-verily

gathi sar taṭun^u, shēhara-manza dūr
is-proper the-head to-be-cut-off, the-city-from-in distant

kaḍun^u. Pātashēham, bōh wanay
(he-is) to-be-expelled. My-king, I will-tell-to-thee

dalilā, t^ah thāwum kan." Dapān
a-certain-story, thou place-for-me the-ear." Saying

chus gōlām. "suh ôs^u pātashēhā
is-to-him the-servant. "that was a-certain-king

akh. Amis ôsⁱ nēcivⁱ z^ah. Timan^uy
one. To-him were sons two. To-them-verbatim

mōyē panūn^ū mōj^ū. Pātashēhan kūr^ū
died their-own mother. By-the-king was-made

wōrūz^ū zanāna. Sa gayē pātashāhzādan
second-wife woman. She became to-the-princes

dōn wōramōj^ū. Yim ôsⁱ pātashāhzāda
to-the-two stepmother. These were princes

z^ah sabakas. Tōra āy, amis-wōramājē
the-two at-a-lesson. Thence they-came, to-this-stepmother

niyēkh salām, lālau nigīnau
was-taken-by-them a-complimentary- (filled) with- with-jewels
gift, rubies

trōmⁱ. Thōv^ūkh amis bōnṭha-kani.
a-copper-dish. It-was-placed-by-them to-her in-front.

Yim gay biyē sabakas. Dōhā dōhā
These went again to-the-lesson. Each-day each-day

chih kaḍān. Pātashāh-bāyē wuz^ū
they-are (thus) passing. To-the-queen was-aroused

panūn^ū rāy. Kyāh wuz^ūs? 'Bōh
her-own intention. What was-aroused-in-her? 'I

karahö **yiman-pātashāhzādan-söty** **gönāh.**
would-have-done these-princes-with sin.'

Dōha-aki **wonun** **yiman-pātashāhzādan-dōn,**
On-a-day-one it-was-said-by-her to-these-princes-two,

'mē-söty **kariv** **gönāh.** **Yimav** **dop^uhas,**
'me-with do-ye sin.' By-them was-said-by-them-
to-her,

't^ah **chēkh** **sōñ^ü** **möj^ü;** **tě** **ta** **asě**
'thou art our mother; for-thee and for-us

wāti-na. **Pātashāhzāda** **gay** **sabakas.**
it-will-not-be-suitable.' The-princes went to-the-lesson.

Pātashāh **āv** **darbār** **murkhas** **karith.**
The-king came the-court dismissed having-made.

Wôt^u **mahalakhān.** **Pātashāh-bāyi**
He-arrived at-the-private-apartments. By-the-queen

trop^unas **darwāza.** **Darwāza** **chēs-na**
was-shut-by-her-for- the-door. The-door she-is-for-him-
him not

thāwān. **Dop^unas,** **'yih** **kyāzi ?'** **Wōth^us**
opening. It-was-said-by- 'this why ?' She-rose (in-
him-to-her, reply)-to-him

pātashāh-bāy. **Dop^unas,** **'bōh** **chēsa**
the-queen. It-was-said-by-her-to-him, 'I am-I

cyōñ^ü **kōlay,** **kina** **cyānēn-nēcivēn-hünz^ü ?'**
of-thee the-wife, or thy-sons-of ?'

Dop^unas **pātashēhan,** **'tih** **kyāh**
It-was-said-by-him-to- by-the-king, 'that what
her

gav ?' **Dop^unas,** **'tim** **ām**
happened ?' It-was-said-by-her-to-him, 'they came-to-me

lēkan.'	Pātashāh	chus	dapān,
for(-using)-indecent- language.'	The-king	is-to-her	saying,

'wūn	kyāh	chuh	salāh ?'	Pātashāh-bāy
'now	what	is	(your) advice ?'	The-queen

chēs	dapān,	'mē	gāthi	tihanza
is-to-him	saying,	'for-me	is-necessary	their

wōlinjē	z^{ah}.	Tima	khēma	bōh.	Ada-kyāh
hearts	two.	Them	I-will-eat	I.	Then-of-course

thāway	darwāza.'	Pātashēhan	dyut^u
I-will-open-for-thee	the-door.'	By-the-king	was-given

hukum	wazīras.	Dop^unas,	'yim
an-order	to-the-vizier.	It-was-said-by-him-to-him,	'these

shāhzāda	z^{ah}	dikh	mārawātan	athi.
princes	two	give-them	of-the-executioners	in-the-hand.

Yiman	kaḍan	wōlinjē	z^{ah}.'	Gav
Of-them	they-will-extract	the-hearts	two.'	Went

wazīr.	Wōt^u	tsātahāl,	yēti	yim
the-vizier.	He-arrived	at-the-school,	where	these

shāhzāda	z^{ah}	ösⁱ.	Yiman-kun	kür^un
princes	two	were.	Them-towards	was-made-by-him

nazarāh.	Sēthāh	gös	yim	pātashāhzāda
a-single-glance.	Exceedingly	became- to-him	these	princes

z^{ah}	khōsh.	Dilas	pyōs	yinsāph.
two	pleasing.	To-the-heart	fell-of-him	compassion.

Dop^unakh,	'saliv	yimi-shēhara	dūr.'
It-was-said-by-him-to- them,	'flee-ye	from-this-city	far.'

Tsālⁱ."
They-fled."

chuh shēhmār. Yih gōlām chuh kaḍān
is a-great-snake. This servant is drawing

shēmshēr. Amis-shēhmāras chuh karān
a-sword. To-this-great-snake he-is making

ṭuk^ara. Ami pata chuh shēmshēri-handis
pieces. This after he-is to-the-sword's

tēgas walān phamb. Amis-pātashāhbāyē-handis-
blade wrapping cotton-wool. To-this-queen's-

badanas ōs^u wōtharān yih zahar amis-
body he-was wiping-off this poison that-

shēhmāra-sond^u. Dopun, 'amis mā
great-snake-of. It-was-said-by-him, 'on-her I-wonder-if

āsīm shēhmāra-sond^u zahar.' Ōs^u
there-will-be-on-my the-great-snake-of poison.' He-was
(queen)

wōtharān ta pātashāh gav bēdār.
wiping and the-king became awake.

Dop^u pātashēhan, 'yih ām mārani.'
It-was-said by-the-king, 'he came-to-me for-killing.'

Pātashēham, say chēh dalil. Hargāh-kiy
My-king, that-very is the-story. If

suh pātashāh sara karihē, pananēn-
that king testing had-made, to-his-own-

nēcivēn-pēṭh mā diyihē hukum mārāwāṭalan,
sons-on not would-he the-order to-the-executioners,
have-given

'tōhⁱ mōryūkh.' Ada gay tim hūnⁱ
'ye kill-ye-them.' Afterwards went those dogs

z^ah māra. Pātashēham, agar bāwar
two to-death. My-king, if believing

IX.—GRĪSTⁱ-BĀYĒ-HÜNZŪ TA MĀCH-TĀLARĒ.
FARMER'S-WIFE-OF AND HONEY-BEE-

HÜNZŪ KATH
OF STORY

1. Dapān wustād,—

(Is) saying the-teacher,—

Yih	grīst ⁱ -bāy	ös ^ü	tüj ^ü müs ^ü .	Kami-
This	farmer's-wife	had	fled.	For-what-
bāpath ?	Kārdāran	ta	mukadaman	ôsus
reason ?	By-the-overseer	and	by-the-village-headman	had-been-to-her
kor ^u mot ^u	zulm.	Amiy-bāpath	chēh	tüj ^ü müs ^ü .
done	tyranny.	For-this-very-reason	she-is	fled.
Wöts ^ü	wanas-akis-manz.	Otuy	wöts ^ü s	
She-arrived	forest-one-in.	There-veryly	arrived-to-her	
māch-t ^a l ^ü r ^ü .	Amis	āyē	zabān.	Dapān
a-honey-bee.	To-it	came	speech.	Saying
chēh	amis-grīst ⁱ -bāyē,	“t ^a h	kyāzi	chēkh
she-is	to-this-farmer's-wife,	“thou	why	art
tüj ^ü müs ^ü ? ”	Dop ^u nas	grīst ⁱ -bāyi,	“mē	
fled ? ”	Was-said-by-her-to-it	by-the-farmer's-wife,	“to-me	
chuh	gömot ^u	zulm.”	Ami	dop ^u nas
is	happened	tyranny.”	By-that	was-said-by-it-to-her
phīrith	māch-t ^a l ^a ri,	“mē-ti	chuh	gömot ^u
answering	by-the-bee,	“to-me-also	is	happened
zulm.	Bōh	chēs	wadān,	t ^a h
tyranny.	I	am	lamenting,	thou
				please-place-for-me

kan." Wanān māch-t^{al}ū^rū grīstⁱ-bāyi kun.
the-ear." Saying (is) the-bee the-farmer's-wife to.

"Yitay, vēsī, paran pēmōs,
"Come- friend, at-feet we-will-fall-of-Him,
please,

karōs zārapār.
we-will-make- ejaculations.
to-Him

Buday chēsai māch-t^{al}ū^rū, wanuk^u
I-veryly am-Thy honey-bee, of-the-forest

jānāwār.
a-winged-creature.

2. Kōha-kōhai vyūr^uāh aṇām, ōs^ūs
From-every- flower-nectar was-brought- I-became
mountain by-me,

ayālbār.
possessed-of-a-large-family.

Balāy pēyin hāpath-gānas, wanan
Calamity may-fall to-the-bear-pimp, to-the-forests

tōn^ūnam lār.
was-brought-in- running-away.
by-him-to-me

3. Pōtēn tasandēn ōlⁱ-nāsh korun;
To-the-young- of-it nest-destruction was-made-
ones by-him;

Sōhibō, āy-nā ār?
O-God, did-there-not-there- pity?
come-to-thee

Buday	chēsay	māch-t^al^ür^ü,	wanuk^u
I-verily	am-Thy	honey-bee,	of-the-forest

jānāwār."
a-winged-creature."

4. Dapān	amis	gristⁱ-bāyē	yih
(Is) saying	to-this	farmer's-wife	this

māch-t^al^ür^ü,	"yih	hāl	kor^unam
honey-bee,	"this	condition	was-made-by-him- for-me

wana-manza	hāpatan.	Wuñ	tsajyēyēs,
the-forest-from-in	by-the-bear.	Now	I-fled,

wüth^us	gristⁱ-garas,	dapyām,	'kara
I-descended	to-a-farmer's-house,	it-was-said-by-me (long ago),	'I-will-make

rahath.'	Wuchta	wuñ	kyāh	karēm
ease.'	See-please	now	what	will-do-to-me

yih	gryüst^a,	thāvta	kan.	Bōh	kyāh
this	the-farmer,	place-please	the-ear.	I	what

wanay ?
shall-say-to-thee ?

Thūñ^üā	mathith	kuṭh^aāh	thōw^unam,
Fresh- butter	having-rubbed	a-room	was-placed-by-him- for-me,

mōtūñ^ü	chēm	bōdⁱ-hāl.
of-death	it-is-to-me	a-prison.

Bāgānⁱ-āyēs	gristⁱ-garas,	say	mě
It-was-my-fate	(in) the-farmer's-house,	that-verily	to-me

gayēm	gāl.
became-to me	shame.

5. Drāti-sötin kâshⁱ yēli tsāt'nam,
A-sickle-with the-honeycombs when were-cut-by-him-
of-me,

kōtyāh khātis mār.
how-many arose-for-him (guilt of) murders.

Buday chēsai māch-tal'ū^ū, wanuk^u
I-verily am-Thy honey-bee, of-the-forest
jānāwār."
a-winged-creature."

6. Mōkalōw^u ami-māch-tal'ri wanith
Was-finished by-this-honey-bee having-spoken
panun^u dōd^u. Wuñ chēh dapān amis-
her-own pain. Now she-is saying to-this-
grīstⁱ-bāyē, "chēyēy kēh gōmot^u, ts^a-ti
farmer's-wife, "if-there-is-to- anything happened, thou-also
thee

wan." Wanān chēh wuñ grīstⁱ-bāy.
speak." Saying is now the-farmer's-wife.

Dapān chēs, "Bōz, mē kyāh zulm
Saying she-is-to-it, "hear, to-me what tyranny

chuh gōmot^u.
is happened."

Azal chāwun chuh samsāras, chēh
Fate to-be-experienced is in-the-world, there-is

tal wasiūn^ū jāy.
below to-be-descended a-place.

Buday chēsai grīstⁱ-bāy, yōr nay
I-verily am-Thy farmer's-wife, here not-verily

rōzani āy.
to-abide we-are-come.

7. **Sōta yēli mōtasūtⁱ grēstēn dilāsa**
 In-spring when the-accountants to-farmers soothing

dini hay āy,
 to-give O! came,

Mōdaryiv-kathau yēḍāh bür^ukh, zālas
 With-sweet-words a-belly was-filled-by-them, in-a-net

walana-āy.
 we-were-surrounded.

8. **Har^ada-vizi dard müth^ukh, lāyēni**
 In-autumn-time the-affection was-forgotten- for-beating
 by-them,

tim-hay āy.
 they-verbily came.

Buday chēsāy grīstⁱ-bāy, yōr nay
 I-verbily am-Thy farmer's-wife, here not-verbily

rōzani āy.
 to-abide we-came.

9. **Yim phal wāwim mājē-zamīni,**
 What fruits were-sown-by-me in-mother-earth,

tim-hay papith āy,
 they-verbily ripened came,

Sōmb^erith sōrith khalas kārīm,
 Having-collected having-piled on-the-threshing- they-were-
 floor made-by-me,

hatabōdⁱ-khōris drāy.
 to-hundreds-of-kharwār- they-emerged.
 weight

10. Cakla-cakla mukadam ta pathwörⁱ
 In-each-village- the-village-head- and the-village-
 circuit man accountant

tōlani tim-hay āy,
 to-weigh they-veryly came,

Buday chēsai gristⁱ-bāy, yōr nay
 I-veryly am-Thy farmer's-wife, here not-veryly

rōzani āy.
 to-abide we-came.

11. Ōziz ta miskīn kötyāh, visⁱyi,
 The-poor and penniless how-many, O-friend,
 halam dōrⁱ-dōrⁱ āy,
 the-lap-cloth holding-out came,

Halām ditⁱmakh mē bārⁱ-bārⁱ, suy
 The-skirts were-given-by- by-me filling, that-veryly
 me-to-them

chuh mōkalan pāy.
 is for-salvation a-means.

12. Kalama sōtin sawāb likhan,
 A-pen with the-reward-of-good- they-will-
 actions write,

yith-nay lagēkh grāy.
 so-that-not will-happen-to-them shaking.

Buday chēsai gristⁱ-bāy, yōr nay
 I-veryly am-Thy farmer's-wife, here not-veryly

rōzani āy.
 to-abide we-came.

X.—RĀJĒ BIKARAMĀJĒTŪÑ^ũ KATH

(In the original MSS. of this story, the Hindū word for "king" is regularly written *rājē*, instead of the more familiar *rāja* or *rāza*. This spelling is followed in the transcription.)

1. Dapān wustād,—

(Is) saying the-teacher,—

Mahaniv ⁱ	tōr	ös ⁱ	pakān	wati.
Men	four	were	going	by-road.
Ākh	brūha	mödān.	Ath ⁱ	mödānas
There-came-to- them	in-front	a-plain.	(On) this	plain
yēli	hyotukh	pakun,	lāg ⁱ	wanani
when	they-began	to-go,	they-began	to-say
pānawūn,	"talau,	wān ⁱ tav	dalilā,	yih
mutually,	"ho,	tell-ye	story-a,	this
mödān	kaḍōn."	Pata-kani	ākh	byākh
plain	we-will-pass-over- it."	Afterwards	there-came- to-them	other
shēkhtā.	Amis	dopukh,	"t ^s h	wanta
person-a.	To-him	it-was-said-by- them,	"thou	tell-please
dalilā,	yih	mödān	mōkalāwahun."	Ām ⁱ
story-a,	this	plain	we-will-complete-it."	By-him
dop ⁿ nakh	phīrith,	"bōh,	hasa,	
it-was-said-by-him-to- them	in-answer,	"I,	sirs,	
wanamōwa	dalil.	Dalil,	hasa,	wanamōwa
will-tell-to-you	a-story.	Story,	sirs,	I-will-tell-to-you
katha	pānt.	Pāntan-kathan	gathanam	
tales	five.	For-five- tales	they-will-be-proper-to- me	

din ⁱ	rōpayēs	pānt	hath."	Yimōv
to-be-given	of-rupee	five	hundred."	By-them

dop ^u has	phīrith,	"tōr	hath	dimōy
it-was-said-by-	in-answer,	"four	hundred	we-will-give-
them-to-him				to-thee

tōr	zān ⁱ .	Pōntsyum ^u	hath	gay	panunuy.
four	persons.	The-fifth	hundred	became	thine-own-
					only.

Wan-sa	katha	pānt."	Dop ^u nakh.—
Tell-sir	the-ales	five."	It-was-said-by-him-to-them.—

"Dyār,	hasa,	chih	sapharas.
"Monies,	sirs,	are	for-a-journey.

Yār,	hasa,	chuh	na-āsanās.
A-friend,	sirs,	is	for-non-existence (of wealth).

Āshēnāv,	hasa,	chuh	āsanās.
A-near-	sirs,	is	for-existence (of wealth).
relation,			

Gayē	trih	katha.	Biyē	z ^a h	katha,	hasa,
Went	three	tales.	The-other	two	stories,	sirs,

chēwa,—
are-for-you,—

Sa	zanāna	chēwana	panūñ ^u ,
That	woman	is-for-you-not	your-own,

yēsa	na	āsi	pānas-sōty.
who	not	will-	oneself-with.
		be	

Biyē,	hasa,—
Also,	sirs,—

Yus	rātas	bēdār	rōzi,
He-who	by-night	awake	will-remain,

suy, hasa, zēni Rājē-Bikarmājētū^u
 he-only, sirs, will-win King-Vikramāditya's

kūr^u.
 daughter."

Wañēnakh yima katha pānt. Yim
 Were-said-by-him-to- these tales five. They
 them

chis dapān, "wan-sa dalil." Yih
 are-to-him saying, "tell-sir a-story." He

chukh dapān, "mě, hasa, wañēmōwa
 is-to-them saying, "by-me, sirs, were-told-by-me-to-you

katha pānt." Milūv^ukh laḍōyⁱ.
 tales five." Was-joined-in-by-them fighting.

Yim chis dapān, "rōpayēs tōr hath
 They are-to-him saying, "of-rupee four hundred

nīth; dalil kēh wūn^uth-na; mōdān
 were-taken-by-thee; story any was-told-by- the-plain
 thee-not;

chuh wuñě pakanay." Amis lôyukh
 is still not-having-been- To-him it-was-beaten
 walked."

yimav-tōrav-zaněv. Āmⁱ dop^unakh,
 by-these-four-persons. By-him it-was-said-by-him-to-them,

"pakiv-sa yitikis-pātashēhas-nish. Yih
 walk-ye-sirs of-here-the-king-near. What

suh dapi, tih karav."
 he will-say, that we-will-do."

2. Dapān wustād,—
 (Is) saying the-teacher,—

Wötⁱ	pātashēhas-nish.	Dyut^u
They-arrived	the-king-near.	Was-given

phārⁱyād	tōrav-zanēv.	Dop^uhas,
a-complaint	by-the-four-persons.	It-was-said-by-them-to-him,

“pātashēham,	yimⁱ-shēkhtan	khēy
“my-king,	by-this-person	were-eaten

asē	rōpayēs	tōr	hath.	Dopun,
for-us	of-rupee	four	hundred.	It-was-said-by-him,

‘wanamōwa	katha	pānt^s.’”	Pātashēhan
‘I-will-tell-you	tales	five.’”	By-the-king

dop^u	amis-shēkhtas,	“wan-sa	kyāh
it-was-said	to-this-person,	“tell-sir	what

won^uthakh ?”	Yih	wōthus
was-told-by-thee-to-them ?”	He	arose-to-him

phīrith,	“pātashēham,	bōh	wanay	katha
in-answer,	“my-king,	I	will-tell-to-thee	tales

pānt^s.	Rōpayēs	gathanam	dinⁱ
five.	Of-rupee	they-are-proper-to-me	to-be-given

pānt^s	hath.	Ada	wanay	bōh	katha
five	hundred.	Then	I-will-tell-to-thee	I	the-ales

pānt^s.’”	Pātashēhan	kāqⁱ	rōpayēs
five.”	By-the-king	were-produced	of-rupee

pānt^s	hath,	ditin	amis-shēkhtas.	Yim
five	hundred,	they-were-given-	to-this-person.	These
		by-him		

kārin	band,	pāna	kūr^un	kōm^uāh
were-made-	tied-up,	by-himself	was-done-by-	deed-a
by-him			him	

āmⁱ-pātashēhan.	Pātashöhī-hond^u	pōshākh			
by-that-king.	Royalty-of	garment			
trōwun,	gadōyiyē-hond^u	pōshākh	pūrun.		
was-put-off- by-him,	beggary-of	garment	was-put-on- by-him.		
Biyē	gānḍin	lāl	sath	maṣhi,	
Also	were-tied-by-him	rubies	seven	on-the-arm,	
drāv	yima	katha	pānt	sara	karani.
he-went-forth	these	tales	five	testing	to-make.

3. Dapān wustād,—

(Is) saying the-teacher,—

Gōḍañiy	drāv	běñě-handis-shēharas-kun.		
At-the-very- first	he-went- forth	his-sister's-city-towards.		
Gur^u	chus	khasun^u.	Wôt^u	yěli
A-horse	is-for-him	to-be-mounted.	He-arrived	when
nīzikh	ath-běñě-handis-shēharas	lüz^un		
near	to-that-sister's-city	was-sent-by-him		
shēchⁱ	amis-běñě,	“mě	kyāh	chuh
a-message	to-that-sister,	“to-me	verily	is
pēmōt^u	muhim.	Bōh	kyāh	yimahō
fallen	poverty.	I	of-course	should-come
tūrⁱ.”	Ami	lüz^unas	běñi	pot^u
there-even.”	By-that	was-sent-by- her-to-him	by-the- sister	back-again
phīrith	shēchⁱ,	“mě	kyāh	rōzan
in-answer	a-message,	“to-me	of-course	will-remain
pāma	wōrⁱvis-manz.”	Pot^u	phīrith	
reproaches	my-father-in-law's- house-in.”	Back-again	in-answer	

lüz^unas	biyě	shěchⁱ,	" mě	yěli	na
was-sent-by-	again	message,	" to-me	when	not
him-to-her					

bani	tōr	yun^u,	tō-ti	gathēm	ladun^u
will-be-	there	to-come,	nevertheless	it-is-proper-	to-be-
possible				to-me	sent

naphtas	kěnthāh.	Ladaham-ay,	tath
for-the-belly	something.	Thou-wilt-send-	to-that
		to-me-if,	

gathi	ganđ	karun^u,	pětha	gathēs
it-is-proper	a-knot	is-to-be-made,	upon (it)	it-is-proper-
				for-it

mōhar	karūñ^ü	paniñ^ü."	Ami	kür^ü
the-seal	to-be-made	thine-own."	By-that	was-done

běni	köm^üāh.	Lodun	panañě-kěnzě
by-the-sister	deed-a.	Was-sent-by-her	(in) her-own-dish-cup

bata-hanā,	yā	shyot^u	yā	shōsh.
a-little-boiled-rice,	(not caring whether	impure	or	purity.
	it was) either	(leavings)		

Pětha	kür^ünas	paniñ^ü	mōhar,	korun
Upon (it)	was-made-by-	her-own	seal,	was-made
	her-for-it			by-her

rawāna	amis-böyis.	Tāmⁱ	yěli	wuch^ü
dispatching	to-that-brother.	By-him	when	was-seen

běně-hiñz^ü	mōhar,	roñun,	ātiy
the-sister-of	the-seal,	was-taken-	in-that-
		by-him,	very-place

thōwun-dabövith.
was-buried-by-him.

4.	Drāv	yāra-sanzi-wati.	Yēli	wôt^u
	He-went-forth	on-a-friend's-the-road.	When	he-arrived
nīzīkh	sūzun	amis	mahanyuv^u,	“yār,
near	was-sent-	to-him	a-man (saying),	“(thy)
	by-him			friend,
hasa,	ôy.	Pātashöhī	chēsna.	Suh,
sir,	is-come-to-thee.	Royalty	is-to-him-not.	He,
hasa,	chuy	muhimzad.”	Yāran	yēli
sir,	is-verily	struck-by-adversity.”	By-the-friend	when
būz^u,	drāv,	wôt^u	amis-yāras-nish.	
it-was-heard,	he-went-forth,	he-arrived	that-friend-near.	
Dapān	chus,	“hā	yāra,	kati
Saying	he-is-to-	“O	friend-O,	whence
	him,			didst-thou-
				become-for-me
yōr	pōda ? ”	Pakān	chih	dōnaway.
here	manifest ? ”	Going	they-are	both.
Amis	ôs^u	miskīnī-hond^u	pōshākh	nölⁱ.
To-that-one	was	poverty-of	garment	on-the-neck.
Dapān	chus,	“yāra,	yih	khal^{at}-ē-shöhī
Saying	he-is-to-him,	“friend,	this	robe-of-royalty
dita	mě.	Yih	myôn^u	pōshākh
please-give	to-me.	This	my	garment
shunta	t^{sh}h.”	Yih	ās-na-bōzana,	“yih
please-put-on	thou.”	This	was-not-considered-	“this
			by-him,	
chuh	amis	miskīnī-hond^u	pōshākh ” ;	
is	to-that-one	beggary-of	garment ” ;	
yih	ās-bōzana	khal^{at}-ē-shöhī ;	kami-mōkha ?	
this	was-considered	a-robe-of-royalty ;	on-what-account ?	

Mahabata-söty. **Gav.** **Wötⁱ** **yāra-sond^u**
 Affection-through. He-went. They-arrived the-friend-of

gara. **Yāran** **kür^unas** **ziyāphath**
 house. By-the-friend was-made-by- a-feast
 him-for-him

löyik-ě-pādashāh. **Sapañēs** **ot^u-tāñ** **z^ah**
 worthy-of-a-king. There-happened- there-up-to two
 to-him

katha **sara.**
 statements in-investigation.

5. Drāv **wuñ** **zanāni-handis-shēharas-kun.**
 He-went-forth now (his) wife's-city-towards.

Wôt^u **ath-shēharas** **and-kun.** **Ati**
 He-arrived of-that-city the-outskirt-towards. There

ös^ü **buđ^ü** **zanānā.** **Byūth^u** **āmⁱ-sandi-gari.**
 was an-old woman-a-certain. He-stayed in-her-house.

Dopun **amis-bujě-zanāni,** **"ditam** **drôt^u.**
 It-was-said- to-that-old-woman, "please-give- a-sickle.
 by-him to-me

Böh **ana** **yimis-guris-kyut^u** **gāsa."** **Drāv**
 I will-bring this-horse-for grass." He-went-forth

gāsa **anani.** **Wuchun** **ati** **gāsa-mödānā,**
 grass to-bring. Was-seen- there grass-plain-a-certain,
 by-him

athⁱ **chuh** **lōnān.** **Yih** **ös^ü** **rakh**
 to-it-veryly he-is reaping. This was the-private-
 field

pādashēha-sünz^ü. **Ösⁱ** **lārān** **tahālⁱ.**
 the-king-of. Were running-up the-grooms.

Nyūkh	ratith	pananis-mējēras-nish.
He-was-taken- by-them	having-seized	their-own-master-of-the- horse-near.

Korukh	köd.	Rāth	āyē.	Amis
He-was-made- by-them	imprisoned.	Night	came.	To-him

chēh	gathān	pōda	zanānā	akh,
is	becoming	manifest	woman-a	one,

amis-mējēras	ziyāphathā	hēth.	Yih
to-that-master-of-the- horse	dish-of-food-a	having-brought.	He

chuh	bihith	cārpāyi-pēth.	Ziyāphath
is	seated	a-bedstead-on.	The-dish-of-food

thüv^ūnas	bōnthā-kani.	Athⁱ	wāthⁱ
was-placed-by-her- for-him	front-in.	To-it-verily	they-descended

khēni	dōnaway.	Hanā	h^arēyēkh.	Yih
to-eat	both.	A-little	remained-over-for- them.	This

dyutukh	amis-kōdis.	Kor^uhas	ālav,
was-given-by-them	to-this-prisoner.	Was-made-by-them- to-him	a-call,

"hatō	kōdyau,	yih	khyuh	sōn^ū
"ho	prisoner-O,	this	eat	our

thēth-han."	Kōdⁱ	roṭ^u,	khyōn.	Ātiy
waste-food- a-little."	By-the-prisoner	it-was-taken,	it-was-eaten- by-him.	There- verily

chuh	panañē	jāyē	bihith.	Yimav-dōyav
he-is	in-his-own	in-place	seated.	By-these-two

kür^ū	tamaskhuri;	ath-palangas	phüt^ū
was-made	jesting;	to-that-bedstead	was-broken

ködⁱ, gathi mārūn^u; wölinj^ü gathēs
 prisoner, he-is-proper to-be-killed; the-heart is-proper-of-him

yūrⁱ aniūn^u." Nyūkh yih ködⁱ
 here-even to-be-brought." Was-taken-by-them this prisoner

shēharas-nēbar. Āmⁱ dyut^unakh sawāl,
 the-city-outside. By-him was-given-by-him-a-petition,
 to-them

"mē trōvⁱtav yēla, bōh chalahō atha
 "me please-to-let-me from-restraint, I would- the-hands
 loose wash

buth^u, Khödāyēs-kun karahō zārapār."
 face, God-towards I-would-make ejaculations."

Trōwukh yēla. Wuch^un āba-hanā,
 He-was-let-loose- from-restraint. Was-seen-by-him water-a-little,
 by-them him

cholun atiy atha buth^u. Khödā-Sōbas-
 was-washed- there-indeed the-hands face. God-the-Lord-
 by-him

kun korun zārapār. Atha pyōs
 towards was-made-by-him ejaculation. The-hand fell-of-him

yiman-lālan-satan-pēth, yim tati ösis
 these-rubies-seven-on, which there were-of-him

gāndⁱmātⁱ mathi. Yiman dopun mārāwātalan-
 tied on-the-arm. To-these it-was-said- to-executioners-
 by-him

šōn, "hata-sa, mē trōvyuv yēla. Nōm
 four, "O-sirs, me let-ye-me from-restraint. These

chiwa lāl sath. Tsōr chiwa tōhē
 are-for-you rubies seven. Four are-for-you for-you

Yār	chuh	na-āsanās.	Ti-ti	pozuy.
A-friend	is	for-non-existence (of wealth).	That-also (is)	true-verity.

Zanāna	sa	chēna	panūñ^ū,	yěsa	na
Woman	that	is-not	one's-own,	who	not

pānas-sōty	chēh.	Ti-ti	pozuy.
oneself-with	is.	That-also	true-verity.

Dyār	chih	bakār	sapharas.	Ti-ti
Monies	are	useful	for-a-journey.	That-also

pozuy.
true-verity.

Yima	tōr	katha	karēmav
These	four	statements	were-made-by-me-for-you

sara.	Wuñ	wanyūm	pōntim^ū	kath."
tested.	Now	tell-ye-me	the-fifth	statement."

Dop^unas	āmⁱ	shēkhtsan	pot^u	phīrith,
It-was-said-by- him-to-him	by-this	by-person	back-again	in-answer,

"rōpayě	hath	gathēm	dyun^u."	Dyut^unas
"rupees	hundred	are-proper- to-me	to-be-given."	Was-given-by- him-to-him

pātashēhan.	Dop^unas,—
by-the-king.	It-was-said-by-him-to-him,—

"Yus	rātas	bedār	rōzi,
"He-who	by-night	awake	will-remain,

suy	zēni	Rājē-Bikarmājētūñ^ū	kūr^ū."
he-only	will-win	King-Vikramāditya's	daughter."

7. Pātashēhan	kūr^ū	kōm^ū.	Lôgun
By-the-king	was-done	a-deed.	Was-imitated- by-him

phakīr. **Gav,** **wôt^u** **Rājē-Bikarmājēṭun^u**
a-faṣīr. He-went, he-arrived King-Vikramāditya's

gara. **Nazarbāzav** **kūr^ü** **nazar,**
house. By-the-watchers was-done watching,

khābardārav **niyē** **khābar** **amis-rājēs.**
by-the-newsmen was-brought news to-this-king.

Dop^uhas, **“rājē-sōba,** **phakīrā** **akh**
It-was-said-by-them-to- “King-Sir, faṣīr-a one
him,

gamot^u **pōda.** **Yihuy** **dapān,** **‘bōh**
(is) become manifest. He-veryly (is) saying, ‘I

zēnan **rājē-sūnz^ü** **kūr^ü.’”** **Rājē** **wanān**
will-win-her the-king's daughter.’” The-king saying

chukh **pot^u** **phīrith,** **“az-tān** **kōtyāh**
is-to-them back-again in-answer, “today-up-to how-many
(are)

gamātⁱ **rājēzāda** **ati** **māra !** **Wuñ** **gav**
gone princes here to-death ! Now is-gone

yih **phakīr** **hawāla-y-Khōdā,** **ada** **yā**
this faṣīr (in) the-care-of-God, then either

lasi **yā** **mari.** **Gathiv,** **khōlyūn**
he-will-survive or he-will-die. Go-ye, cause-ye-him-to-
mount

kuṭhis-manz.” **Yēti** **yih** **rājē-sūnz^ü** **kūr^ü**
the-room-in.” Where this king's daughter

ōs^ü, **palang** **trōw^uhas** **shīrith.** **Khoth^u**
was, a-bed was-put-by-them- having-made- Ascended
for-him ready.

yih **phakīr** **palangas-pēṭh.** **Amis-khōtūni**
this faṣīr the-bed-on. To-this-lady

kěh	chěna.	Āv	phakīr,	wôt ^u	biyě
any	is-not.	Came	the-faqr,	he-arrived	again

ath-palangas-nishě. **Khôtūni** **dit^un** **zīr^u,**
that-bed-near. To-the-lady was-given-by- a-push,
him

katha **karēn** **amis-söty.** **Ath-pōshākas**
speeches were-made-by-him her-with. To-that-garment

korun **biyě** **yinsān-hyuh^u,** **gav** **biyě**
it-was-made-by- again a-human-being-like, went again
him

phakīr, **byūth^u** **dūri-pahān.** **Shēmāh** **chuh**
the-faqīr, he-sat at-a-distance-a- A-lamp-flame is
little.

dazōnⁱ. **Athas-kēth** **kūḍ^un** **shēmshēr.**
burning-verily. The-hand-in was-drawn-forth-by- a-sword.
him

Amis-khôtūni-handi-shikama-manza **log^u** **nērani**
This-lady's-the-belly-from-in began to-issue

yih **aj^adāh.** **Log^u** **ath-pōshākas-manz** **atsani.**
this python. It-began this-garment-in to-enter.

Tuj^un **shēmshēr,** **chuh** **amis-aj^adāhas**
Was-raised-by- the-sword, he-is to-this-bo-a-constrictor
him

katarān, **môrun,** **karēnas** **gañě,**
cutting-to-pieces, it-is-killed-by- were-made-by-him- lumps,
him, of-it

shunun **ath-palangas-tal.** **Khot^u** **pāna**
it-was-put-by-him that-bed-under. He-mounted himself

palangas-pěth, **shēmshēr** **dit^un** **shānd,**
the-bed-upon, the-sword was-put-by-him (under) the-
pillow,

ta **shōng^u.**
and he-went-to-sleep.

8. Rāth gayē ādā, subuh log^u yini.
 The-night went (to) com- morning began to-come.
 pletion,

Amⁱ-Rājē-Bikarmājētan dop^u mārāwātalan,
 By-this-King-Vikramāditya it-was-said to-the-executioners,

“gathiv. Yih phakīr āsi mumot^u.
 “go-ye. This faqīr will-be dead.

Yōhay wālyūn. Az-tāñ kötyāh
 Him-verily bring-ye-down-him. Today-up-to how-many

rājēzāda gamātⁱ māra, ta yi-ti
 princes (are) gone to-death, and this-one-also

āsi mumot^u.” Khātⁱ ath-kuṭhis-manz.
 will-be dead.” They-ascended this-room-in.

Wuchukh phakīr wāra-kāra zinday.
 Was-seen-by-them the-faqīr safe-sound living-verily.

Nazarabāzav kūr^u nazar, khabardārav
 By-the-watchers was-done watching, by-the-newsmen

niyē khabar rājēs. Dop^uhas,
 was-brought news to-the-king. It-was-said-by-them-
 to-him,

“Rājē-sa, phakīr chuh zinday.” Rājē-sōb
 “King-Sir, the-faqīr is living-verily.” The-king-Sir

khot^u pāna kuṭhis-manz. Karān chuh
 ascended himself the-room-in. Doing he-is

mōbārakh amis-phakīras. Dapān chus,
 congratulation to-this-faqīr. Saying he-is-to-him,

“phakīra, t^h wanta kētha-pōṭhⁱ bacyōkh.”
 “faqīr-O, thou tell-please in-what-manner thou-escapedst.”

Dapān chus phakīr, “bēdār rōzana-sōty.
 Saying is-to-him the-faqīr, “awake remaining-by.

Rājē-sa, **kar** **nazar** **palangas-tal."** **Rājēn**
King-Sir, do looking the-bed-under." By-the-king

kūr^ū **nazar.** **Wuchun** **palangas-tal**
was-done looking. Was-seen-by-him the-bed-under

balāyā **akh.** **Trōv^ūmūt^ū** **phakīran** **mōrith.**
evil-spirit-a one. (It-was) put by-the-faḳīr having-killed.

Dapān **chuh** **phakīr** **amis-rājēs,** **"zabān**
Saying is the-faḳīr to-this-king, "promise

kyāh **chēy** **kūr^ūmūt^ū ? "** **Rājē** **chus**
what is-by-thee made ? " The-king is-to-him

dapān, **"poz^u** **chuh,** **Khōdāy** **chuh**
saying, "true is, God-verbatim is

kunuy." **Phakīr** **chus** **dapān,** **"yih,**
one-only." The-faḳīr is-to-him saying, "this,

hasa, **chēy** **ātⁱ** **panūn^ū** **kūr^ū.** **Mē**
Sir, is-to-thee here-verbatim thine-own daughter. To-me

di-sa **panun^u** **nishāna."** **Dit^ūnas** **wōj^ū**
give-Sir thine-own token." Was-given-by-him-to-him a-ring

amis-phakīras. **Phakīra-sūnz^ū** **wōj^ū** **rūt^ū**
to-this-faḳīr. The-faḳīr's ring was-taken

āmⁱ-rājēn.
by-this-king.

9. Drāv **phakīr,** **wōt^u** **panun^u** **shēhar.**
Went-forth the-faḳīr, he-arrived his-own city.

Phakīriyē-hond^u **jāma** **shunun-kaḍith.**
Faḳīrhood-of coat was-doffed-by-him.

Pātashōhī-hond^u	pōshākh	pūrun.	Dyutun
Royalty-of	robe	was-put-on- by-him.	Was-given- by-him

hukum	lashkari,	“nīriv-sa	mě	sōty.”
order	to-the-army,	“go-ye-forth-sirs	me	with.”

10. Dapān wustād,—

(Is) saying the-teacher,—

Goḍañiy	gav	ath-bēñē-handis-shēharas.	Yih
At-the-very	he-went	to-that-sister's-city.	This

pātashāh-ti	ô^u	bāj	tārān	amis^uy-pātashēhas.
king-also	was	tribute	paying	to-this-very-king.

Ūn^un	bēñē	panūñ^u,	thūv^unas	bōñṭha-kani
Was-brought- by-him	the-sister	his-own,	was-placed- by-him-to-her	in-front

sa	tami-dōhūc^u	ziyāphath,	yēth	tami-
that	of-that-day	present-of-food,	to-which	by-that-

bēñi	mōhar	ôs^us	pēṭha	kūr^umūt^u.
sister	seal	was-for-it	on	made.

Dapān	chus,	“yih	chyā	mōhar	cyōñ^u ? ”
Saying	he-is-to-her,	“this	is	seal	thine ? ”

Dop^unas	phīrith,	“myōñ^uy	chēh.”	Dapān
It-was-said- by-her-to-him	in-answer,	“mine-veryly	it-is.”	Saying

chus	yih	pātashāh,	“bōy	kyāh	gōs
is-to-her	this	king,	“I-veryly	of-a-surety	am

tami-dōhuk^u	miskīn.	Pāzⁱ-pōṭhⁱ	chuh	āsh^ēnāv
of-that-day	the-beggar.	Truly	is	a-relation

āsanas.”

for-existence (of wealth).”

11. Hēs^un amis-pātashēhas-ti lashkar,
Was-taken-by-him of-that-king-also the-army,

dyutun kadam yāra-sond^u kun. Wôt^u
was-put-by-him footstep the-friend-of direction. He-arrived

yāras-nish. Yāran kür^u ziyāphath
the-friend-near. By-the-friend was-made a-feast

yiman-dōn pātashōhiyēn-kiś^u. Rāth küđ^ukh
these-two kingdoms-for. Night was-passed-
by-them

ātⁱ, sub^ahan drāy.
there, at-dawn they-went-
forth.

12. Dyutun kadam ath-hihara-sandis-shēharas-kun.
Was-put- footstep that-the-father-in-law's-the-city-towards.
by-him

Anān chuh nād dith amis-pātashēhas.
Bringing he-is call having-given to-this-king.

Dapān chus, "anukh-sa ṭahālⁱ. Timav
Saying he-is-to-him, "bring-them-Sir the-grooms. By-them

chuh cyāñē-rakhi-manza tūr roṭ^umot^u. Suh
is thy-private-field-from-in a-thief seized. He

kati chukh thōw^umot^u ? " Ānikh ṭahālⁱ,
where is-by-them put ? " Were-brought- the-grooms,
by-them

dop^uhakh, "yus tōhē tūr roṭ^uwa
it-was-said-by- "what by-you thief was-seized-
them-to-them, by-you

rakhi-manza, suh kati chuwa
the-private-field-from-in, he where is-by-you

thôw^umot^u ? " Yimav won^u, "pātashēham,
put ? " By-them it-was-said, "my-king,

asē chuh kor^umot^u hawāla pananis-
by-us he-is made in-custody to-our-own-

apsaras-mējēras." Onukh mējēr. Dop^uhas,
officer-the-master-of- Was-brought- the-master-of- Was-said-by-
the-horse." by-them the-horse. them-to-him,

"nōmav ṭahalyav koruy hawāla tūr,
"by-these grooms was-made- in-custody a-thief,
to-thee

suh kati thōwuth ? " Yih chukh dapān,
he where was-put-by-thee ? " He is-to-them saying,

"mē dyūth^u-na." Tahālⁱ chis karān
"by-me he-was-seen-not." The-grooms are-to-him making

gawōyⁱ, "pātashēham, asē kor^u tāhkhith
witnessing, "my-king, by-us was-made certainly

amis hawāla." Dop^unakh āmⁱ-pātashēhan,
to-him in-custody." Was-said-by- by-this-king,
him-to-them

yus tami-dōha phakīr lōgith ôs^u,
he-who on-that-day faqīr having-made-himself- was,
to-resemble

suy chukh dapān, "anyūkh mārāwātal
he-veryly is-to-them saying, "bring-ye-them the-executioners

tōr. Tim wanan pānay." Ānikh tim.
four. They will-say themselves- Were-brought- they.
verily." by-them

Dapān chukh yih pātashāh, "tōhē-nish
Saying is-to-them this king, "you-near

chuh amānath tas-phakīra-sond^u, suh
is a-deposit-in-trust of-that-faṣṣir, that

diyiv yūriⁱ. Yimav-mārawātalau kūr^u
give-ye here-verity. By-these-executioners was-done

kōm^u. Kādikh yim lāl sath, thōvikh
a-deed. Were-produced- these rubies seven, were-put-
by-them by-them

pātashēhas bōṇṭha-kani. Satav-manza
to-the-king in-front. The-seven-from-in

tulin tōr, kārⁱnakh hawāla. Dop^unakh,
were-lifted- four, were-made-by- in-charge. It was-said-by-
by-him him-to-them him-to-them,

“yim kāmⁱ ōsⁱwa ditⁱmātⁱ? ” Dop^uhas,
“these by-whom were-to- given? ” Was-said-by-
you them-to-him,

“phakīran-ākⁱ. ” “Tāmⁱ kami bāpath? ”
“by-faṣṣir-one. ” “By-him on-what account? ”

“Suh ōs^u dyut^umot^u yimⁱ-mējēran
“He was given by-this-master-of-
the-horse

mārana-bāpath.” Dapān chuh pātashāh
killing-for.” Saying is the-king

amis-mējēras-kun, “mē chukhnā parzanāwān?
this-master-of-the-horse-to, “me art-thou-not recognizing?

Bōy kyāh gōs suh phakīr yus
I-verity certainly am that faṣṣir who

kōd ōs^uthan kor^umot^u. Gōḍaṇ āyē
imprisoned was-by-thee-he made. At-first came

sa khōtūna ziyāphath hēth. Khēyēv
that lady a-dish-of-food taking. Was-eaten

yěkh-jāh.	H'aryōv	ṣhyoṭ^u.	Kor^uwa	mě
in-one-place.	Remained-over	waste-food.	Was-made-by-you	to-me

ālav;	dop^uwam,	wōla	kōdyau,	yih
a-call;	it-was-said-by-you-to-me,	'come	prisoner-O,	this

khyō	sōn^u	ṣhyoṭ^u.'	Tami-pata	ās	bōh.
eat	our	waste-food.'	That-after	came	I.

Roṭ^u	mě	ta	khyauv.	Tami-pata
Was-taken	by-me	and	was-eaten.	That-after

kür^uwa	murdamāzōrⁱ.	Phūt^uwa	palangas
was-made-by-you	laughing-joking.	Was-broken-for-you	of-the-bedstead

tür^u.	Kor^uwa	mě	ālav,	'ṣ^hh	mā
the-tenon.	Was-made-by-you	to-me	a-call,	'thou	I-wonder-if

zānakh	yith-palangas	wāṭh	karith?'
thou-wilt-know	to-this-bedstead	joining	having-made?'

Mě	dopum^awa,	'āñ,	zāna-nā?	Hamsāyě
By-me	it-was-said-by-me-to-you,	'yes,	shall-I-not-know?	A-neighbour

chum	chān.'	Palangas	dyutum^awa
is-to-me	a-carpenter.'	To-the-bedstead	was-given-by-me-for-you

wāṭh	karith.	Ami-panañi-zanāni	parzanôwus.
joining	having-made.	By-this-my-own-wife	I-was-recognized.

Dop^unay	ṣě,	'yüh	chuh	myôn^u
It-was-said-by-her-to-thee	to-thee,	'this	is	my

khāwand.	Yih	chuh	āmot^u	phakīr
husband.	He	is	come	a-faqīr

lögith.	Yih	gathi	rātas-rāth	mārun ^u .
having-made-	He	is-proper	this-very-night	to-be-killed.
himself-to-resemble.				

having-made- He is proper this-very-night to-be-killed.
himself-to-resemble.

Kor^uthas	hawāla	nōman-mārawātan.
Was-made-by-thee-I	in-charge	to-these-executioners.

Was-made-by-thee-I in-charge to-these-executioners.

Yiman **āv** **ār** **myôn^u.** **Yimav** **trôw^uhas**
To-them came pity of-me. By-them was-let-by-them-I

To-them came pity of-me. By-them was-let-by-them-I

yĕla.	Yiman	ditim	lāl	sath.	<u>Tsōr</u>
from-restraint.	To-them	were-given- by-me	rubies	seven.	Four

from-restraint. To-them were-given- rubies seven. Four
by-me

ditim	tõn-zanĕn,	trih	thövⁱmätⁱ	amānath.
were-given-	to-four-persons,	three	placed	as-deposit.
by-me				

were-given- to-four-persons, three placed as-deposit.
by-me

Yitⁱ-kyāh	chim	tim	lāl	trih,	tōr
Here-in-fact	are-to-me	those	rubies	three,	four

Here-in-fact are-to-me those rubies three, four

chim	dit ⁱ mát ⁱ	nōman-tŏn-zanĕn.	Yit ⁱ -kyāh
are-by-me	given	to-these-four-persons.	Here-in-fact

are-by-me given to-these-four-persons. Here-in-fact

chiy	tim	ti."	Khôl^unas	zima
are-verily	those	also."	Was-caused-to-mount- by-him-on-him	the- responsibility

are-verity those also." Was-caused-to-mount the-
by-him-on-him responsibility

Khô^unas
Was-caused-to-mount-
by-him-on-him

zima

Was-caused-to-mount-
by-him-on-him

the-
responsibility

takhsīr.
(for) the-crime.

(for) the-crime.

13. Dapān wustād,—

(Is) saying the-teacher,—

Dyutun	hukum	panañi-lashkari.	Kodun
Was-given-	the-order	to-his-own-army.	Was-dragged-
by-him			out-by-him

Was-given-	the-order	to-his-own-army.	Was-dragged-
by-him			out-by-him

by-him

out-by-him

yih	mējēr	ti,	yih	panüñ ^ü	zanāna
this	master-of- the-horse	both,	this	his-own	wife

this master-of- both, this his-own wife
the-horse

the-horse

ti.	Khananôwun	khôḍ,	ṭhananövin
and.	Was-caused-to-be-dug-	a-pit,	were-caused-to-be-cast
	by-him		

dônaway	ath-khōḍas,	karanöv^un	kañě-kün^u.
both	(into) that-pit,	was-caused-to-be-	lapidation.
		done-by-him	

Atiy	chuh	likhān	sōhib-i-kitāb,—
Here-veryly	is	writing	a-master-of-books,—
“Shrākḥ,	sar^aph,	maḥar-i-zan,	
“A-knife,	a-serpent,	coquetry-of-a-woman,	
bē-wōphā.”			
treacherous.”			

14. Drāv	ati	phīrith	yih	pātachāh.
Went-	from-	returning	this	king.
forth	there			

Wôt^u	ot^u	Rājě-Bikarmājētun^u	gara.
He-arrived	there	King-Vikramāditya's	house.

Diwān	chih	rājěs	khabar,	“pātachāh
Giving	they-are	to-the-king	news,	“a-king

chuh	āmot^u	pananěn-bāṭan.”	Rājě	chukḥ
is	come	for-his-own-people-of-	The-king	is-to-them
		the-house (i.e. wife).”		

dapān,	“sa	chěh	phakīra-sünz^u.
saying,	“she	is	a-faḡīr-of.

Pātachāha-sünz^u	chěna.”	Pātachāh	chus
A-king-of	she-is-not.”	The-king	is-to-him

dapān,	“böy	gōs	suh	phakīr.	Mě-nishě
saying,	“I-veryly	am	that	faḡīr.	Me-near

chuh	cyôn^u	nishāna,	ṭě-nishě	chuh
is	thy	token,	thee-near	is

myôn^u	nishāna."	Dapān	chus	rājē,
my	token."	Saying	is-to-him	the-king,

"tami-dōhūc^u	phakīrī	kyāh	gayē?	azic^u
"of-that-day	faqīrhood	why	was?	of-today

pādashōhī	kyāh	gayē?"	Dapān	chus
royalty	why	became?"	Saying	is-to-him

pātashāh,	"mē	āsa	hētsamata	katha
the-king,	"by-me	were	taken	statements

pānt	mōlⁱ.	Timay	ôsus	sara	karān.
five	at-a-price.	Them-verily	I-was	tested	making.

Tamiy	ôsum	lôg^umot^u	phakīr."	Rājēn
Therefore	was-by-me	taken-the-semblance-of	a-faqīr."	By-the-king

kūr^u	kōm^u.	Ditⁱnas	sōty	panānⁱ
was-done	a-deed.	Were-given-by-him-to-him	in-company	his-own

bōts^u.	Drāv,	wôt^u	pananis-shēharas-
people-of-the-house (i.e. wife).	He-went-forth,	he-arrived	his-own-city-

manz.	Chuh	karān	rājy.	Wa-salām,
in.	He-is	doing	ruling.	And-the-peace,

wa-yikrām.
and-respect.

XI.—PHŌRSAT SÖHIBUN^U SHĀR YĒLI

XI.—FORSYTH SĀHIB-OF POEM WHEN

YĀRKAND ZĒNANI GAV

YĀRKAND TO-CONQUER HE-WENT

Yiy	mě	dyūth ^u may,	tī	gath ^h a
What- verily	by-me	was-seen-by-me-verily,	that- verily	please-go- thou

bōzān.

hearing.

Yārkand	anōn	zēnān.	1
Yārkand	we-shall-bring-it	conquering.	1

Gōḍaṇ	dop ^u	Māl'kāñi,	"kus	kari
First	was-said	by-the-Queen,	"who	will-do

yuhay	kār ?
this-very	work ?

Phōrsat	chuh	zōrāwār.
Forsyth	is	powerful.

Rājē,	bēh	Yārkand,	bāj	gath
O-king,	sit-thou	(in) Yārkand,	tribute	go

tārān.

taking.

Yārkand	anōn	zēnān."	2
Yārkand	we-shall-bring-it	conquering."	2

Landana-pēṭha	Yārkand	yimav	kor ^u
London-from	(up to) Yārkand	by-whom	was-done

tay.

authority.

Mashhūr,	hā,	ṭōpôr^u	gay.
Celebrated,	Ha.	on-all-sides	they-became.

Gōḍañ	Sōnamargi	chāwān	pōshē-mōḍān.
First	at-Sonamarg	(they-were) enjoying	(the-odours-of) the flower-meadows.

Yārkand	anōn	zēnān.	3
Yārkand	we-shall-bring-it	conquering.	3

Hukm-i-Māhrāj	Bōṭanis	brōh	drāv,
The-order-of-the-Mahārāja	to-Tibet	in-advance	issued,

" Baltī,	tum	āgē	jāv.
" O-Baltīs,	you	ahead	go-ve.

Pīchē	jāwō	Kashmīr	nālē	cālān.” ¹
Afterwards	go-ye	to-Kashmīr	with	a-certificate- of-dispatch.”

Yārkand	anōn	zēnān.	4
Yārkand	we-shall-bring-it	conquering.	4

Rasad	say	ṣōpôr^u	kür^uhay	taraphan.
Assembling	that-	on-all-	was-made-by-	in-(all)
	very	sides	them-for-you	directions.

Gōḍa	log^u	Marāz-i-Pargan.
At-first	was-reached	Marāz-of-the-Pargana.

Tim wadān ösī, “kot^u lāgⁱ gör-zān?”
They lamenting were, “where (are we) ignorant-
 arrived ones?”

Yārkand	anōn	zēnān.	5
Yārkand	we-shall-bring-it	conquering.	5

Timan	Böṭa-garan	Köshirⁱ	thöv^{ik}
In-those	Tibetan-houses	Kāshmirīs (were)	stationed,

¹ This speech of the Mahārāja of Kashmīr is meant to be in Hindi.

Böta-böyⁱ	brūh	nyövⁱkⁱ.
The-Tibetan-brothers	in-advance (were)	dispatched.

Gurⁱ	bīṭhⁱ	dākas,	zōmba	chih
Horses	were-stationed	for-the-post,	yaks	are

gāsa	sārān.
grass	conveying-and-piling.

Yārkand	anōn	zēnān.	6
Yārkand	we-shall-bring-it	conquering.	6

Barāyē	kōmbakas	zanānan	chih
In-the-way-of	for-reinforcement	women	they-are

sōmb^arān,
collecting.

Zyun^u ta gāsa wartāwān.
Firewood and grass distributing.

Ajě	āsa	pyāwal,	kěh	āsa	dujān.
Half (i.e. some)	were	fresh-from- childbed,	some	were	pregnant.

Yārkand	anōn	zēnān.	7
Yārkand	we-shall-bring-it	conquering.	7

Guri	manganövⁱhay	kökar-gāman,
Horses	were-demanded-by-them	(in)-fowl-villages.

“ Chuh ”	karun ^u	yim	na	zānan.
“ Tchh ” (is)	to-be-made (by-those)	who	not	know (how to make the sound).

"Hār ⁱ hār ⁱ "	karān	ös ⁱ	timan
"Hār ⁱ hār ⁱ "	making	they-were	them

pakanāwān.
causing-to-go.

Yārkaṇḍ	anōṇ	zēnān.	8
Yārkaṇḍ	we-shall-bring-it	conquering.	8

Kala	kānⁱ	dōmbij^u	chēs,	laṭi
Head	in-the-direction	crupper	is-to-it,	tail

kānⁱ **lākam,**
in-the-direction bridle,

Gāsa-raz	kaññēkh	mahkam.
A-grass-rope (was)	the-rear-binding- rope ¹	strong.

Gāsa-gāṇḍⁱ	ta	zacē-zīn	pūrith	sōruy
Grass-packsaddles ²	and	rag-saddles	having- saddled	entire

sāmān.
appliance.

Yārkaṇḍ	anōṇ	zēnān.	9
Yārkaṇḍ	we-shall-bring-it	conquering.	9

Rasad	kārⁱthan	ānⁱhay	nān-gār,
Proportionate- division	having- made	were-brought- by-them	menial- cultivators,

Maṭi	chikh	panānⁱ-panānⁱ	kār.
On-the- shoulder	are-to- them	each-his-own	works.

Gējē	karēkh	krālan	gōḍaṇ	lējē
Bundles-of- grass	were-made- by-them	for-the- potters	at-first	cooking- pots

sārān.
conveying-and-piling.

¹ *Kaññēkh* is the term used for the two ropes attached at the back of a Kāshmirī saddle, to secure blankets, etc. (Stein).

² *gāṇḍi* is the term used for the Turkestan packsaddle, which consists of two straw-filled pommels joined in front (Stein).

Yārkand	anōn	zēnān.	10
Yārkand	we-shall-bring-it	conquering.	10

Krāji	dop^u	khāwandas,	“ nādāna
By-the-potter's- wife	it-was- said	to-the-husband,	“ foolish

krālau,
potter-O,

Kathō-kitⁱ	kōndi	wālav ?
What-for (pots)	into-the- potter's-oven	shall-we-bring- down ?

Kōm^ü,	hav,	chěh	pakawün^ü,	ōmⁱ
The-business,	O,	is	one-that- marches,	uncooked (things)

gaṣhu	trāwān.”
go	leaving-behind.”

Yārkand	anōn	zēnān.	11
Yārkand	we-shall-bring-it	conquering.	11

Gūrⁱ	dop^u	gūrⁱ-bāyě,	“ dōnaway
By-the- cowherd	it-was-said	to-the-cowherd's- wife,	“ both

nērav,
let-us-go-forth,

Gōv^ü-kit^ü	jāy	shērav.
Cow-for	a-place	we-will-arrange.

Wōdi	pěth	hěh	gāsa-lôw^u,	gōv^ü
The-head	on	carry	a-grass-handful,	the-cows

gathan	lārān.”
will-go	running.”

Yārkand	anōn	zēnān.	12
Yārkand	we-shall-bring-it	conquering.	12

Khōni	kēth	dōda-noṭ^u	wārē	hēth
The-haunch	on	a-milk-pail	earthen-pots	taking

bāri	drāv.
in-a-load	he-went-forth.

Lōkan	chuh	sapharun^u	tāv.
To-the-people	is	of-the-journey	exhaustion.

Tāhkhīth	dōda-gūr^u	Jēnatuk^u	bāgwān.
Of-a-certainty	the-milk-herd	of-Paradise	(is) the-garden-watcher.

Yārkand	anōn	zēnān.	13
Yārkand	we-shall-bring-it	conquering.	13

Wātālⁱ	dop^u	wāt^ajě,	“bō-nay	sara
By-the-Mihtar	it-was-said	to-the-Mihtar's-wife,	“I-not	shall-remember

zāh.
ever.

Chim	mangān	dālomuy	ta	kāh.
They-are-from-me	asking	leather-only	and	cobbler's-lace.

Tsōrath	ta	ör^ü	hēth,	mě-ti,
Leather-cutter	and	awl	having-taken,	me-also,

hay, **pakanāwān.”**
O, (they are) causing-to-go.”

Yārkand	anōn	zēnān.	14
Yārkand	we-shall-bring-it	conquering.	14

“Phīrith	dāpⁱzihēkh,	wātal-gānau,
“In-answer	you-should-have-said-to-them,	Mihtar-pimp-O,

Dāpⁱzihēkh, ‘āsi nau zānav.’”
 You-should-have- ‘we not know (how-to-
 said-to-them, use-them.’”)

“**Dapyāmakh,** wātājⁱ, kēh nay
 “It-was-said (long ago) O-Mihtar’s- any-thing not
 by-me-to-them, wife,
chim bōzān.”
 they-are-to-me listening.”

Yārkand anōn zēnān. 15
 Yārkand we-shall-bring-it conquering. 15

Shumār būz^ū, hay, tōyiphdāran.
 Counting was-heard, O, of-the-artisans.

Mang lūj^ū ahan-gārān.
 A-request was-made for-iron-workers.

Wōdi pēṭh yīran hēth shranz
 The-head on the-anvil having-taken the-tongs

dakhanāwān.
 leaning-upon.

Yārkand anōn zēnān. 16
 Yārkand we-shall-bring-it conquering. 16

Khārav ditⁱ bārav, “yēngar kati
 By-the- were- grumbings, “charcoals from-
 blacksmiths given where

ṣhārav ?

shall-we-search-for ?

Wān kati jān shērav ? ”
 A-shop where good shall-we-arrange ? ”
 (i.e. smithy)

Hāl kyāh kor^uhakh, nāl
 Arrangement somehow- was-made-by- horse-shoes
 or-other them-for-them,

garanāwān.
 getting-made.

Yārkand	anōn	zēnān.	17
Yārkand	we-shall-bring-it	conquering.	17

Khōsh	kyāh	gōsay,	amôb^u	gav
Pleased	certainly	I-became-verily,	very	it-became

jān.
good.

Pata	nyūkh	nōyid	ta	chān.
Afterwards	was-taken- by-them	barber	and	carpenter.

Bata-dūj^ü	athi	hēth	pata	chikh
Food-kerchief	in-the- hand	taking (others)	after	are-to-them

lārān.
running.

Yārkand	anōn	zēnān.	18
Yārkand	we-shall-bring-it	conquering.	18

Maṣlahath	karān	tima	āsa	pānawōñ.
Consultation	making	they (fem.)	were	amongst- themselves.

“Kusuy	kari	nāyěž^ü	ta	chōñ^ü ?
“Who	will-do (i.e. support)	the-barber's- wife	and	the-carpenter's- wife ?

Katawañ	karith,	hay,	karav
The-wages- of-spinning	having-done,	O,	we-shall-make

guzarān.”
a-livelihood.”

Yārkand	anōn	zēnān.	19
Yārkand	we-shall-bring-it	conquering.	19

Söbir	Tilawāñi,	tāmāth	yutuy	wan,
O-Şābir	Oilseller,	so-long	this-much	say,

Yāmāth	khabar	bōzan.
As-long-as	the-news	they-will-hear.

Tāñ	āv	Söhib	bā-sôruy-sāmān.
At-length	came	the-Sāhib	with-all-pomp.

Yārkand	anōn	zēnān.	20
Yārkand	we-will-bring-it	conquering.	20

XII.—ÔKHUNA-SÛNZÛ

DALÎL.

XII.—RELIGIOUS-TEACHER-OF THE-STORY.

1.	Ôkhunā	akh	ôsu	Tamis ^u y	ôs ⁱ
1.	Religious-teacher- a-certain	one	was.	To-him- verily	were
nēciv ⁱ	tōr.	Timan ^u y	pryuthun,	“bōh	
sons	four.	To-them- verily	it-was-asked- by-him,	“I	
budyōs,	tōh ⁱ	waniv	kyāh	kariv.”	
am-grown-old,	ye	say-ye	what	ye-will-do.”	
Āk ⁱ	dopus,	“bōh	kara	yimāmāth.”	
By-one	it-was-said- to-him,	“I	will-do	leading-prayers- in-a-mosque.”	
Biy ⁱ	dopus,	“bōh	para	bāg.”	
By-the- second	it-was-said- to-him,	“I	will-recite	the-call- to-prayers.”	
Biy ⁱ	dopus,	“bōh	para	wāz.”	
By-another	it-was-said- to-him,	“I	will-recite	sermons.”	
Lōk ^ā t ⁱ -hih ⁱ	tūrim ⁱ	dopus,	“bōh	kara	
By-the-youngest	by-the- fourth	it-was-said- to-him,	“I	will-do	
tūr ^u .”	Dōhā	akh	banyāv,	gav	
thieving.”	Day-a-certain	one	happened,	he-went	
pātashēhas	tūri.	Wôt ^u	yēli	pātashēha-sond ^u	
to-the-king	for- thieving.	He- arrived	when	the-king's	
gara,	rūd ^u	wōdañē,	tāñ	nērān	tōra
house,	(while) he- remained	standing,	in-the- meantime	(was)-coming- forth	from- there

wazīr the-vizier	biyē and-also	pātashēha-sünzⁱⁱ the-king's	kūrⁱⁱ. daughter.	Yih He	
wuchukh was-seen- by-them	ati there	wōdañě. standing.	Dopⁿnakh, It-was-said-by- him-to-them,	“tōhⁱ “you	
kam who	chiwa ? ” are ? ”	Yimau By-them	dopⁿhas, it-was-said-by- them-to-him,	“t^ah “thou	
kus who	chukh ? ” art ? ”	Dopⁿnakh, It-was-said-by- him-to-them,	“bōh “I	chus am	
tūr.” a-thief.”	Yimau By-them	dopⁿhas, it-was-said-by- them-to-him,	“āsⁱ-ti “we-also	chih are	
tūr.” thieves.”	Kādikh Were-brought- out-by-them	gurⁱ horses	z^ah. two.	Sapod^u He-became	
sawār mounted	akh one	yih this	ōkhun, religious- teacher,	biyē and-the- other	yih this
pātashāh-kūrⁱⁱ. king's-daughter.	Dōpⁿnas It-was-said-by- him-to-him	wazīran, by-the-vizier,	“nīriv “go-forth		
tōhⁱ. ye.	Nasīyēth, Instruction,	hasa, Sir,	karay I-will-make-to-thee	akh one	
kath, word,	yina-sa that-not-Sir	pātashāh-kōrě the-king's-daughter	sōty with	kath conversation	
kuni in-any- respect	karakh. thou-wilt- make.	Bōh, I,	hasa, Sir,	yimawa will-come- to-you	
pata, after,	ta and	tōhⁱ ye	nīriv.” go-ye-forth.”		

2. Yim chih pakān. Pātashāh-kōrě

2. They are going-along. To-the-king's-daughter

chěna khabar, "yih chuna mě sōty
is-not belief, "this is-not me with

ôkhun-zāda." Tas chěh khabar, "yih
the-teacher's-son." To-her is belief, "this

chuh wazīr." Gwāsh log^u phōlani.
is the-vizier." Dawn began to-break.

Wāthⁱ guryau pētha bōn. Gayě yih
They-the-horses from down. She-went this
descended

pātashāh-kūrⁱⁱ kōli akis pēth, atha
king's-daughter to-a-stream one on, hands

buth^u cholun. Wuchun ath-kōli-manz
face was-washed- Was-seen- that-stream-in
by-her. by-her

lāl. Yih lāl tulun, āyě hēth amis
a-ruby. This ruby was-taken- she- taking (it) that
up-by-her, came

ôkhun-zādas nish. Tas chěh khabar,
teacher's-son near. To-her is belief,

"yih chuh wazīr." Wazīr kěh ôs^una.
"this is the-vizier." The-vizier anyone he-was-not.

Yūt^u gwāsh chuh phōlān, tyūt^u chuh
As-soon-as dawn is breaking, so-soon is

yih lāl gāh trāwān. Parzanôw^u ami
this ruby light giving-forth. He-was-recognized by-that

pātashāh-kōri wazīr na. Lāl tulukh
king's-daughter the-vizier not. The-ruby was-carried-
by-them

söty, wötⁱ shēharas akis manz. Ati
 with they- to-city to-one in. There
 (them), arrived

wuch^{kh} pāri-hanā. Athⁱ manz bīthⁱ.
 was-seen-by-them a-small-hut. It-veryly in they-sat.

3. Yih chuh yiwān amis atikis
 3. He is coming to-that of-that-place

pātashēhas nish ami shēharakis. Dapān
 king near of-that city. Saying

chus, "bōh bēha nōkar." Yih chus
 he-is-to-him, "I will-sit (as) servant." He is-to-him

dapān, "kyāh nōkarī karakh?" Dapān
 saying, "what service wilt-thou-do?" Saying

chus, "bōh kara gurēn-hünz^ü
 he-is-to-him, "I will-do horses-of

khazmath." Yim chih yimay katha
 service." They are these-veryly words

karān. Shēkhtāh akh āv lāl-pharōsh
 making. Person-a-certain one came ruby-seller

amis pātashēhas k^anani. Lāl chis
 to-this king to-sell. Rubies are-to-him

z^ah. Yih wōth^u sōyīsth. Yih chus
 two. This arose groom. He is-to-him

dapān, "pātashēham, akh lāl bēbahā,
 saying, "my-king, one ruby (is) priceless,

bēkh chuh khōt^u. Ath manz chuh
 the-other is flawed. To-it in is

kyom^u. **Dapān** **chus** **pādashāh,** **“tīh**
a-worm.” Saying is-to-him the-king, “that

kētha-pōthi **ōy** **tse** **bōzana ?** **Dapān**
in-what-manner came-to-thee to-thee into- Saying
(forming passive) knowledge ? ”

chus **yih** **phīrith,** **“pādashēham,**
he-is-to-him he in-reply, “my-king,

tāhkhīth **chus** **manz** **kyom^u.** **Phuṭaryūn.**
certainly there-is-to-it inside a-worm. Break-ye-it.

Hargāh **kyom^u** **drās-na,** **ada** **yih**
If a-worm issued-from-it-not, then what

pādashēhas **khōsh** **kari,** **tīh** **gathēm**
to-the-king pleased will-make, that it-is-proper-
to-me

karun^u. **Hargāh** **kyom^u** **drās,** **tēli**
to-be-done. If a-worm issued-from-it, then

gathēm **bakh^acōyish** **dīn^ū.**
is-proper-to-me a-present to-be-given.”

4. Dapān wustād,—

4. (Is) saying the-teacher,—

Phuṭrukh **yih** **lāl.** **Ami** **manza** **drāv**
Was-broken-by-them this ruby. From-it from-in issued

kyom^u. **Ami** **sāta** **shun^uhas** **“sōyīsth ”-nāv**
a-worm. At-that time was-cast-by- “groom ”-name
them-to-him

nahīth, **“lāl-shēnākh ”** **pyōs** **nāv.**
having-cancelled, “lapidary ” fell-to-him name.

Gav **yih** **lāl-shēnākh** **panun^u** **gara.**
Went this lapidary his-own house.

Dōhā Day-a	dōhā day-a	chuh he-is	kadān. passing.	Rātas By-night
bēhān sitting-down	chuh he-is	panani in-his-own	gari, house,	dōhas by-day
yiwān coming	chuh he-is	lāl rubies	pasand approved	karani. for-making.
				Amis This
pātashēha-sondⁿ king-of		nöyid barber	gashān going	chuh is
				mast hair
kāsani for-shaving	amis to-this	lāl-shēnākas. lapidary.	Tati There	chuh he-is
wuchān seeing	āmⁱ-sünzⁿ him-of	yih this	zanāna. woman.	Yih She
				ösⁿ was
khōbsūrath beautiful	sēṭhāh. very.	Āv Came	yih this	nöyid, barber,
wazirās of-the-vizier	mast the-hair	kōsⁿnas. was-shaved-by- him-of-him.	Dopⁿnas, It-was-said-by- him-to-him,	
“ay “O	wazīra, vizier,	zanānā woman-a	chēh is	amis to-this
lāl-shēnākas. lapidary.	Yih She	shūbihēh would-have- been-becoming	wazīra-sandi of-the-vizier	
gari. in-the-house.	Amis To-him	karta please-make	kēntshāh some	nōktāh.” fault-a.”
Dopⁿnas, It-was-said-by- him-to-him,	“ada-kyāh.” “certainly.”	Yih This	wazīr vizier	gav went
amis to-that	pātashēha-sanzē king-of	kōrē, daughter,	dopⁿnas, it-was-said-by- him-to-her,	“t^ah “thou

daph	pātashēhas,	‘mē	gathi	yus
say	to-the-king,	‘to-me	is-necessary	what

lāl-shēnākan	gōḍañiy	lāl	pasand	kor ^u ,
by-the-lapidary	at-the-very-first	ruby	approved	was-made,

tath ⁱ	hyuh ^u	byākh	lāl	āsun ^u .”
that-verily	like	another	ruby	to-be.”

Dop ^u	pātashēha-sanzi	kōri	pananis
Was-said	by-the-king’s	daughter	to-her-own

mōlis,	“mē	gathi	lālas-hyuh ^u	bēbahā
father,	“to-me	is-necessary	the-ruby-like	a-priceless

lāl	āsun ^u .”	Āv	lāl-shēnākh.	Dop ^u nas
ruby	to-be.”	Came	the-lapidary.	It-was-said-by-him-to-him

pātashēhan,	“dis	lāl	anith,	tath
by-the-king,	“give-to-her	a-ruby	having-brought,	to-that

lālas hyuh ^u .”	Āv	ōra	lāl-shēnākh,	wōt ^u
ruby like.”	Came	thence	the-lapidary,	he-arrived

panañē	zanāni	nish.	Byūth ^u	shōpa
to-his-own	woman	near.	He-sat	silence

karith.	Yih	chēs	dapān	zanāna,	“t ^h ah
making.	This	is-to-him	saying	woman,	“thou

kyāzi	chukh	phikiri	gōmot ^u ? ”	Dop ^u nas
why	art	in-anxiety	become ? ”	It-was-said-by-him-to-her

phīrith	ām ⁱ	lāl-shēnākan,	“pātashāh
in-answer	by-this	lapidary,	“the-king

chum	lāl	mangān	bēbahā.	Suh	kati
is-from-me	a-ruby	demanding	priceless.	That	from-where

ana?" Dop^unas ami zanāni, "gath,
shall-I-bring?" It-was-said-by- by-that woman, "go,
her-to-him

daph pātashēhas, 'rētas kyut^u dim
say to-the-king, 'for-a-month for give-to-me

khar^aj, bōh dimay lāl anith.'"
expenses, I will-give-to-thee a-ruby having-brought.'"

Pātashēhan dyutus khar^aj rētas sumb^u.
By-the-king was-given- expenses for-a- adequate.
to-him month

Yih onun panun^u gara. Chuh bihith
This was-brought- his-own house. He-is seated
by-him

khēwān. Nu chuh gathān pātashēhas,
eating. Not-at-all he-is going to-the-king,

nu chuh gathān biyē-kun. Rēth
not-at-all he-is going other-where. The-month

gav ādā. Diwān chēs yih suh
went completion. Giving is-to-him she that

lāl, yus tami kōli manza tujyān.
ruby, which from- stream from-in was-taken-up-
that by-her.

Gav hēth pātashēhas, kūr^unas salām,
He-went taking (it) to-the-king, was-made-by-
him-to-him a-bow,

lāl thōw^unas bōnthā-kani.
the-ruby was-placed-by-him-of-him in-front.

5. Drāv phīrith lāl-shēnākh, wōt^u
5. Went-forth back-again the-lapidary, he-arrived

panun^u gara. Rāthāh kūḍ^un panani
his-own house. Night-a was-passed-by-him in-his-own

gari.	Sub^ahas	āv	nöyid	mast	kāsani
house.	In-the-morning	came	the-barber	hair	to-shave

amis	lāl-shēnākas.	Mast	mōkalōw^unas
of-that	lapidary.	Hair	was-completed-by-him-for-him

kösith,	ta	drāv	nöyid	pānas.
having-shaved,	and	went-forth	the-barber	of-his-own-accord.

Wōt^u	biyē	amis	wazīras-nish.	Dopun
He-arrived	again	to-that	vizier-near.	It-was-said-by-him

wazīras,	“kēnthāh	karta	amis
to-the-vizier,	“something	please-to-do	to-that

lāl-shēnākas.	Amis	chēh	zanāna	khōbsūrath
lapidary.	To-him	is	the-woman	beautiful

sēthāh.	Sōh	shūbihēh	wazīra-sandi
very.	She	would-have-been-becoming	of-the-vizier

gari.”	Wazīr	āv	biyē	amis
in-the-house.”	The-vizier	came	again	to-that

pātashēha-sanžē	kōrē.	Dop^unas,	“t^ah
king's	daughter.	It-was-said-by-him-to-her,	“thou

mang	pātashēhas	lālan-hond^u	trot^u.”
demand	to-the-king	rubies-of	necklace.”

Dop^u	ami	pātashēha-sanzi	kōri
It-was-said	by-that	king's	daughter

pananis	mōlis,	“mē	gathiy	āsun^u
to-her-own	father,	“to-me	is-necessary-from-thee	to-be

lālan-hond^u	trot^u.”	Lāl-shēnākh	āv
rubies-of	a-necklace.”	The-lapidary	came

pātashēhas	nish.	Kūr^unas	salām.	Pātashēh
to-the-king	near.	Was-made-	a-bow.	The-king
		by-him		

chus	dapān,	“lāl,	hasa,	gathanay
is-to-him	saying,	“ rubies,	sir,	are-required-
				from-thee

āsānⁱ	sēṭhāh	traṭis	sumbⁱ.”	Āv
to-be	many	for-a-necklace	adequate.”	Came

lāl-shēnākh,	wōt^u	panun^u	gara.	Yih
the-lapidary,	he-arrived	his-own	house.	She

chēs	dapān	zanāna	lōtⁱ-pōṭhⁱ,	“kyāzi
is-to-him	saying	woman	gently,	“ why

chukh	bihith ? ”	Yuh	chus	dapān
art-thou	seated ? ”	He	is-to-her	saying

phīrith,	“pātashēh	chum	mangān	az
in-reply,	“ the-king	is-from-me	demanding	today

lālan-hond^u	trot^u.	Suh	kati	ana
rubies-of	a-necklace.	That	whence	will-I-bring

bōh ? ”	Dop^unas	ami	zanāni,	“kēh
I ? ”	It-was-said-by-	by-that	woman,	“ any
	her-to-him			

chēna	phikir^u.	Gath,	pātashēhas	gathi
is-not	anxiety.	Go,	of (i.e. from)-	it-is-
			the-king	necessary

hyon^u	trēn	rētan-kyut^u	khar^aj.”
to-take	for-three	months-for	expenses.”

Dyut^unas	pātashēhan	khar^aj,	ta	āv
Was-given-by-	by-the-king	expenses,	and	he-came
him-to-him				

panun^u	gara	hēth.
his-own	house	taking (the money).

6. Yih	chuh	khěwān	ta	cěwān.
6. He	is	eating	and	drinking.
Yot ^u -tāñ	yim	trih	rěth	gay, wuñ
As-soon-as	these	three	months	went, now
chēs	dapān	yih	zanāna	amis
she-is-to-him	saying	this	woman	to-that
lāl-shěnākas.	Dapān	chēs,	“yětāt ⁱ	mě
lapidary.	Saying	she-is-to-him,	“where	by-me
tami	kōli	manza	lāl	tujoyāv, tamiy
from-that	stream	from-in	the-ruby	was-taken- up, along-that- very
kōli	kōli	gathi	khasun ^u	hyor ^u -pahān.
along- stream	along- stream	it-is-necessary	to-ascend	up-stream-a-little.
Tati	chěy	nāg.	Tath ⁱ	nāgas gathi
There	is-verily	a-spring.	To-that-verily	spring is-necessary
andas-kun	dōb	khanun ^u .	Tath ⁱ	
the-end-at	a-pit	to-be-dug.	To-that-very	
dōbas-manz	běh ⁱ zi	khañith.	Tath	
pit-in	you-must-sit	having-concealed- yourself.	To-that	
nāgas-pěth	yinay	gōḍañiy	shěh	zañě
spring-on	will-come- before-thee	at-the-very- first	six	females
srān	karani.	Timan	kěh	kār ⁱ zi-na.
bathing	to-do.	To-them	anything	you-must-do-not.
Pata	yiyiy	timan	shěn	zañěn
Afterwards	will-come- before-thee	of-those	six	females

zěth^ü.	Sa	wasiy	tath	nāgas	srān
the-eldest-	She	will-descend-	to-that	spring	bathing
sister.		before-thee			

karani.	Pōshākh	trāviy	kadith	baṭhis
to-do.	Garment	she-will-leave-	having-	to-the-bank
		before-thee	taken-off	

pěth.	Cyôn^u	gashi	gashun^u
on.	For-thee	it-is-necessary	to-be-gone

tūri-pōthⁱ,	gashi	tih	pōshākh	tulun^u."
thieving-like	is-necessary	that	garment	to-be-taken-
(i.e. secretly),				up."

7. Āyě	shěh	zañě.	Kor^u	timau
7. Came	six	females.	Was-done	by-them

srān.	Timan	kěh	wonun-na.	Yiman
bathing.	To-them	anything	was-said-by-him-not.	To-them

pata	āyě	satim^ü	zün^ü,	trôw^u	ami
after	came	a-seventh	female,	was-left	by-her

pōshākh	kadith	baṭhis-pěth,	pāna
the-garment	having-taken-off	the-bank-on,	she-herself

wüsh^ü	nāgas-manz.	Yih	lāl-shěnākh	āv
descended	the-spring-in.	This	lapidary	came

tūri-pōthⁱ.	Āv	ta	tulun	yih
secretly.	He-came	and	was-taken-up-by-him	this

āmⁱ-sond^u	pōshākh,	gav	ta	byūth^u
her-of	the-garment,	he-went	and	sat

ath	dōbas-manz.	Ami	kor^u	srān.
to-that	pit-in.	By-her	was-done	bathing.

Khüt^ü	bathis	pěth.	Wuchun	ati
She-ascended	to-the-bank	on.	Was-seen-by-her	there

na	pōshākh.	Dit ^u n	krēkh.	Dapān
not	the-garment.	Was-given-by-her	a-cry.	Saying

chēh,	"dēv	chukha?	yinsān	chukha?
she-is,	"demon	art-thou?	human-being	art-thou?

tas	Khōdāyē-sond ^u	chuy	kasam	yēm ⁱ
of-that	God-of	is-to-thee	an-oath	by-whom

pōda	korukh.	Mě	ma	kar
created	thou-was-made.	For-me	do-not	make

sīras	pāsh.	Yih	tě	gathiy,	tiḥ
of-my-secret	disgracing.	What	to-thee	is-necessary-	that
				to-thee,	

dimay."	Ām ⁱ	korus	ālav	ami
I-will-give-to-thee."	By-him	was-made-to-her	a-call	from-that

dōba-manza.	Dop ^u nas,	"dim	wāda-y-Khōdā,
pit-from-in.	It-was-said-by-	"give-to-me	the-promise-of-God,
	him-to-her,		

yih	bōh	mangay,	tiḥ	gathēm	bōzun ^u ."
what	I	shall-demand-	that	will-be-certainly-	to-be-
		of-thee,		for-me	heard."

Ath ⁱ	pěth	dyut ^u nas	wāda-y-Khōdā.
That-veryly	upon	was-given-by-	the-promise-of-God.
		her-to-him	

Dyut ^u nas	pōshākh.	Pōshākh	thon ^u
Was-given-by-	the-garment.	The-garment	was-put-on
him-to-her			

ami	nōl ⁱ .	Dop ^u nas,	"kyāh	chum
by-her	on-the-neck.	It-was-said-by-	"what	is-to-me
		her-to-him,		

hukum?"	Dop ^u nas	ām ⁱ	lāl-shēnākan,
the-order?"	It-was-said-by-	by-that	lapidary,
	him-to-her		

“tě	gathiy	yun^u	mě-sōty.”		
“for-thee	it-is-necessary	to-come	me-with.”		
Pakān	chuh	lāl-shēnākh	brūh	brūh,	
Going-along	is	the-lapidary	in-front	in-front,	
yih	chěh	pakān	parī	pata	pata.
this	is	walking	fairy	after	after.

8. Dapān wustād,—

(Is) saying the-teacher,—

Amis	chuh	nāv	Lālmāl	Parī.
To-her	is	name	Lālmāl	Fairy.
Wōtⁱ	amis	lāl-shēnāka-sond^u	gara.	
They-arrived	to-that	lapidary's	house.	

9. Dapān wustād,—

(Is) saying the-teacher,—

Yā	amis	kathan	chih	harān	lāl,
Either	for-her	of-the-words	are	dropping	rubies,
yā	chis	ōs^üüs¹	harān	lāl	dōha
or	they-are-	of-the-	dropping	rubies	each-
	to-her	mouth			day
sath	sath.	Rāth	gayě	ādā.	Subuh
seven	seven.	Night	went	to-completion.	Morning
āv.	Lāl	sath	tulⁱ	lāl-shēnākan.	
came.	Rubies	seven	were-taken-up	by-the-lapidary.	
Gav	hēth	pātashēhas.	Kür^ūnas	salām.	
He-went	taking	to-the-king.	Was-made-by-	a-bow.	
	(them)		him-to-him		
Lāl	sath	thāvⁱnas	bōnṭha-kani.		
Rubies	seven	were-placed-by-	in-front.		
		him-of-him			
Pātashāh	gav	sēthāh	khōsh.		
The-king	became	very-much	pleased.		

¹ So Gōvind Kaul. Stein's transcript has *ashis*, “for a tear.”

10. Lāl-shēnākan

hyotus

rukhsath.

By-the-lapidary

was-taken-from-him

leave-to-depart.

Wôt^u He-arrived	panun^u his-own	gara. house.	Patay Afterwards- verily	wôtus arrived- to-him
yih this	nöyid. barber.	Ämⁱ By-him	kôsus was-shaved- for-him	mast. the-hair.
				Mast Hair
kösith having- shaved	drāv, he-went- forth,	wôt^u arrived	yih this	nöyid barber
				wazīras- the-vizier-
nish. near.	Amis For-him	ti also	kôsun was-shaved- for-him	mast. the-hair.
				Dapān Saying
chus, he-is-to-him,	“hā “O	Wazīra, Vizier,	amis to-that	lāl-shēnākas lapidary
gamüts^u (is) become	az today	pöda manifest	byākh another	zanānā. a-certain-woman.
				Sa She
chěh is	sěthāh very	khōbsūrath. beautiful.	Tamis Of-that	
gōḍañicě-handi first-one	khōta than	sěthāh more	khōbsūrath. beautiful.	
Kěntshāh Something	karta please-to-do	amis to-that	lāl-shēnākas. lapidary.	Akh One
chěh is	lōyik-i-wazīr, worthy-of-the-vizier,	běkh the-other	chěh is	mě for-me
öyikh.” worthy.”	Dop^unas, It-was-said-by- him-to-him,	“pyōm, “it-is-fallen- to-me,	hasa, sir,	biyě again
wanun to-speak	pātashěh-kōrě.” to-the-king's-daughter.”	Gav Went	yih this	wazīr. vizier.

Dapān **chuh** **amis** **pātashěh-korě,** “**t^{ah}**
Saying he-is to-that king's-daughter, “thou

mang **mölis,** ‘**mě** **gathi** **āsun**
demand to (-your)-father, ‘to-me is-necessary to-be

raṭ^a-na-kor^u.’” **Gayě** **pātashěh-kūr^u** **pananis**
a-jewel-bracelet.’” Went the-king's-daughter to-her-own

mölis. **Dapān** **chěs,** “**mě** **gathi**
father. Saying she-is-to-him, “to-me is-necessary

āsun **raṭ^a-na-kor^u.”** **Pagāh** **āv** **lāl-shěnākh.**
to-be a-jewel-bracelet.” Next-day came the-lapidary.

Dapān **chus** **pātashěh,** “**an,** **sa,** **raṭ^a-na-kor^u.”**
Saying is-to-him the-king, “bring, sir, a-jewel-bracelet.”

11. Drāv **lāl-shěnākh,** **wôt^u** **panun^u**
Went-forth the-lapidary, he-arrived his-own

gara. **Dapān** **chuh** **yiman** **zanānan** **dōn,**
house. Saying he-is to-these women two,

“**pātashěh** **chum** **mangān** **raṭ^a-na-kor^u.**
“the-king is-from-me demanding a-jewel-bracelet.

Suh **kati** **ana** **bōh ?”** **Phīrith** **wōth^us**
That from- shall-I- I ?” In-answer arose-to-
where bring him

Lālmāl **Parī.** **Dop^unas,** “**gath,** **pātashěhas**
Lālmāl Fairy. It-was-said-by- “go, of (i.e. from)-
her-to-him, the-king

mang **trěn** **rětan-kyut^u** **khar^aj.”** **Dyut^unas**
demand for-three months-for expenses.” Was-given-by-
him-to-him

pātashěhan. **Āv** **hěth** **panun^u** **gara.**
by-the-king. He-came taking (them) his-own house.

Dōhā	dōhā	chuh	kaḍān.	Trih	rēth
Day-a	day-a	he-is	passing.	Three	months

gay	ādā.	Likhān	chēh	Lālmāl	Parī
went	to-completion.	Writing	is	Lālmāl	Fairy

kākad.	Dapān	chēh	amis	lāl-shēnākas,
a-paper.	Saying	she-is	to-that	lapidary,

"gath	tath	nāgas	pēth,	yēmi-manza
"go	to-that	spring	on,	which-from-in

bōh	ūn^uthas.	Tathⁱ-manz	gathi	yih
I	was-brought-by-	It-veryly-in	is-necessary	this
	thee-I.			

kākad	trāwun^u.	Tōra	khasiy	atha.
paper	to-be-thrown.	Therefrom	will-arise-to-thee	a-hand.

Tathⁱ-manz	āsiy	kor^u.	Tathⁱ	kārⁱzi
It-veryly-on	will-be-	a-bracelet.	To-that-	you-must-
	for-thee		verily	do

thaph.	Pāna	manz	wāsⁱzi-na."
seizing.	You-yourself	within	you-must-not-descend."

12. Gav	hēth	yih	kākad.	Wōt^u
He-went	taking	this	paper.	He-arrived

ath	nāgas-pēth.	Trōwun	yih	kākad
to-that	spring-on.	Was-thrown-by-him	this	paper

ath	nāgas-manz.	Yuthuy	yih	kākad
to-that	spring-in.	As-veryly	this	paper

trōwun,	tyuthuy	khot^u	ōra	atha.
was-thrown-by-him,	so-veryly	there-rose	from-there	a-hand.

Athⁱ	athas-manz	rat^ana-kor^u.	Dit^un
To-that-very	hand-on	a-jewel-bracelet.	Was-given-by-him

ath	thaph.	Ami	thapi	sötīy	āv
to-it	seizing.	By-that	grasp	by-means- of-only	came

amis	hoṣ^u	nīrith.	Hoṣ^u	hēth	ti,
of-it	the-forearm	coming-forth.	The-forearm	taking	both,

kor^u	hēth	ti,	āv	pānas,	wōt^u
the-bracelet	taking	and,	he-came	for-himself	he-arrived
			(home) (i.e. without opposition),		

panun^u	gara.	Rāth	gayě	ādā.
his-own	house.	The-night	went	to-completion.

Sub^ahanas	gav	pātashēhas.	Kūr^un
At-dawn	he-went	to-the-king.	Was-made-by-him

salām.	Kārⁱ-han	thūv^unas	bōṇṭha-kani.
a-bow.	The-bracelet	was-put-by- him-of-him	in-front.

Pātashēh	gōs	sēthāh	khōsh.
The-king	became-to-him	very-much	pleased.

13. Hyotus	rukhsath	lāl-shēnākan,	āv
Was-taken- from-him	leave-to- depart	by-the-lapidary,	he-came

panun^u	gara.	Āv	biyě	yih	nöyid,
his-own	house.	Came	again	this	barber,

kōsun	mast	amis	lāl-shēnākas.	Mast
was-shaved- by-him	the-hair	for-this	lapidary.	Hair

kōsith	drāv,	wōt^u	amis	wazīras-nish.
having- shaved	he-went- forth,	he-arrived	to-that	vizier-near.

Biyě	chus	dapān,	“Wazīra,	amis
Again	he-is-to-him	saying,	“Vizier-O,	to-that

lāl-shēnākas	chukhna	t^ah	wātān
lapidary	thou-art-not	thou	getting-at

kuni-kani.	Amis	karta	kēntshāh."	Gav
in-any-way.	To-him	please-to-do	something."	Went

yih	wazīr	amis	pātashēh-kōrē.	Dapān
this	vizier	to-that	king's-daughter.	Saying

chus,	"t^ah	chēkh	pātashēh-kūr^ū.	Tsē
he-is-to-her,	"thou	art	the-king's-daughter.	To-thee

gathiyē	āsun^u	okuy	kor^u?	Pātashēhas
is-proper-for-thee	to-be	one-only	bracelet?	To-the-king

gathi	mangun^u	byākh."	Gayē	yih
is-necessary	to-be-demanded	another."	Went	this

pātashēh-kūr^ū.	Dopun	pananis	mōlis,
king's-daughter.	It-was-said-by-her	to-her-own	father,

"mē	gathi	āsun^u	byākh	kor^u."	Āv
"for-me	is-necessary	to-be	another	bracelet."	Came

biyē	lāl-shēnākh.	Kūr^ūn	salām.	Dapān
again	the-lapidary.	Was-made-by-him	a-bow.	Saying

chus	pātashēh,	"byākh	kor^u	gathiy
is-to-him	the-king,	"another	bracelet	is-necessary-for-thee

āsun^u."
to-be."

14.	Āv	lāl-shēnākh,	wōt^u	panun^u
	Came	the-lapidary,	he-arrived	his-own

gara.	Dapān	chuh	yiman	zanānan	dōn,
house.	Saying	he-is	to-these	women	two,

"Az	chum	pātashēh	mangān	byākh
"today	is-from-me	the-king	demanding	another

raṭ^ana-kor^u."	Diwān	chēs	Lālmāl	Parī
jewel-bracelet."	Giving	is-to-him	Lālmāl	Fairy

panūñ^ü	wōj^ü.	Dapān	chēs,	"gash
her-own	ring.	Saying	she-is-to-him,	"go

tath	nāgas-pēth.	Tathⁱ	nāgas	akith-kun
to-that	spring-on.	To-that-very	spring	on-one-side

chuy	pal	boḍ^u.	Tathⁱ	hāv	myōñ^ü
is-veryly	a-rock	great.	To-it-veryly	show	my

wōj^ü.	Suh	pal	wōthiy	thod^u.	Tami
ring.	That	rock	will-rise-for-thee	erect.	From-it

tālⁱ	chēy	wath.	Tamiy	wati	wāsⁱzi
below	is-for-thee	a-path.	By-that-very	path	you-must-descend

bōn.	Tati	chēy	myōñ^ü	vēs.	Say
beneath.	There	is-veryly	my	crony.	She-veryly

diyi	raṭ^ana-kor^u."
will-give-to-thee	a-jewel-bracelet."

15.	Drāv	yih	lāl-shēnākh.	Wôt^u	
	Went-forth	this	lapidary.	He-arrived	
tath	jāyě.	Hōwun	tath	palas	wōj^ü.
to-that	place.	Was-shown-by-him	to-that	rock	the-ring.

Pal	wōth^u	thod^u.	Woth^u	tamiy	wati
The-rock	arose	erect.	He-descended	by-that-very	path

bōn.	Bōn	wuch^ün	khôtūnā	akh,
beneath.	Beneath	was-seen-by-him	a-certain-lady	one,

kuñ^y	zūñ^ü.	Ami	dop^unas,	"kati
a-single	woman.	By-her	it-was-said-by-her-to-him,	"whence

ô^sukh ? " Â^mi dop^unas, " Lâlmâl Parⁱyi
 wast-thou ? " By-him it-was-said by- " By-Lâlmâl Fairy
 him-to-her,

dopuy rat^ana-kor^u." Amis khô^tuni
 is-asked-from-thee a-jewel-bracelet." To-this lady

pyauv yâd. Tâ^mi-sünz^ü möj^ü ôs^ü sa,
 fell remembrance. Her mother was she,

yê^s rat^ana-karis-söty hot^u gayâv
 of-whom the-jewel-bracelet-with the-forearm went

nîrith. Tas chêh ük^üy nür^ü. Tas
 going-away. Of-her is one-only arm. Of-her

chuh dô^d pananis dilas. Rây kür^ü
 is pain to-her-own heart. Consideration was-made

ami khô^tuni, "yân myôn^ü möj^ü
 by-that lady, " as-soon-as my mother

wâti, nê^mis manôshê^s khê^yi." Yih
 will-arrive, (to-)this man she-will-eat." He

ô^s sê^thâh khô^bsûrath. Amis gav
 was very beautiful. To-her became

shêkh dilas, "bôh kara amis-söty
 anxiety to-the-heart, " I will-make this-one-with

nê^th^ar." Wuñ yê^li mājê-hond^u partawa
 marriage." Now when the-mother-of sound-of-approach

pyauv, ath jayê gav buñul^u. Amis
 fell, to-that place there-became an-earthquake. To-him

dyutun shāph. Kor^unas kañi-phol^u,
 was-given-by-her a-charm- Was-made-by-her-of-him a-pebble,

thôwun	cëndas.	Wōts^ūs	mōj^ū	ot^ū.
it-was-put- by-her	in-the- pocket.	Arrived- to-her	the-mother	there.

Dop^ūnas,	“hatay,	kōriy,	mě	chěh
It-was-said-by- her-to-her,	“hullo,	O-daughter,	to-me	is

yiwān	mōsa-bōy.”	Yih	chěsna	hěwān-zima
coming	man-stink.”	She	is-to-her-not	admitting

kěh.	Ami	yěli	zōr	kor^ūnas,
anything.	By-her	when	force	was-made-by-her-to-her,

dop^ūnas,	“chuh	manōsh.	Ts^hh	dim
it-was-said-by-her- to-her,	“there-is	a-man.	Thou	give-to-me

gōda	wāda-y-Khōdā	‘bōh	kyāh	karas-na
at-first	a-promise-of-God	‘I	verily	will-do-to-him-not

kěh.’”	Wāda-y-Khōdā	dyut^ūnas.	Ami
anything.’”	Promise-of-God	was-given-by-her- to-her.	By-her

koḍ^ū	cēnda-manza	kañi-phol^ū,	shāph
was-brought- forth	the-pocket-from-in	the-pebble,	the-charm

tul^ūnas,	manōsh	yuthuy	ōs^ū,	ta
was-raised-by-her- from-him,	a-man	as (-before)-exactly	he-was,	and

tyuthuy	rūd^ū.	Dop^ūnas,	“yih	chuh
so-exactly	he-remained.	It-was-said-by-her- to-her,	“this	is

myōn^ū	hakh-i-Khōdāy.	Bōh	ōs^ūsan
my	duty-of-God (i.e. husband as sacred to me as God).	I	was-him

yihiy	shāḍān.	Yihuy	lod^ūnam,
this-very-one	seeking.	He-verily	was-sent-by-Him-to- me,

mājiy, **Khödāyēn."** **Yih** **chēs** **dapān**
O-mother, by-God." This is-to-her saying

mōj^ü, **"zabar** **gav.** **Bāyēn** **dōn** **lad**
the-mother, "excellent it-is. To-brothers two send

kākad **amis^y** **athi."** **Dop^unas,**
a-paper of-this-very-one by-the-hand." It-was-said-by-her-to-her,

"mājiy, **likh** **ṭ^ay."** **Lyukh^u** **ami,**
"O-mother, write thou-veryly," Was-written by-her,

kākad **dyutun** **amis** **lāl-shēnākas**
the-paper was-given-by-her to-that lapidary

athi. **Ami** **kor^unas** **ālav** **khôtūni.**
in-the-hand. By-that was-made-by-a-call-of-by-the-lady.
her-to-him summons

Dop^unas, **"yih** **an** **kākad** **yūrⁱ."**
It-was-said-by-her-to-him, "this bring paper even-hither."

Wuch^u **ami** **khôtūni.** **Ath** **lyukh^umot^u**
It-was-inspected by-that lady. (In)-to-it (was) written

āmⁱ-sanzi **māji,** **"chiway** **myönⁱ** **gabar,**
by-her mother, "ye-are-if my sons,

yih **gashi** **wālawunuy** **mārūn^u."**
this-person is-necessary immediately-on-arrival to-be-killed."

Amis **ô^s** **ami** **sāta** **panun^u** **dôd^u**
To-her was at-that time her-own pain

pēmōt^u **yād** **suh** **hatsyuk^u.** **Yih**
fallen (in) memory (viz.) that of-the-forearm. This
(pain)

kākad **ṭhun^unas-ṭaṭith** **ami** **khôtūni.**
paper was-torn-to-pieces-by-her-for-him by-that lady.

Panun^u	lyukh^unas	kākad.	Ath	manz
Her-own	was-written-by-her-	a-paper.	To-that	in
	for-him			

lyukh^unas,	“chiway	myōnⁱ	böyⁱ,	tuhond^u
was-written-by-	“ye-are-if	my	brothers,	of-you
her-on-it,				

gathi	jēl^ad	yun^u,	mě	kyāh	chuh
is-necessary	quickly	the-coming,	for-me	verily	is

yěñewôl^u.”

a-marriage-festival.”

16.	Lyukh^unas	kākadas,	zabōn^u
	Was-written-by-	to-(on)-the-paper,	by-word-of-
	her-on-it		mouth

kür^unas	nāsⁱyēth.	Dop^unas,	“tot^u	yēli
was-made-by-	instruction.	It-was-said-by-	“there	when
her-to-him		her-to-him,		

wātakh,	karahakh	salām.	Salām	pölith
thou-wilt-	thou-wilt-make-	a-bow.	The-bow	having-
arrive,	to-them			fulfilled

dizikh	kākad.	Tim	ananay	khēn
thou-must-give-	the-paper.	They	will-bring-	food
to-them			to-thee	

ṣamruw^u	kara.	Tih	cyōn^u	khyōn^u
leathern	pease.	That	thy	eating

gathi-na.”	Badal	dyut^unas	sōty	as^al
is-not-proper.”	Instead	were-given-by-	with (him)	real
		her-to-him		

kara.	Dop^unas,	“yih	khēzi	tati.
pease.	It-was-said-by-	“this	you-must-eat	there.
	her-to-him,			

Tihond^u	shànⁱzi	bēbi-andar^uy	trōvith,
Their (pease)	you-must- let-fall	your-breast-pocket- within	having- let-go,

panun^u	khēzi.	Tami	pata	dapanay
your-own	you-must- eat.	From-that	after	they-will-say- to-thee

tim,	‘kashēna-hanā	kariūn^u.’	Tath-kyut^u
they,	‘scratching-a-little	is-to-be-done.’”	That-for

dyut^unas	shēstruw^u	panja.	Dop^unas,	“tim
was-given-by- her-to-him	an-of-iron	claw.	It-was-said-by- her-to-him,	“they

chih	dēwa-zāth.	Timan	yi yi	tasalī
are (of)	demon-race.	To-them	will-come	a-pleasant- feeling

shēstravi	panja-sōtiy.”
from-the-of-iron	claw-by-means-of-only.”

17. Drāv	ati	nāsⁱyēth	yād	hēth.
He-went- forth	from- there	the-instruction	(in) memory	taking.

Wōt^u	tot^u,	kür^ūn	timan	salām.
He-arrived	there,	was-made-by-him	to-them	a-bow.

Dyut^unakh	yih	kākad.	Amis	dyutukh
Was-given-by- him-to-them	this	paper.	To-him	was-given- by-them

khēn	šamruw^u	kara.	Amyuk^u	tulān
food	leathern	pease.	Of-it	raising

chuh	bus^u,	shanān	chuh	bēbi-andar
he-is	a-hand- mouthful,	letting-it- fall	he-is	his-breast-pocket- within

trövith.	Panun^u	chuh	kaḍān	ti	chuh
having-	His-own	he-is	taking-	and	is
let-go.			forth		

khěwān.	Ami	pata	dop^uhas	yimau,
eating.	From-that	after	it-was-said-by-	by-them,
			them-to-him	

“kashēna-hanā	kar.”	Āmi	koḍ^u	yih
“scratching-a-little	do.”	By-him	was-brought-forth	this

tūri-pōthⁱ	shēstruw^u	panja,	chukh
secretly	of-iron	claw,	he-is-to-them

ami-sōty	diwān	z^alā-z^alā.	Yimau	lyukhus
from-this-by-	giving	a-scraping-	By-them	was-written-
means-of		a-scraping.		to-it

jěwāb	ath	kākadas.	Lyukh^uhas,	“asē
an-answer	to-that	paper.	It-was-written-	“to-us
			by-them-on-it,	

chēna	phursath.	Hazrat-i-Sulaymān	chuh
is-not	leisure.	His-Highness-Solomon	is

diwān	nād.	Hala!	bismillā,	kariv
giving	summons.	Be-quick!	in-the-name-of-God,	make-ye

yěñewôl^u.
the-marriage-festival.”

18. Wôt^u	ot^u,	hōw^unakh	yih	kākad.
He-arrived	there,	was-shown-by-	this	paper.
		him-to-them		

Kākad	porukh,	korukh	amis-sōty
The-paper	was-read-by-them,	was-made-by-them	him-with

yěñewôl^u.	Wuñ	chěh	yih	khôtūnā
a-marriage-festival.	Now	is	this	lady

dapān saying	amis to-that	khāwandas husband	pananis, her-own,	“yit ⁱ “ here	
rōzakha, wilt-thou- remain,	kina or	dun ⁱ yāhas to-the-world	manz in	gathakh ? wilt-thou-go ?	
Bōh I	chēs am	tě to-thee	töb ⁱ yāh.” an-humble- servant.”	Ām ⁱ By-him	dop ^u nas, it-was-said-by- him-to-her,
“ dun ⁱ yāhas-manz “ the-world-in		gathav.” we-shall-go.”	Dop ^u nas It-was-said-by- her-to-him	ami by-that	
khôtūni, lady,	“ wuñ “ now	yēli when	nērav we-shall-go-forth	myōñ ^u my	
mōj ⁱ mother	dapiy, will-say- to-thee,	‘ kēnthāh ‘ something	mangum.’ ask-for-from- me.’	Cyōn ^u Of-thee	
gathēs is-proper- from-her	mangun ^u to-be-demanded	watharanuk ^u of-a-spreading-out (i.e. for a mat)	musla. the-skin.		
Biyě Other	kēh anything	māng ⁱ zēs-na.” you-must-demand- from-her-not.”	Wuñ Now	yēli when	
yim they	sakharyēy, made-ready-to- set-out,	dopukh it-was-said- to-them	ami by-that	māji, mother,	
“ mangun ^u “ is-to-be-demanded		kēnthāh.” something.”	Dop ^u nas, It-was-said-by- him-to-her,	“ dim “ give-to- me	
watharanuk ^u of-spreading-out (i.e. for a mat)	musla. the-skin.	Tath To-it	chuh is	nāv the-name	

'wuttha-prang.' "	Drāv	ati,	wōtⁱ	panun^u
'the-flying-couch.'	He-went- forth	from- there,	they- arrived	their-own

gara.	Gara	wōtith	korun	tayār
house.	The-house	having- arrived	was-made- by-her	ready

rat^ana-kor^u.	Gav	hēth	pātashēhas	yih
a-jewel-bracelet.	Went	taking (it)	to-the-king	this

lāl-shēnākh.

lapidary.

19. Nōyidan	būz^u,	"lāl-shēnākh	wōt^u."
By-the- barber	it-was- heard,	"the-lapidary (has)	arrived."

Gathān	chus	nōyid	gara	mast
going	is-for-him	the-barber	(to) the-house	hair

kāsani.	Ātⁱ	wuchān	chuh	trēyim^u
to-shave.	Here-veryly	seeing	he-is	the-third

khôtūna.	Drāv	ati	nōyid	pot^u
lady.	Went-forth	from-there	the-barber	back-again

phīrith.	Wōt^u	wazīras-nish.	Dapān	chuh
returning.	He-arrived	the-vizier-near.	Saying	he-is

amis	wazīras,	"ha	wazīra,	amis
to-that	vizier,	"O	Vizier-O,	to-that

lāl-shēnākas	chēh	az	trēyim^u	khôtūna,
lapidary	is	to-day	a-third	lady,

yiman	dōn-handi-khōta	khōbsūrath.	Sa
these	two-than	beautiful.	She

chēh	lōyik-i-pātashāh,	akh	chēh
is	worthy-of-the-king,	one	is

lōyik-i-wazīr, byākh chēh mē lōyikh.
 worthy-of-the-vizier, another is of-me worthy.

Amis lāl-shēnākas karta kēntshāh."
 To-that lapidary please-do something."

Dapān chus wazīr, "az wana bōh
 Saying is-to-him the-vizier, "to-day I-will-speak I

pātashēhas. Suy pātashāh kari amis
 to-the-king. That-very king will-do to-him

kēntshāh wōridāth. Suh mari, zanāna
 some occurrence (i.e. device). He will-die, the-women

trēh nimav āsⁱ." Dop^u wazīran
 three we-shall-take we." It-was-said by-the-vizier

pātashēhas, "pātashēham, amis lāl-shēnākas
 to-the-king, "my-king, to-that lapidary

chēh zanāna trēh, tīsha chēna
 are women three, such (women) are-not

pātashōhī-manz. Pātashēham, tamis
 the-kingdom-in. My-king, to-that

lāl-shēnākas raṭhta kēntshāh nōkhta.
 lapidary please-seize some point (i.e. fault).

Suh goth^u galun^u. Tima zanāna trēh
 He was-proper to-be-destroyed. Those women three

karuhukh dōkhil-i-mahala-khāna." Pātashēhan
 make-thou- entered-of-the-private-apartments- By-the-king
 them of-the-palace."

kūr^u phikirāh. Dopun, "mangahas
 was-made a-thinking. It-was-said-by-him, "(If) thou-wilt-
 demand-from-him

kēnsthāh cīz, tih chuh anān sôruy.
any thing, that he-is bringing all-even.

Wuñ dapas bōh, 'myōnis mōli-sünzⁱⁱ
Now I-will-say-to-him I, 'my father-of

khabar gathi anüñⁱⁱ, suh chwā
news is-proper to-be-brought, he is-he?

jēnatas kina dōzakas.'"
in-heaven or in-hell.'"

20. Dapān wustād,—

(Is) saying the-teacher,—

Āv lāl-shēnakh, pātashēhas, kūrⁱⁱn
Came the-lapidary, to-the-king, was-made-by-him

salām. Pātashāh chus dapān, "az-tāñ
a-bow. The-king is-to-him saying, "today-up-to

yih mē wonⁱⁱmay, tih būzuth tšē.
what by-me was-said-by-me-
to-thee, that was-heard-
by-thee

Az gathi myōnis mōli-sünzⁱⁱ khabar
Today is-proper my father-of news

anüñⁱⁱ, suh chwā jēnatas-manz kina
to-be-brought, he is-he? heaven-in or

dōzakas." Drāv lāl-shēnākh, wôtⁱⁱ panunⁱⁱ
hell-(in)." Went-forth the-lapidary, he-arrived his-own

gara. Dapān chuh átⁱ yiman zanānan
house. Saying he-is there to-these women

trēn, "az chum dapān pātashāh,
three, "today is-to-me saying the-king,

'myönis mölⁱ-sünz^ü khabar anün^ü.' Bōh
'my father-of news (is) to-be-brought.' I

kyāh kara? Ath sōh chyā khabar,
what shall-do? Of-that that is-there? news,

kōtyāh warihy gamātⁱ tas mumatis? "
how-many years (are) gone to-him dead? "

Yih wōsh^üs khôtūna. Yihai yih,
This arose (-in-reply)- lady. She-veryly (was) she,
to-him

yēsa raṭ^ana-kārⁱ ös^ü karān. Sa ös^ü
who jewel-bracelets was making. She was

parī bā-Khōdā. Ami dop^unas, "kēntshāh
a-fairy (who-obeyed-) By-her it-was-said-by- "any
God. her-to-him,

chēna phikir^ü. Gath, hēs khar^aj,
is-not anxiety. Go, take-from-him expenses,

biyē dapus pātashēhas, 'cyōn^u gathi
also say-to-him to-the-king, 'of-thee is-proper

zyun^u sōmb^arun^u; mōdānas-manz zyun^u
firewood to-be-collected; the-plain-in firewood

gathi sōmb^arun^u bē-shumār. "
is-proper to-be-collected countless. "

21. Sōmb^arōw^u pātashēhan zyun^u
Was-collected by-the-king firewood

bē-shumār. Ath-pēṭh khot^u yih lāl-shēnākh
countless. It-on mounted this lapidary

yih musla-han watharith. Athⁱ-pēṭh
this the piece-of-skin spreading-out. It-veryly-on

byūth^u pāna. Amis dopun pātashēhas,
 sat he-himself. To-him was-said-by-him to-the-king,

“tē kyāh gathiy anun^u mōlⁱ-sond^u
 “to-thee what is-proper-to-thee to-be-brought father-of

nishāna ? ” Yih wōthus pātashēh,
 token ? ” This arose (in-reply)-to-him king,

dop^unas “akh gathiy anun^u
 it-was-said-by- “one is-proper-for- to-be-brought
 him-to-him thee

jēnatuk^u mēwa, biyē gathiy anun^u
 of-heaven a-fruit, second is-proper-for- to-be-brought
 thee

myōnis mōlⁱ-sandi daskhata khath.”
 my father of with-signature a-letter.”

Dopun yiman, “diyiv yith zinis nār
 It-was-said- to-them, “give-ye to-this firewood fire
 by-him

tōpōrⁱ. ”
 on-the-four-sides.”

22. Dapān wustād,—

(Is) saying the-teacher,—

Yimau yēli ath zinis nār dyut^u,
 By-them when to-this firewood fire was-given,

yiwān chuna kuni bōzana yih
 coming is-not at-all in-possibility-of- this
 (passive) seeing (passive)

lāl-shēnakh. Lāl-shēnākan dyut^u ath
 lapidary. By-the-lapidary was-given to-that

muslas	kas^m.	Dop^unas,	“mē	gathi
leather	a-charm.	It-was-said-by-	“for-me	it-is-proper
		him-to-it.		

wātun^u	panun^u	gara.	Kāh	gathēm-na
to-arrive	my-own	house.	Anyone	is-proper-for-me-not

dēshun^u.”	Tuvyēyē	āmⁱ	lāl-shēnākan
to-be-seen.”	Were-closed	by-that	lapidary

achē.	Mutarēn,	ta	wôt^umot^u	gara
the-eyes.	They-were-opened-	and	(he-was) arrived	house
	by-him			

panun^u.	Ami	khôtūni	kür^ü	köm^ü.
his-own.	By-that	lady	was-done	an-act.

Hab-jūshī	korun	mēwa	jēnatuk^u	dön^ü
Of-the-seven-	was-made-	a-fruit	of-heaven	a-pomegranate
metals	by-her			

tayār,	biyē	lyukhun	khath,	ath
prepared,	also	was-written-by-her	a-letter,	to-it

korun	amis	pātashēha-sandis	mölⁱ-sond^u
was-made-	that	king's	father-of
by-her			

daskhath,	biyē	mōhar.	Athⁱ-manz
signature,	also	seal.	It-verity-in

lyukhun	pātashēhas,	“cyôn^u	gathi
was-written-by-her	to-the-king,	“of-thee	it-is-proper

mē-nish	wātun^u,	wazīr	hēth,	biyē
me-near	to-arrive,	vizier	having-taken,	also

nöyid	hēth,	tithay	pöthⁱ,	yēthay
the-barber	having-	in-that-very-	manner,	in-what-very-
	taken,	kind-of		kind-of

pōth ⁱ	lāl-shēnākh	mě-nish	wōt ^u ."	Kākad
manner	the-lapidary	me-near	arrived."	The-paper

korun	hawāla	amis	lāl-shēnākas,	biyě
was-made-	in-charge	to-that	lapidary,	also
by-her				

dyut ^u nas	athas-kēth	yih	dōn ^u .
was-given-by-her-to-him	the-hand-in	this	pomegranate.

23. Ōtāny	gay	tsōr	dōh.	Yih	nār
There-verily	went	four	days.	This	fire

gōmot ^u	shēta,	path	rūd ^u mot ^u	sūr.
(was) become	extinguished,	behind	(was) remained	ash.

Yih	lāl-shēnākh	drāv	langūt ⁱ	karith.
This	lapidary	came-forth	langōṭi	having-made (i.e. having-put-on).

Suli	wōth ^u ,	ath	sūras-manz	diwān
At-dawn	he-arose,	that	ash-in	giving

chuh	ḍulān ⁱ .	Nazarbāzav	kūr ^u	nazar,
he-is	rollings.	By-the-inspectors	was-made	inspection,

khabardārav	niyě	khabar.	Dop ^u has,
by-the-informers	was-brought	information.	It-was-said-by-them-to-him,

"pātashēham,	ami	sūra-manza	gathān	chēh
"my-king,	that	ash-from-in	going	is

susarāray.	Yih	mā	āsi	lāl-shēnākh
a-rustling.	This,	I-wonder-if	will-be	the-lapidary

āmot ^u ? "	Yim	chih	yimay	katha	karān,
come ? "	They	are	these-very	words	making,

nazar	chēkh	ō-kun,	āv	wōḍa
sight	is-to-them	in-that-direction,	came	from-there

lāl-shēnākh, **athas-kéth** **héth** **dön^ü,**
the-lapidary, the-hand-in taking the-pomegranate,

biyis **athas-kéth** **héth** **khath.** **Kür^{ün}**
the-other hand-in taking the-letter. Was-made
by-him

pātashēhas **salām,** **dön^ü** **thôw^{nas}**
to-the-king a-bow, the-pomegranate was-placed-by-
him-of-him

bônṭha-kani, **khath** **thôw^{nas}** **bônṭha-kani.**
in-front, the-letter was-placed-by-
him-of-him in-front.

Yih **khath** **mutorun,** **porun.** **Ath**
This letter was-opened-
by-him, it-was-read-
by-him. (In-) it

lyukh^{mot}, **“böh,** **kyā,** **chus** **jēnatas-manz.**
(was) written, “I, of-a-surety, am heaven-in.

Cyôn^u **gashi** **wātun^u** **yūrⁱ,** **wazīr**
Of-thee is-proper to-arrive here-even, the-vizier

héth, **biyē** **nöyid** **héth,** **jēl^ad.”**
taking, also the-barber taking, quickly.”

24. Pātashāh **chuh** **karān** **phikirāh,**
The-king is making a-thinking,

“mē **dapyāv,** **‘yih** **lāl-shēnākh** **gali.’**
“by-me it-was-long-
ago-said, ‘this lapidary will-be-
destroyed.”

Yih **āv** **mölⁱ-sünz^ü** **mē** **khavar** **héth.”**
He came the-father-of to-me news taking.”

Dapān **pātashāh** **amis** **lāl-shēnākas,**
(Is) saying the-king to-that lapidary,

“böh **kētha-pōṭhⁱ** **wāta** **tath** **jēnatas-manz?”**
“I how shall-arrive to-that heaven-in?”

Dop^unas	lāl-shēnākan,	“yuth^u”	zyun^u
It-was-said-by-	by-the-lapidary,	“as	firewood
him-to-him			

mě-kyut^u	sōmb^arôwuth,	tithiy	trēh
me-for	was-collected-by-thee,	so-even	three (times)

gashan	sōmb^arāwānⁱ;	jěl^ad	wātakh
are-proper	to-be-collected;	quickly	thou-wilt-arrive

jēnatas-manz.”	Sōmb^arôw^u	pātashēhan	zyun^u
heaven-in.”	Was-collected	by-the-king	firewood

bě-shumār.	Athⁱ-pēth	karanôwun	watharun^u,
countless.	It-verily-on	was-caused-to-	a-mat,
		be-made	

athⁱ-pēth	khot^u	pāna	biyě	wazīr	biyě
it-verily-on	he-mounted	himself	also	the-vizier	also

nöyid.	Dyutukh	zinis	nār	tsöpörⁱ.
the-barber.	Was-given-	to-the-	fire	on-the-
	by-them	firewood		four-sides.

25. Dapān wustād,—

(Is) saying the-teacher,—

Dod^u	yih	pātashāh,	biyě	wazīr,
Was-burnt-up	this	king,	also	the-vizier,
biyě	nöyid,	trēnaway	gālⁱ.	Wôt^u ot^u
also	the-barber,	the-three	were-destroyed.	Arrived there

lāl-shēnākas-nish	suh	wazīr,	yus	wazīr
the-lapidary-near	that	vizier,	which	vizier

pātashēh-kūr^u	hēth	ôs^u	tsalān,	ta
the-king's-daughter	taking	was	fleeing,	and

samokhukh	ôkhun-koṭ^u,	suy	wôt^u
was-met-by-them	the-religious-	he-verily	arrived
	teacher's-son,		

amis to-that	lāl-shēnāka-sond ^u lapidary's	gara. house.	Pānawōñ Mutually		
karēkh were-made-by- them	katha-bātha. conversations.	Wonus It-was-said- to-him	ām ⁱ by that		
lāl-shēnākan lapidary	yih this	panun ^u his-own	saphar, travelling (i.e. experiences of his journey),		
yus which	ām ⁱ by-that	nöyidan barber	ta and	wazīran by-the-vizier	amis to-him
ôs ^u was	pēsh in-front	on ^u mot ^u . brought.	Dop ^u nas, It-was-said-by- him-to-him,	“panūñ ^u “thine-own	
khôtūna lady	nin-sa take-her-sir	pānas.” for thyself.”	Yēsa Who	yih this	
Lālmāl Lālmāl	Parī Fairy	ös ^u , was,	tas to-her	dyutun was-given- by-him	rukhsath. leave-to-depart.
Yēsa Who	yih this	pata afterwards	ūñ ^u n was-brought- by-him	zīnith, having- conquered,	sa she
thōwun was-kept-by-him	pānas. for-him-self.				

26. Dapān wustād,—

(Is) saying the-teacher,—

Suh	wazīr	byūth^u	pātashöhī	karani.
That	vizier	sat	sovereignty	to-do.
Lāl-shēnākh		byūth^u	wazīrī	karani.
The-lapidary		sat	viziership	to-do.
Aslāmalaikum,	wālaikum	salām.		
The-peace-be-upon-you,	and-upon-you	be-peace.		



VOCABULARY OF ALL THE WORDS IN GÖVINDA KAULA'S TEXT

[*Roman numerals refer to the number of the story, and Arabic numerals to the section. To save space, when several Arabic numerals come together, tens are generally not repeated. Thus, xii, 21, 6, means xii, 21, 26. The order of words is based on the alphabetical order of the consonants, without any regard to the vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus, the different words containing the consonants kn will be found in the succession kan, kânⁱ, kani, kina, kōna, kun, kuni, and kun^u. All words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. The letter ñ follows n, and ts follows t. For purposes of alphabetical order v and w are counted as the same letter. In other respects the alphabetical order is that of the English alphabet.*]

a, ě, interrog. suff.; *gatshiyě*, is it proper? xii, 13; *sapadakha*, wilt thou become? iii, 2; *tagiyě*, will it be possible for thee? v, 8, 9; *tsatanasa*, will they cut off for him? v, 7.

ā, interrog. suff.; *chwā*, is he? xii, 21.

ā, suff. of indef. art., see āh.

ě, i, y, *izāfat*; *dukhtar-ě-khāsa*, (your) own daughter, v, 11; *khal^{at}-ě-shōhī*, robe of royalty, x, 4 (bis); *lōyik-ě-pātashāh*, worthy of a king, x, 4; *pēsh-ě-pātashāh*, before the king, vi, 9; *sōhib-ě-āgāh*, master intelligent, ii, 9; *shēhar-ě-Yīrān*, the country of Persia, ii, 1; *tōrīph-ě-Yūsūph*, praise of Yūsuf, vi, 17; *Azīz-i-Mīsar*, N.P., vi, 10, 2 (bis), 4; *dōkhil-i-mahalakhāna*, brought into the harem, xii, 19; *ḏīn-i-Mahmad*, the faith of Muḥammad, iv, 6; *hakh-i-Khōdāy*, duty due to God, xii, 15; *hukm-i-Māhrāj*, order of the Mahārāja, xi, 4; *hēkmat-i-Parwardīgār*, the power of Providence, i, 11; *kōh-i-Tōra*, Mount Sinai, iv, 5; *lōyik-i*,

worthy of, xii, 10, 19 (bis); *maḵḵ^ar-i-zan*, coquetry of a woman, x, 13; *sōhib-i-kitāb*, a master of books, x, 13; *wōlād-i-Ādam*, a descendant of Adam, iv, 3; *yād-i-Alāh*, memory of God, i, 7; *dwā-yi-lhōr*, a prayer for welfare, i, 3; *hawā-yi-asmān*, the air of heaven, ii, 6; *hawāla-y-Khōdā*, in the care of God, x, 7; *wāda-y-Khōdā*, an oath by God, xii, 7 (bis), 15 (bis); irregular use, *hazrat-i-Ādam*, and so on, iv, 2, etc.; *hazrat-i-Sulaymān*, his highness Solomon, xii, 17; *hazrat-i-Yūsūph*, etc., his highness Yūsuf, etc., vi, 8, etc.; *Shāh-i-Yūsūph*, id., vi, 1; *Sultān-i-Mahmūd-i-Gaznavī*, Sultān Maḥmūd of Ghaznī, i, 1; *Marāz-i-Pargan*, the Pargana of Marāz, xi, 5.

ī, interj.; *vēšī*, O female friend, ix, 1; cf. *īyih*.

ō 1, and; *arz ō samā*, earth and heaven, vii, 26.

ō 2, in *ō-kun*, in that direction, xii, 23.

āb, m. water, v, 4; v, 4 (bis); vii, 7 (bis); *-dawa-kañ*, (enter) through the water-drain, v, 4; *āba-hanā*, f. a little water, x, 5; *-pyāla*, water-cup, vii, 7; *-srēhā*, water-moisture, viii, 7; *ābas*, to the water, viii, 7.

abtar, terrified, vi, 12.

achⁱ, f. an eye; pl. nom. *tuvyēyč achč*, the eyes were closed, xii, 22; dat. *achčn, diwān chuh achčn d^uh*, he is putting smoke in her eyes, i.e. he is abusing her, v, 11.

ad, in *ada-watī*, midway, vii, 20.

ada, then, iii, 1; v, 6, 9 (bis); viii, 3, 10; x, 2, 7; xii, 3; afterwards, viii, 10, 13; introducing apodosis of a conditional sentence, v, 8; *-kyāh*, then of course, of course, certainly, viii, 11; xii, 4.

ādā, m. completion; — *gatshun*, (of a period of time) to be completed, to come to an end, to elapse, pass, x, 8; xii, 4, 9, 11, 2.

oḍ^u, half; f. pl. *ajč*, half, i.e. some, xi, 7.

adal, m. justice; *ad^ala sōty*, by means of justice, i, 3.

adālath, f. a court of justice; *adālūt^s-pēth*, (went) to the court of justice, v, 9.

Ādam, m. N.P., Adam, iv, 2, 3; vii, 6, 7; sg. dat. *ādamas-sōty*, together with A., vii, 6.

āga, m. a master ; sg. dat. *āgas-pēth*, (infidelity) to a master, viii, 6, 8, 11.

āgē (Hindī), ahead, in front, xi, 4.

āgāh, *sōhib-ē-āgāh*, an intelligent master, ii, 9.

agar, if, viii, 13.

āgur, m. source (of a stream), viii, 7.

āgay, f. information ; *āgayi*, for inspection, v, 7.

āh 1, *ā*, suff. of indefinite art. ; *dōhā dōhā*, each day, every day, viii, 3 ; *dalīlā*, a story, viii, 6, 8, 11 ; x, 1 (bis) ; *hakīmā*, a single wise man, vi, 13 ; *hātshā*, an accusation, vi, 9 ; *kēh kālā* (v, 10), or *kēh kālāh* (viii, 2), some short time (elapsed) ; *mōdānā*, a plain, x, 5 ; *pardā*, a veil, vi, 4 ; *pātashāhā*, a certain king, viii, 1 ; *sōdāgārā*, a merchant, viii, 9 ; *shēhmārā*, a python, viii, 7 ; *shēharā*, a city, v, 1 ; *shēkhtsā*, a person, x, 1 ; *āba-srēhā*, a water moisture, a trickle of water, viii, 7 ; *sāthā*, (sit, wait) a moment, vi, 3 ; vii, 9 ; *thūn^uā*, a (piece of) fresh butter, ix, 4 ; *z^alā z^alā*, a scratch a scratch, a continuous scratching, xii, 17 ; *zanānā*, a woman, x, 5 ; xii, 4, 10 ; *ziyāphathā*, a dish of food, x, 5 ; *akhāh*, a certain person, v, 7 ; *yus akhāh*, whoever, viii, 6, 8, 11 ; *ankāh*, a rara avis, ii, 2, etc., see *ankā* ; *hānzāh*, a boatman, i, 4 ; *kōm^uāh*, a deed, x, 2, 3 ; *kuth^uāh*, a room, ix, 4 ; *kōtyāh*, how many a ! ix, 5, 11 ; xii, 29 ; *marhabāh*, a wish of good luck, ii, 10 ; *nēcyuwāh*, a son, v, 2 ; *nazarāh*, a glance, viii, 11 ; *phakīrāh*, a faqīr, ii, 1 (bis) ; *photawāh*, a decree, ii, 7 ; *pātashēhāh*, a king, ii, 1 ; *phikirāh*, a thought, xii, 19, 24 ; *rāthāh*, a night, xii, 5 ; *sadāh*, a sound, viii, 9 ; *sōlāh*, an excursion, ii, 2 ; *sāthāh*, for a short time, ii, 4 ; *tōbⁱyāh*, an humble servant (fem.), xii, 18 ; *wuchunāh*, a look, viii, 3 ; *wārayāh kālāh*, a long time (elapsed), viii, 2 ; *wārayāh kāl*, for a long time, viii, 2 ; *wustādāh*, a teacher, i, 13 ; *vyūr^uāh*, a little nectar, ix, 2 ; *yēdāh*, a belly, ix, 7 ; *zālāh*, a net, i, 6, 7, 8 ; *zanānāh*, a woman, iii, 4.

Followed by *akh*, *ōkhūnā akh*, a certain religious teacher, xii, i ; *balāyā akh*, an evil thing, x, 8 ; *dōhā akh*, one day, xii, 1 ; *hānzāh akh*, a certain fisherman, i, 4 ; *dānāh wazīran ākⁱ*, by a certain wise vizier, viii, 1 ; *khótūnā akh*, a certain lady, v, 11 ; xii, 15 ; *phakīrā akh*, a certain faqīr, x, 7 ;

pātashēhā akh, a certain king, viii, 7, 11; *sōdāgārā akh*, a certain merchant, viii, 9; *shēharā akh*, a certain city, v, 1; *shēkhtsāh akh*, a certain person, xii, 3; *zanānā akh*, a certain woman, x, 5.

āh 2, m. a sigh, iv, 3; pl. nom. *āh*, i, 5.

ah^ad, m. lifetime, time; abl. sg. with emph. *y*, *ah^aday*, i, 2.

Ahmad, m. N.P., Ahmad.

ahan-gār, m. a blacksmith; pl. dat. *ahan-gārān*, m.c. for *-gārān*, xi, 16.

aj^adāh, m. a python, a boa-constrictor, x, 11 (ter); sg. dat. *aj^adāhas* (in sense of acc.), x, 7.

ok^u, one, a, a certain; with emph. *y*, masc. *okuy*, one only, xii, 13; fem. *ūk^uy*, one only, xii, 15; ag. sg. masc. subst. *ākⁱ*, by one (sc. son); adj. *phakīran ākⁱ*, by a certain faqīr, x, 12; *dānāh wazīran ākⁱ*, by a certain wise Vizier, viii, 1; sg. abl. masc. *aki dōha*, on a certain day, one day, v, 1; *dōha aki*, id. ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11; sing. dat. masc. subst. *akis*, v, 6; vi, 11; adj. *bāgas akis manz*, in a certain garden, iii, 7; *mōhara hatas akis rosh^u*, a necklace of one hundred mohars, v, 10; *mōdānas akis manz*, in a certain plain, iii, 1; viii, 9; *nāgas akis pēth*, on a certain spring, iii, 4; *phakīras akis*, for a certain faqīr, iii, 1; *pātashēhas akis nish*, (arrived) near a certain king, viii, 5; *shēharas akis manz*, (arrived) at a certain city, xii, 2; *wanas akis manz*, in a certain forest, ix, 1; fem. *akis jāyē manz*, into a certain place, iii, 7; *jāyē akis*, in (at) a certain place, ii, 8; viii, 7 (ter), 9; *jāyē akis . . . jāyē akis*, in one place . . . in another place, i, 3, 4; *kōli akis pēth*, (went) to the bank of a certain stream, xii, 2.

akh, one, a, a certain one, a certain. In these tales, when used as an indefinite article, it follows the noun with which it is in agreement, as in *ōkhunā akh*, a certain religious teacher, xii, 1; *balāyā akh*, an evil thing, x, 8; *dōhā akh*, one day, xii, 1; *hānzāh akh*, a certain fisherman, i, 4; *khōtūnā akh*, a certain lady, v, 11; xii, 15; *phakīrā akh*, a certain faqīr, x, 7; *pātashēhā akh*, a certain king, viii, 7, 11; *sōgādārā akh*, a certain merchant, viii, 9; *shēhar akh*, a certain city, ii, 1; *shēharā akh*, a certain city, v, 1; *shēkhtsāh akh*, a certain

person, xii, 3; *zanānā akh*, a certain woman, x, 5. It will be observed that, except in one instance (ii, 1), the suffix *ā* or *āh* of the indefinite article is always added to the noun.

When used as a definite numeral the word precedes the noun in the one instance occurring in these tales, viz. *akh kath*, one word, xii, 1. So also when opposed to "other" in the following: *akh . . . bēkh* (or *byākh*), the one . . . the other, viii, 14; xii, 3, 10, 19; *akh . . . biyē*, in the first place . . . in the second place, v, 9; vi, 15; xii, 1, 21.

With suffix of the indefinite article, *akhāh*, a certain person, v, 1; *yus akhāh*, whoever, viii, 6, 8, 11.

ākh, *ākhō*, see *yun^u*.

ōkhun, m. a religious teacher, a doctor of divinity, xii, 1; with suff. of indef. art., *ōkhunā akh*, a certain religious teacher, xii, 1; *ōkhun-koṭ^u*, the son of a r.t., xii, 25; *-zāda*, id., xii, 2; sg. dat. *-zādas nish*, (came) to the r.t.'s son, xii, 2.

akith, on one side; *nāgas akith kun*, on one side of the spring, xii, 14.

ōl^u, m. a bird's nest, viii, 1; sg. dat. *ōlis*, viii, 1.

Alāh, m. God, i, 7; ii, 12.

ālīl, wretched, miserable, poverty-stricken, i, 4.

ālam, m. the world, the universe, i, 13; iv, 3.

ōlⁱ-nāsh, m. destruction of house and home, ix, 3.

ālav, m. a call, a cry; — *karun*, to call out (to a person), x, 5 (bis), 12 (bis); xii, 7, 15.

alvidāh (= *al-widā'*), m. — *karun*, to make a last farewell, vii, 16.

ām, etc., see *yun^u*.

ōm^u, raw, uncooked; masc. pl. nom., *ōmⁱ*, xi, 11.

amōb^u, very, excessively, xi, 18.

amānath, m., a deposit in trust, x, 12; — *thāwun*, to place as a deposit, to put in deposit, x, 12.

āmpa, f. pl., the feeding of one bird by another, beak to beak; *-kani*, by means of this method of feeding, viii, 1.

amār, m. desire, longing, v, 2.

āmōt^u, *āmüts^ü*, see *yun^u*.

ōna, *aina*, m. a mirror, v, 4 (ter).

un^u, sign of gen., generally used with persons, but used with *ash^hkh* (*ash^hkun^u*), love, v, 2, 3, 10.

and, m., end, extremity; *andas-kun*, at the end, at the extremity, xii, 6; *wôt^u shēharas and-kun*, he arrived at the outskirts of the city.

andar, adv. within, iii, 8 (ter); postpos. governing dat., within, in, i, 13; xii, 17; *andar^uy*, id., xii, 16.

ankā (= *anqā*), m. a phoenix, a rara avis, something very rare; with suff. of indef. art. *ankāh*, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 12.

anun, to bring, to fetch, ii, 8, 11, 12; iii, 1, 5, 9; v, 4, 8, 9; vi, 15, 16; viii, 4, 9; ix, 2; x, 5, 10, 12; xi, 10; xii, 4, 5, 10, 11, 15, 16, 19, 20, 21; to bring, to call, summon, viii, 1; *anun nād dith*, having called to bring, to summon, send for, x, 12; *pēsh anun*, to bring before (a person); to cause (him) to experience, to subject (him) to, xii, 25; *anun zīnith* (xii, 25) or *anun zēnān* (xi, 1, 2, etc.), to conquer and carry off, to conquer and appropriate to oneself; *anith dyun^u*, to bring and give, to bring to a person, xii, 4 (bis).

inf. of purpose, *anani*, x, v; fut. pass. part. with *gatshun* 1, *anun*, v, 4; *anun^u*, xii, 21 (ter); fem. *anūn^u*, x, 5; xii, 19, 20 (bis); conj. part. *anith*, iii, 1; xii, 4 (bis).

pres. part., forming pres. *anān chuh*, x, 12; *chuh anān*, xii, 19.

1 past part. forming past, *on^u*, fem. *ūn^u*; m. sg. with suff. 3 sg. ag. *onun*, iii, 5; viii, 9 (bis) 12, 4; with suff. 3 pl. ag. *onukh*, ii, 11, 12; vi, 15, 16; x, 12; with ditto and suff. 3 sg. dat. *on^uhas*, vi, 16; m. pl. with suff. 3 pl. ag. *anikh*, v, 9; viii, 1; x, 12 (bis); *an^hhay* (poet.), xi, 10; f. sg. with suff. 2 sg. ag. and 2 sg. nom. *ūn^uthas*, xii, 11; with suff. 3 sg. ag. *ūn^un*, x, 10; xii, 25; with suff. 3 pl. ag. *ūn^ukh*, ii, 8; f. pl. with suff. 2 sg. dat. *anēy*, viii, 4; with suff. 3 pl. ag. and 3 sg. dat. *anēhas*, vi, 16; perf. part. *on^umot^u*; m. pl. *an^hmāt^h*, v, 8 (for plup.); m. sg. forming plup. m. sg. 3 *ōs^u on^umot^u*, xii, 25; 2 past part. *anāv*, forming 2 past, with suff. 1 sg. ag. *anām*, ix, 2.

fut. sg. 1 *ana*, x, 5; interrog. *ana*, xii, 4, 5, 11; pl. 1,

with suff. 3 sg. acc. *anōn*, xi, 1, etc.; pl. 3, with suff. 2 sg. dat. *ananay*, xii, 16.

impve. sg. 2, *an*, iii, 5, 9 (bis); xii, 10, 15; with suff. 3 sg. acc. *anun*, iii, 5, 9; with suff. 3 pl. acc. *anukh*, x, 12; 2 pl. with suff. 1 sg. dat. *anyūm*, vi, 16 (bis); with suff. 3 pl. acc. *anyūkh*, x, 12.

āñ, yes, x, 5, 12.

apörⁱ, in that direction, v, 4; *-kinⁱ*, from on that side, v, 7. Cf. *yipörⁱ*.

apsar, m. an officer; sg. dat. *apsaras*, x, 12.

apoz^u, untrue, v, 9.

ār, m. pity; *āy-nā ār*, did not pity come to thee? ix, 3; *yiman āv ār myōn^u*, pity for me came to them, x, 12.

ōr, there; *ōra*, from there, thence, v, 2, 4; xii, 4, 12; from there, equivalent to "from some unnamed place", v, 9; from there, thereupon, then (opposed to *yōra*), v, 8; *ōra-kani*, in that direction, v, 2. Cf. *wōda*.

ōr^ū, f. a shoemaker's awl, xi, 14.

arām, m. repose; — *karun*, to repose, v, 9; — *trāwun*, to repose, go to bed, lie down (on a bed), take rest, iii, 3, 7; viii, 5; sg. dat. *arāmas*, at rest, sleeping, viii, 13.

armān, m. longing; — *āv*, longing came, iii, 9.

arz-ō-samā f. (= *arz o samā*) earth and heaven, vii, 26.

ās, see *yun^u*.

ōs, m. the mouth; *ōsa-kani* (issuing) from the mouth, viii, 7; *chis ōs^us harān* (rubies) are dropping from her mouth, xii, 9. *aškh*, m. love, v, 2 (bis); *ašh^{ka} chīh*, a particle of love, vii, 30; sg. gen. *ašh^{ka}kun^u* (not *ašh^{ka}kuk^u*), v, 3, 10; do. f. dat. *ašh^{ka}kañē*, v, 2.

āsh^{ka}nāv, m. a near relation, x, 1, 6, 10.

as^{al}, real, ii, 8, 11; xii, 16.

aslāmalaikum (= *as-salām ‘alaikum*), the peace be upon you, xii, 26.

asmān, m. heaven, ii, 6; pl. dat. *asmānan pēth*, on the heavens, iv, 4; pl. abl. *asmānav pēthⁱ*, above the heavens, iii, 8.

āsun, conj. 2, to be, to exist (as a verb subst.), i, 3; ix, 2; ii, 1, 4, 7, 8, 9, 10; iii, 7; v, 1, 9, 10; vi, 10, 11; vii, 7, 8, 10;

viii, 1 (bis), 3, 5, 7 (bis), 9, 11 (ter), 13 (bis); x, 1, 5 (bis), 7 (bis); xi, 7 (bis); xii, 1, 2, 4, 11, 15 (ter), 20, 25; to become, i, 3; ix, 2; xii, 15. Often used with dat. of possession, *phakīras ōs^u*, the faqīr had, ii, 4; *amis ōs^u*, he had, ii, 5; vi, 10; x, 4; *ōs^u amis*, he had, ii, 5; *ōs^us*, he had (a wife), iii, 1; *ōsum*, I had, vii, 11, 15; *ōsus*, he had, viii, 7, 9; *ābas āsinā*, has not the water? viii, 7; *tamis ōs^u*, he had, viii, 9; *amis ōsⁱ*, he had (sons), viii, 11; *tamis^uy ōsⁱ*, he had (sons), xii, 1.

inf. *āsun^u*, xii, 4; sg. dat. *āsanas*, for existence (of wealth), i.e. when wealth exists, x, 1 (bis), 6, 10; fut. pass. part. m. sg. *āsun*, xii, 10 (bis); *āsun^u*, xii, 4 (bis), 5, 13 (ter); with emph. y, *āsunuy*, i, 12 (v.l.); pl. *āsānⁱ*, xii, 5.

past sg. masc. *ōs^u*, was, ii, 4, 5 (bis), 7, 8, 9, 10, 11; v, 1, 9 (*pātashāh-kūr^u biyē ōs^u sōnar bagas-manz*, the princess and also the goldsmith were in the garden); vi, 10 (bis); vii, 8; viii, 1 (bis), 7 (bis), 9 (bis), 11, 13; x, 4, 7; xii, 1, 15 (bis); *ōs^u-na*, he was not, xii, 2; *ōsum*, I had, vii, 11, 15; *ōsus*, he had, viii, 7, 9; *kati ōsukh*, whence wast thou? where have you come from? xii, 15.

Forming impf. *ōs^u gaḍān*, he used to make, v, 1; *ōs^u karān*, he was making, i, 1; *ōs^u lāyān*, he was casting (a net), i, 6; *ōs^u marān*, he was dying, v, 9; *ōs^u nērān*, he used to go out, viii, 1; *ōs^u phērān*, he was wandering, i, 2; *ōs^u pakān*, he was going along, v, 7; *ōs^u tārān*, he was paying (tribute), x, 10; *ōs^u trāwān*, he was emitting, i, 5; *ōs^u tsalān*, he was absconding, xii, 25; *ōs^u wuchān*, he was watching, iii, 1; *ōs^u wōtharān*, he was wiping, viii, 6, 13; *khēwān ōs^u-na*, he used not to eat, vi, 16; *ōsus karān*, I was making, x, 14; *ōsus-na khasān*, was not rising for him, i, 6; *ōsus zāgān*, (disloyalty) was waking in him, ii, 5.

Forming plup. *ōs^u on^umot^u*, had been brought, xii, 25; *ōs^u dyūth^umot^u*, had been seen, vi, 14; *ōs^u dyut^umot^u*, had been given, x, 12; *ōs^u gamot^u*, he had become, i, 4; *ōs^u gōmot^u*, had befallen, v, 2; *ōs^u kor^umot^u*, had been made, ii, 1 (bis); *kor^umot^u ōs^u*, had been made, x, 7; *ōs^u nyūmot^u*, had been taken, viii, 9; *ōs^u pēmōt^u*, had fallen, viii, 9; xii,

15; *ōsukh kor^umot^u*, had been made by them, viii, 2; *ōsum āmot^u*, (to-day) he came to me, iii, 1; *phakīr ōsum lōg^umot^u*, I dressed as a faqīr, x, 14; *ōs^unas dyut^umot^u khash*, she gave a cut (to one of) his (nails), v, 6; *ōsus gōmot^u*, (love) befel him, v, 2; *ōsus kor^umot^u*, had been done to her, ix, 1; *ōs^uthan kor^umot^u*, he was made by thee, x, 12.

Forming plup. with conj. part. *ōs^u zōlith*, he had kindled, iii, 1; *ōs^u lōgith*, he had dressed himself as (a faqīr), x, 12.

m. pl. *ōsⁱ*, they were, etc., vi, 11; viii, 3, 5, 11 (ter); xii, 1; forming impf. *ōsⁱ bōzān*, they were listening to, viii, 1; *ōsⁱ gatshān*, they were becoming, they used to be, viii, 1; *ōsⁱ karān*, they were making, i, 3; *karān ōsⁱ*, they were making, xi, 8; *ōsⁱ lārān*, they were running, x, v; *ōsⁱ pakān*, they were walking, x, 1; *ōsⁱ parān*, they were reading, viii, 3, 4; *wadān ōsī* (m.c.), they were lamenting, xi, 5.

Forming plup. *ōsⁱ gamātⁱ*, v, 9; *ōsis gāndⁱmātⁱ*, they had been tied (on) his (arm), x, 5; *ōsⁱwa dītⁱmātⁱ*, they had been given to you, x, 12.

f. sg. *ōs^ū*, she was, etc., v, 10; vii, 7; x, 5 (bis), 7; xii, 4, 15, 20, 25; *ōs^ūna*, it (f.) was not, ii, 1; *ōs^ūs*, I was, vii, 10; I became, ix, 2; *ōs^ūs*, he had (a wife), iii, 1.

Forming impf. *ōs^ū gatshān*, she used to go, v, 1; *ōs^ū karān*, she used to make, xii, 20; *ōs^ū wadān*, she was lamenting, vii, 16; *ōs^ūna gatshān*, (chirping f.) was not occurring, viii, 1; *ōs^ūs shūbān*, I (f.) was beautiful, vii, 10; *ōs^ūsan tshādān*, I was seeking for him, xii, 15; *ōs^ūy karān*, she verily was making, vii, 16.

Forming plup. *ōs^ū parzanōv^ūmüts^ū*, she had been recognized, x, 5; *ōs^ū tsüj^ūmüts^ū*, she had absconded, ix, 1; *ōs^ūs kür^ūmüts^ū*, (a seal, f.) had been made on it, x, 10.

f. pl. *āsa*, they (f.) were, iii, 7; xi, 7 (bis); *āsakh*, the (eyes f.) of them were (satisfied), i, 3.

Forming impf. *karān āsa*, they (f.) were making, xi, 19.

Forming plup. *āsa hētsamatsa*, they (f.) were taken, x, 14.

fut. sg. 3, *āsi*, he (etc.) will be, x, 1; *āsinā*, will there not be? i, 2; *ābas āsinā*, has not the water? viii, 7; *āsim* (for

āsēm), there will be (on) my (queen), viii, 13; *āsiy*, there will be for thee, xii, 11.

Forming fut. perf. *mā āsi āmot^u*, I wonder can he have come, xii, 23; *āsi lāryōmot^u*, is probably polluted, viii, 6; *āsi mumot^u*, he is probably dead, x, 8 (bis).

Forming fut. subjunctive, *āsi pēmüts^u*, (on whom a particle of love) will have fallen; vii, 30; *āsi wôt^umot^u*, (he who) will have arrived, vii, 29.

past cond. forming durative past cond. sg. 3, *āsihē shūbān*, it would be excellent, ii, 4, 5.

perf. m. sg. 3, *chuh ôs^umot^u*, has been, i.e. was, v, 1; *ôs^umot^u* *chus*, (someone) was (near) her, v, 4.

asar, m. a result, vi, 16; *asara-sōty*, owing to the result, vi, 16.

ātⁱ, here, there (near), viii, 4; x, 11; xii, 20; here verily, x, 8; xii, 19; *yitⁱ-kyāh . . . ātⁱ-kyāh*, here, on the one hand . . . there on the other hand, viii, 13; *ātiy*, in that very place, x, 3, 5.

ati, here, there (near), ii, 1, 8, 10; iii, 1, 4, 7, (ter), 8 (bis), 9; v, 5, 7 (bis), 9 (bis); vi, 5, 11; viii, 1, 7, 9; x, 5 (bis), 7 (bis); xii, 1, 2, 7; from there, v, 4, 6; x, 14; xii, 17, 18, 19; *atiy*, there verily, ii, 10, 11; iii, 1, x, 5; in regard to this, x, 13; sg. gen. *atyuk^u*, of there; m. sg. dat. *atikis pātashēhas nish*, (came) to the king of that place.

ot^u, there, v, 4, 9; x, 5, 14; xii, 15, 18, 25; *ot^u tāñ*, up to there, by that time, x, 4, 6; *otuy*, there verily, iii, 4; ix, 1.

[*ath*], this, that (near, or within sight).

subst. an. m. sg. ag. *āmⁱ*, ii, 5; iii, 1; v, 4 (bis), 8; viii, 7, 9 (bis), 10; x, 1 (bis), 5 (ter); xii, 7, 10, 15, 17, 18; *āmiy*, by him verily, v, 9; an. m. sg. dat. *amis*, ii, 4 (of a dead parrot), 5 (bis); iii, 8; v, 2, 3, 7, 10 (dat. comm.); vi, 10; viii, 6, 10 (*amis kyāh chuh nōlⁱ*), what is on his neck (?), 11; x, 1, 1 (*amis lōyukh*, they beat him, *bhāvē prayōga*), 4 (ter), 5, 12; xii, 4, 5, 10 (*amis kōsun mast*, he shaved him), 12 (meaning of genitive), 13, 15 (bis), 18, 19, 21, 25; *amis^uy* to this one verily, ii, 8; v, 7; viii, 7 (*amis^uy ōsa-kani*, from its (an.) mouth); xii, 15 (*amis^uy athi*, by the hand of this very one); sg. m. gen. *āmⁱ-sond^u*, v, 3; viii, 6, 8, 10; *āmⁱ-*

sünz^ü, iii, 4 (bis); *asond^u*, viii, 9; f. sg. ag. *ami*, iii, 1 (bis), 2, 4; v, 1, 4 (bis), 6 (bis), 11; viii, 1; xii, 7 (ter), 15 (quater), 20; f. sg. dat. *amis*, v, 3, 7; vii, 20; viii, 11; ix, 1; x, 7; xii, 8, 9 (*amis kathan*, on her words), 15 (bis); f. sg. gen. *âmⁱ-sond^u*, xii, 7; *âmⁱ-sandi*, x, 5; *âmⁱ-sanzi*, xii, 15.

subst. inan. sg. abl. *ami*, ii, 5; iii, 8; viii, 13; xii, 4, 17 (bis); *amiy* (for this very reason, etc.), viii, 1, 10; ix, 1; viii, 6; sg. gen. *amyuk^u*, iii, 4; vi, 15; xii, 17; sg. dat. *ath*, v, 6, 9; viii, 10; xii, 3, 12, 15 (bis), 20 (*ath khabar*, news about that), 21, 22, 23; *athⁱ* (emph. ⁱ), i, 13; ii, 3; iii, 7; vi, 15; viii, 1 (bis), 7; x, 5 (sense of acc.); xii, 2, 7, 21, 22, 24 (bis).

adj. an. sg. m. ag. *âmⁱ*, ii, 4, 7 (bis), 8; iii, 1, 9; v, 4, 7; vi, 14; viii, 1, 8; x, 2, 6, 7 (bis), 8 (bis), 12; xii, 4, 7, 22, 25 (bis). dat. *amis*, ii, 1, 3, 4, 5, 9, 10; iii, 1, 2 (ter), 8 (bis), 9; v, 2 (agreeing with gen.), 3 (do.), 8, 9 (bis), 10, 12; vii, 20; viii, 5 (bis), 6, 7, 8, 9, 10 (quater), 13 (ter); x, 1, 2 (bis), 3, 4, 5, (quater) 7, 7 (for acc.), 8 (ter), 11, 12; xii, 2, 3 (bis), 4 (ter), 4 (with gen.), 5 (bis), 5 (with gen.), 6, 8, 10 (bis), 11, 12, 13 (ter), 15, 18, 19 (quater), 22, 22 (with gen.), 24, 25; (with emph. *y*), *amis^üy*, iii, 8; x, 10; f. ag. *ami*, ii, 9; iii, 4, 9 (bis); v, 1, 5 (bis), 7, 9, 11; viii, 1; ix, 1, 6; x, 3 (bis), 5, 12; xii, 2, 4, 5, (bis), 15 (quater), 18 (bis), 22; sg. dat. *amis*, ii, 9; iii, 1, 2; v, 9 (for acc.); viii, 3, 6, 6 (with gen.), 11, 13; ix, 1, 4, 6; x, 3, 5, 7 (quater), 7 (with gen.), 10, 13, 15; (with emph. *y*), *amis^üy*, iii, 4.

adj. inan. sg. abl. *ami*, iii, 6; vi, 16 (bis); xii, 3 (with gen.), 4, 7, 12, 15, 23; sg. dat. *ath*, ii, 4, 5, 7 (bis); iii, 4, 9; v, 4, 5, 6 (ter), 11; vi, 14; viii, 1, 7 (ter); x, 3, 5 (bis), 7 (sexies), 8, 10, 12, 13; xii, 2, 7, 12 (bis), 15, 17, 22 (bis), 23; (with emph. ⁱ) *athⁱ*, iii, 7, 9; v, 5; vi, 16; vii, 26; viii, 9; xii, 12.

ath, m. a market; sg. abl. *ata-pêtha*, v, 7.

atha, m. a hand, forearm, viii, 7 (bis); x, 5; xii, 11, 12; pl. nom. vii, 25 (*zîthⁱ atha dārânⁱ*, to stretch out the arms); x, 5 (bis), xii, 2; sg. abl. *athi*, viii, 11 (*athi dyun^u*, to make over to so

and so), xi, 18; xii, 15 (bis); pl. gen. *athan-handi*, v, 6; sg. dat. *athas*, v, 6; *athas-këth*, in the hand, ii, 7; v, 4; x, 7; xii, 22 (— *dyut*^u, put into the hand), 23; *athas-manz*, (a bracelet) on the hand, xii, 12.

öth, eight, iii, 5; *öthi dökh*ⁱ, after eight days, iii, 4.

ath^ur^u, f. a wool-worm; a wood-worm, vii, 19.

ötāñy, there verily, xii, 33.

ataty, in that very place, viii, 7.

atsun, to enter (*manz*, into).

impve. sg. 2, *atsh*, iii, 8 (bis); inf. and fut. part. pass. *atsun*, v, 4 (bis) (with *gatshun* 1); *log^u atsani*, began to enter, x, 7; n. ag. *atsawunuy*, even as I enter, v, 8; fut. sg. 1, *atsayō*, I will enter, O! v, 7.

past m. sg. 2, *tsākhō*, didst thou enter, O! ii, 2; 3 *tsāv*, ii, 1, 5 (bis), 7, 10, 11; iii, 8 (bis); v, 5; x, 7 (bis); pl. 3, *tsāy*, v, 9; *tsās*, they entered for him, viii, 9.

āv, see *yun^u*.

ay 1, if; *yiy*, if this, iii, 4 (bis), 9; *tiy*, if that, iii, 4 (bis), 9; *dōdⁱlad-ay*, if (ye are) pained, vii, 9; *hargāh-ay*, if (he had done), viii, 10; *hargāh ki-y*, if (he had done), viii, 7, 13; *ladaham-ay*, if thou wilt send to me, x, 3; *chiway*, if ye are, xii, 15.

ay 2, O! *kūriyay* (addressed by a nurse to a princess), O daughter! v, 2; *ay wazīra* (addressed by an inferior), O vizier! xii, 4.

ay, O! *ay gölām*, O slave! (addressed by a superior), viii, 6, 8, 11.

āy, *āyē*, see *yun^u*.

iⁱyiy, in *visⁱyiy*, O friend (*vēs*, fem.), ix, 11. Cf. *ī* and (in v, 2) *kūrⁱyēy*.

ōy, see *yun^u*.

āyēkh, see *yun^u*.

ayālbār, possessed of a large family, ix, 2.

āyām, *āyēm*, *āy-nā*, *āyēs*, see *yun^u*.

az 1, to-day, ii, 9; iii, 1; viii, 1; xii, 5, 10, 14, 19 (bis), 20 (bis); *az tāñ*, up to to-day, till now, x, 7, 8; xii, 20. sg. gen. f. *azic^u*, x, 14.

az 2, from; *az Khōdā*, from God, vi, 10.

azal, m. fate, doom, vii, 12; ix, 6.

öziz, poor; m. pl. nom. *öziz*, ix, 11.

- Az̄z-i-Misar*, N.P., vi, 10, 12 (bis); sg. ag. *-misaran*, vi, 14.
bā; *parī bā-Khōdā*, a fairy who obeys God, xii, 20; *āv bā-sōruy-sāmān*, he came with all (his) paraphernalia, xi, 20.
bē, *bē*, prefix of privation; *bē-bahā*, priceless, xii, 3, 4 (bis); *bē-shumār*, countless, xii, 20, 1, 4; *bē-khabar*, untaught, ignorant, vii, 23; *bē-wōphā*, treacherous, x, 13; *bē-wōphōyī*, treachery, infidelity, viii, 6, 11; *bē-wāsta*, without worldly ties, v, 11.
bāba, m. a holy man, a Calandar; *bāban* (among) Calandars, vi, 13.
bēb, f. the breast-pocket; sg. dat. *bēbi andar* (xii, 17) or *bēbi-andar^uy* (xii, 16), in the breast pocket.
bacē, m. the young of any animal; pl. nom. *bacē*, viii, 1.
bōchē, f. hunger; — *lūj^us*, he became hungry, vi, 16; *bōchi-sōtiy*, merely owing to hunger, vi, 16.
bacun; 2 past, *bacyōkh*, thou escapedst, x, 8.
bacāwun, to save; inf. fem. *tagiyē bacāwūn^u*, do you know how to save her? v, 9.
bōdⁱ, m. a prisoner; *bōdⁱ-hāl*, f. a prison, ix, 4.
bōd^u; *hata-bōdⁱ*, hundreds, ix, 9.
bōd^u, great, xii, 14; *badis-hihis*, to the elder (prince), viii, 13.
bud^u, old; *bud^u zanāna*, an old woman, x, 5; *bujē zanāni*, to the old woman, x, 5.
badal, m. exchange, vii, 12; prep. governing dat. in exchange (for), i, 9; adv. instead, xii, 16.
badan, m. the body; sg. dat. *badanas*, viii, 6 (bis), 13.
budun, to be old; 2 p. m. sg. 1 *budyōs*, I am grown old, xii, 1.
bēdār, awake, iii, 7; viii, 8; — *gatshun*, to wake (from sleep), vi, 12; viii, 6, 9, 13; — *rōzun*, to keep awake, x, 1, 6, 8.
bāg, m. a garden, ii, 1; sg. gen. *armān bāguk^u*, longing for the garden, iii, 9; dat. *mushtākh bāgas*, enamoured of the garden, iii, 9; *bāgas-manz*, in, or into, the garden, ii, 1 (ter), 7 (bis); v, 4, 5, 6, 9 (bis).
bāg, m. the Musalmān call to prayer; — *parun*, to cry the call to prayer, xii, 1.
bōgⁱ, in *shāman-bōgⁱ*, at about evening, v, 5.
bēgāh; *gāh bēgāh*, in and out of season, vi, 2.
bagal, m.; *bagala-manza*, from under his armpit, viii, 7.

bāgānⁱ ; *bāgānⁱ āyēs*, it was my fate, ix, 4.

bög^arun ; fut. pass. part. f. pl. *bög^arañē*, (loaves) must be divided, v, 8 ; 1 p. f. pl. *bög^arēn*, she divided (the loaves), v, 8 ; 2 p. f. sg. *bög^arēm-ay*, I divided it (f.), O ! v, 7.

bāgwān, m. a garden-watcher, a gardener, xi, 13.

bōh, I, ii, 5, 11 (bis) ; iii, 1, 4 (bis), 8 ; v, 5, 6 ; vii, 20, 5 ; viii, 3, 6, 8, 10, 11 (quater) ; ix, 1, 4 ; x, 1, 2 (bis), 3, 5 (bis), 7, 12 ; xii, 1, 4, 11, 19, 23 ; *bō-nay*, I (shall) not, xi, 14 (poet.) ; *bō ti*, I also, iii, 4 ; *bōy*, if I, viii, 1 (bis) ; I verily, x, 10, 2, 4 ; *buday*, I verily (poet.), ix, 1, 3, 5, 6, 8, 10, 12.

asē, us, to us, etc., viii, 1, 3, 11 ; x, 2, 12 (bis) ; xii, 17 ; *asē-kun hōwuth*, thou showedst before us, vi, 5 ; *āsⁱ*, we, v, 9, 10 ; viii, 3 ; xi, 15 ; xii, 19 ; *āsⁱ-ti*, we also, xii, 1.

mē, me, to me, etc., iii, 4, 9 ; v, 8, 9, 10, 11 ; vii, 11, 2, 3 ; viii, 11 ; ix, 1, 4, 6 ; x, 3 (bis), 4, 5 (bis), 8, 12 (bis), 5 ; xii, 4 (bis), 5 (bis), 7, 10 (bis), 13, 22, 24 (bis) ; by me, ii, 2 (bis) ; vi, 15 ; viii, 5 ; ix, 11 ; x, 1, 12 (ter), 14 ; xi, 1 ; xii, 6, 20, 4 ; *mē-kyut^u*, xii, 24 ; *mē löyikh*, fit for me, xii, 10 (bis) ; *mē nish*, near me, viii, 5 ; xii, 22 (bis) ; *mē nishē*, near me, in my possession, x, 14 ; *mē ōsum*, I had, vii, 15 ; *mē sōtin*, (share) with me, i, 7 ; *mē sōty*, together with me, viii, 3, 11 ; x, 9 ; xii, 2, 7 ; *mē-ti*, to me also, ix, 1 ; me also, vi, 11 ; xi, 14.

bah, card., twelve ; *tsātas bahan-hatan-hond^u zyūth^u*, the master of twelve hundred pupils, v, 1.

Bah^adūr Khān, m. N.P., Bahādur Khān, ii, 1 ; sg. dat. — *khānas*, ii, 12.

bēhun, to sit down, vi, 3, 16 (bis) ; x, 7 ; xii, 4 (bis), 6, 7, 21 ; to sit down in a place, take up a position, xi, 2 ; to be stationed, posted (at a particular place), xi, 6 ; to remain, stay (in a certain place), take up one's abode, viii, 4 ; x, 5 ; xii, 2, 4 ; to sit down at a work, set to work, xii, 26 (bis) ; to be employed (in a certain business), viii, 5 (ter) ; to sit down (after finishing a work), to rest, viii, 8 ; *byūth^u nazari*, he sat watching ; *nōkar bēhun*, to sit down as a servant, take service, xii, 3.

conj. part. in sense of past part. *bihith*, seated, x, 5 (bis) ; xii, 4, 5 ; fut. sg. 1, *bēha*, xii, 3 ; 3, *bēhi*, vi, 16 ; impve. sg. 2

bēh, xi, 2; pl. 2, *bēhiv*, viii, 5; pol. impve. sg. 2, *bēhtam*, sit please for me, sit to please me, vi, 3; fut. impve. *bēh'zi*, you must sit, xii, 6; pres. masc. sg. 3, *bēhān chuh*, xii, 4; past masc. sg. 3, *byūth^u*, viii, 4; x, 5, 7 (bis); xii, 4, 7, 21, 6 (bis); *byūth^uus*, sat (on) his (thumb-ring), vi, 16; m. pl. 3, *bīthⁱ*, viii, 5 (bis), 8; xi, 6; xii, 2.

bahār, m. the season of spring, i, 11.

bāj, m. tribute; — *tārun*, to collect tribute, x, 10; xi, 2.

bōj^u, m. in *bōjⁱ-bath*, sharing, partnership, i, 7.

bāki, conj. but.

bēkh, see *byākh*.

bakh^acōyish, f. a present, a gift, ii, 7; xii, 3.

bakār, useful, x, 6.

Bikarmājēth, m. N.P., Vikramāditya; sg. ag. *bikarmājētan*, x, 8; gen. m. — *jētun^u*, x, 7, 14; f. — *jētūn^u*, x, 1, 6.

baktāwār, prosperous, viii, 9.

bāl, m. a child; *bāla-pān*, a youthful body, the graceful body of a child, vii, 11; sg. dat. *-pānas*, vii, 15.

bāl, f. a girl; sg. dat. *bālē*, m.c. for *bālī*, v, 11.

bōl, m. speech; *bōl-bōsh^u*, the chirping of birds, viii, 1 (ter).

bulbul, m. a nightingale, ii, 3 (bis); with suff. of indef. art. *bulbulāh*, ii, 3.

balⁱki, conj. moreover.

Baltī, m. a Baltī, an inhabitant of Baltistān; voc. pl. *baltī*, xi, 4 (Hindōstānī).

balāy, f. a calamity, evil (ix, 2), an evil genius, evil spirit, devil, fiend (x, 7, 8); with suff. of indef. art. *balāyā akh*, an evil spirit, x, 8; *balāy pēyin*, may calamity fall on him, ix, 2.

bēmār, adj. sick, ill, v, 1, 3; — *gatshun*, to become sick, v, 10; — *pyon^u*, to fall ill, v, 1.

bōn, adv. down, below, xii, 15; — *wasun*, to descend, viii, 4; xii, 2, 14, 15; *bōna-kani*, below, down below, iii, 2.

band, adj. shut, tied up; *bar band karun*, to shut the door, viii, 3; *kārīn band*, he tied up (rupees), x, 2.

banda, m. a slave, i, 13; voc. *banda*, i, 13.

bandūk-bāz, m. a gunner; pl. nom. *bandūk-bāz*, ii, 7.

bandūkh, m. a gun, viii, 10; — *lāyun*, to fire a gun, ii, 11; cf. viii, 10.

bīnāh, m. one who sees, ii, 2.

banun, to become, vi, 16; to be, vi, 13; to happen, ii, 7; vii, 22; viii, 7; xii, 1; to become, turn out, viii, 7; to be possible, x, 3; *banun*, inf., is used to mean "fate", especially "evil fate", hence *banana-rost*", free from fated sorrow, vii, 23.

fut. sg. 3, *bani*, vi, 13; vii, 1; x, 3; with *v* added (I say to you, "there will happen"), *baniv*, ii, 7; pres. sg. f. 3 with suff. 3rd pers. sg. dat. *banān chēs-na*, viii, 7; II past, *banyōv*, vi, 16; with suff. 1 pers. sg. dat. *banyōm*, vii, 22; III past, *banyāv*, xii, 1.

bōnṭh; *bōnṭha-kani*, in front (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); *pātashēhas bōnṭh-kun*, (laid) before the king, i, 8; cf. *brōnṭh*.

bēnawāh, adj. destitute, vii, 7.

banāwun, to make; I past with suff. 3 pers. sg. ag. *banōwun*, viii, 14.

bēñē, f. a sister, iii, 9; x, 3, 10; sg. ag. *bēñi*, x, 3 (bis), 10; gen. *bēñē-hond*", x, 3 (ter), 10; *dōda-bēñē*, a milk-sister, a foster sister, iii, 4.

buñul", m. an earthquake, xii, 15 (*gav*, took place).

bāpath, postpos. for; *mārana bāpath*, he was made over for killing, i.e. to be killed, x, 12; *ami bāpath*, for this reason, on this account, ii, 5; *amiy bāpath*, for this very reason, ix, 1; *kami bāpath*, for what reason? why? ix, 1; with what purpose? x, 12.

bar, m. a door; — *band karun*, to lock the door, viii, 3; — *mutsarun*, to open the door, viii, 3.

bār (1); *Bār Khōdāyō*, O Great God! v, 7; *Bār-Sōhib*, the Almighty, vii, 2, 3, 5.

bār (2); m. a load; *wūṇṭa-bār* (pl. nom.), camel loads, i, 9.

bōr", m. a load, ii, 5; sg. abl. *hēth bāri*, taking in a load, xi, 13.

barābar, adv. at once, iii, 9.

barg, m. a leaf; pl. abl. *bargau-sōty*, owing to leaves, vii, 10.

brōh, adv. (an order) in advance, beforehand, xi, 4.

brūh, adv. in advance, in front, beforehand, xi, 6; *brūh brūh*,

(walking) in front, iii, 1, 2; viii, 9; xii, 7; cf. *pata pata*, s.v. *pata*; *ākḥ brūh*, there came to them in front, there appeared before them, x, 1.

bar^am, m. an auger, a drill (poet. for *barma*); *bar^am pānas chum karān*, he is making auger(-holes) in my body, vii, 24.

bārānⁱ, m. pl. a pair of uterine brothers, viii, 5; ag. *bāranyau*, viii, 3.

barun, to fill, ii, 3; viii, 3, 7 (bis); ix, 7, 11; *rāth barūñ^ū*, to pass the night, i, 10.

freq. part. *bārⁱ bārī* (for *bārⁱ bārⁱ*, m.c.), ix, 11; conj. part. *barīth*, i, 10; fut. sg. 1, with suff. 2nd pers. sg. dat. *baray*, ii, 3; past masc. sg. with suff. 3 sg. ag. *borun*, viii, 7 (bis); fem. sg. with suff. 3 pl. ag. *būr^ūkh*, viii, 3; ix, 7.

brōñth, adv. of time, before, previously, x, 5; cf. *bōñth*.

barish, f. a spear; sg. abl. *barishī sōty*, (dug) with his spear, viii, 7.

borut^u, adj. full; pl. dat. (for acc.) *baritēn*, vi, 15.

bārav, m. pl. grumbling; — *dinⁱ*, to grumble, xi, 17.

barāyē, prep. for the sake of; on account of; for the purpose of; by way of; — *kōmbakas*, by way of reinforcement, in order to give help, xi, 7.

bus^u, m. a gobbet or mouthful of food put into the mouth at one time, xii, 17.

bāshē, f. babbling of a child; *shurⁱ-bāshē*, infantile talk, v, 2.

bē-shumār, adj. countless, xii, 20, 1, 4.

bismillā, interj., *bi'smi'llāh*, in the name of God! xii, 17.

basta, f. the skin; — *wālūñ^ū*, to flay, viii, 6.

bata, m. cooked rice, iii, 1 (ter); food generally, vi, 16 (bis); *-dūj^ū*, f. a cloth holding a quantity of boiled rice, xi, 18; *-han*, a little boiled rice, x, 5; *-hanā*, usually f., but m. in x, 3; *-trôm^u*, a copper dish holding cooked rice, iii, 1.

baṭh, m. *bōjⁱ-baṭh*, sharing; — *karun*, to divide into shares amongst partners, to take one's own share and give out the other shares, i, 7.

bāth, f. word, speech, language; *katha-bātha*, nom. pl. conversations, xii, 25 (we should expect *-bāta*).

bīṭhⁱ, see *bēhun*.

bōṭa, m. a Tibetan, esp. an inhabitant of Baltistān; *-bōy^t*, m. pl. Tibetan brothers, xi, 6; *-garan*, in Tibetan houses, xi, 6.

boṭh^u, m. the bank of a river; *baṭhis-pēṭh*, on the bank, xii, 7; (ascended) on to the bank, xii, 6, 7.

buth^u, m. the face, x, 5 (bis); xii, 2.

bōṭun^u, Tibet, esp. Baltistān or Little Tibet, or Ladakh; sg. dat. *bōṭanis*, xi, 4.

bōts^u, m. the members of a family, the people of a house, viii, 10; a husband and wife, v, 9, 10; viii, 1 (bis), 2, 5, 6, 13; a wife (politely), x, 14 (bis); *sōnara-sāndⁱ bōts^u z^{ah}*, the goldsmith and his wife, v, 10; *pātashēha-sāndⁱ (z^{ah}) bōts^u*, the king and queen, viii, 1 (bis), 5, 6, 13; pl. nom. *bōts^u*, v, 9, 10; viii, 1, 13; x, 14; pl. dat. *bātsan*, viii, 1, 6, 13; x, 14; ag. *bātsau*, viii, 2, 5.

bāwun, to make manifest, explain a secret, confide a secret, ii, 4 (bis); vii, 21; past m. sg. *bōw^u*, ii, 4; with suff. 3 sg. ag. *bōwun*, ii, 4; past cond. sg. 1, *bāwahō*, vii, 21.

bē-wōphā, adj. treacherous, x, 13.

bē-wōphōyī, f. infidelity, viii, 6, 11.

bāwar, m. belief, faith; — *karun*, to believe, viii, 13.

bē-wāsta, adj. without worldly ties, v, 11.

bāy, f. a lady, a mistress; used as a suffix to indicate the wife of a man of a certain trade or profession; thus, *gūrⁱ-bāy*, a cow-herd's wife, xi, 12; *grīstⁱ-bāy*, a farmer's wife, ix, 1, 4, 6, 8, 10, 12; *pātashāh-bāy*, a king's wife, a queen, viii, 1, 2, 3, 4, 6, 11, 12, 13; *sōdāgar-bāy*, a merchant's wife, iii, 1, 2, 3. sing. nom. iii, 1 (bis), 2, 3; viii, 1, 2, 3, 11 (bis); ix, 1, 6 (bis), 8, 10, 2; dat. *bāyē*, iii, 1, 2; viii, 1, 3, 4, 11, 2; ix, 1, 4, 6; xi, 12; gen. *bāyē-hond^u*, viii, 6, 13; ag. *bāyi*, viii, 1, 3, 11, 2; ix, 1; *grīstⁱ-bāyi* (for *-bāyē*)-*kun*, (saying) to the farmer's wife, ix, 1.

biyē (properly abl. of *byākḥ*, q.v.), adv. again, once more, iii, 3 (ter); v, 4, 5, 6, 10, 1; vi, 15, 6; viii, 7 (bis), 11; x, 3, 6, 7 (quater); xii, 5 (bis), 10, 3 (ter); again, also, ii, 7; iii, 5, 9 (bis); v, 3, 4 (bis), 6, 8; x, 1, 2; xii, 20, 2 (quater), 3, 4 (bis), 5 (bis); *biyē kēḥ*, something more (iii, 8), anything else (xii, 18); *biyē kun*, anywhere else, xii, 4.

conj. again, moreover, viii, 6; and, v, 7, 9 (bis); and also, iii, 4, 5; *akk* . . . *biyě*, in the first place . . . in the second place, both . . . and, v, 9; vi, 15; xii, 21; *ta* . . . *biyě*, both . . . and, viii, 9.

bōy, f. a smell, scent, stink, xii, 15.

bōy^u, m. a brother, viii, 14 (bis); sing. dat. *bōyis*, v, 10; x, 3; pl. nom. *bōyⁱ*, iv, 7; xi, 6; xii, 15; dat. *bāyēn*, xii, 15; *bōyⁱ-bārānⁱ*, uterine brothers, viii, 5; *bōyⁱ-kākañ*, an elder brother's wife, v, 10.

biyābān, m. a forest, ii, 4.

byākḥ, *byēkh*, or *bēkh*, pron. adj. another, the other, one more, hence often, "a second," in the sense of "one more"; sing. nom. *byākḥ*, viii, 9, 14; x, 1; xii, 4, 10 (fem.), 3 (ter), 4, 9 (fem.); *byēkh*, viii, 1 (fem.); *bēkh*, xii, 3, 10 (fem.); sg. dat. *biyis*, viii, 5, 13; vi, 11; xii, 23; m. sg. ag. *biyⁱ*, xii, 1 (bis); fem. pl. nom. *biyě*, x, 1; m. pl. dat. *biyēn*, viii, 9. The sing. abl. of this word *biyě* or *biyi* is used as an adv. meaning "again", "once more", "also", and as a conjunction meaning "moreover", "and". See s.v. *biyě*.

byon^u, adj. separate, apart. *byon^u byon^u*, adv. separately, each apart, vi, 4; vii, 14; *byunuy*, He alone is apart from all things, or discrete (of God), vii, 2.

bōzun, to hear, ii, 1, 2 (bis), 3, 4 (ter), 5, 6, 7 (bis), 10 (bis), 2; iii, 1; iv, 1; v, 7; vi, 1, etc.; vii, 9, 27, 8; ix, 6; x, 4; xi, 20; xii, 7, 19; to listen to, ii, 5; vi, 10; viii, 1, 2; xi, 1, 15; to obey, heed, xii, 20; *shumār būz^u*, the counting was heard, i.e. the roll-call was read out, xi, 16.

In the pass. this verb usually means "to be visible" (xii, 22), or "to be considered (as such and such)", "to seem" (viii, 5; x, 4 (bis)), or "to be known or recognized (as such and such)", xii, 3.

inf. *bōzun*, abl. (forming pass.) *bōzana*, viii, 5; x, 4 (bis); xii, 3, 22; fut. pass. part. *gatshēm bōzun^u*, you must hear me, xii, 7; conj. part. *būzith*, vii, 27, 8; impv. sg. 2, *bōz*, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2; ix, 6; pol. sg. 2, with suff. 1st pers. sg. acc. *bōztam*, please to hear me; pl. 2, *būzⁱtav*, please hear ye, vii, 9; fut. sg. 2 neg. interrog. *bōzakh-nā*,

wilt thou not hear? vi, 1 ff.; plur. 3, *bōzan*, xi, 20; pres. part. *bōzān*, hearing, *gatsh bōzān*, go attentively, xi, 1; pres. m. sg. 3 neg. with suff. 3 sg. acc. *chus-na bōzān*, he is not listening to him, vi, 10; with suff. 3 pers. pl. acc. *bōzān chukh-na*, he is not listening to them, viii, 2; m. pl. 3 with suff. 1 pers. sg. acc. *chim bōzān*, they are listening to me, xi, 5; imperf. m. pl. 3, *ösⁱ bōzān*, viii, 1; past m. sg. *būz^u*, ii, 7; iii, 1; v, 7; x, 4; xii, 19; with suff. 2nd pers. sg. ag. *būzuth*, xii, 20; with suff. 3rd pers. sg. ag. *būzun*, ii, 1, 10; also with suff. 3 pers. sg. acc. and neg. *būz^unas-na*, he did not listen to him, ii, 5; f. sg. *būz^u*, xi, 16.

böz'gār, m. a deceiver, cheat, iv, 1, etc.

bāzar, m. a market, a bazaar, v, 7.

chḥ, f. a particle, a very small amount of anything, vii, 30.

chuh 1, the cry used in urging on a horse, xi, 8. Cf. *hārⁱ hārⁱ*.

chuh 2, verb substantive and auxiliary verb.

(a) Verb subst. 1 sg. masc. *chus*, I am, xii, 1, 23; fem. *chēs*, xii, 18; 2 sg. masc. *chukh*, thou art, i, 10; ii, 2; xii, 1; fem. *chēkh*, viii, 3, 11; xii, 13; sg. 3 masc. *chuh*, he is, ii, 6, 8, 11; iii, 1, 2, 7, 8; v, 1, 8; vi, 7, 14; vii, 27; viii, 6, 8, 10, 1; x, 1, 4, 5, 6, 7, 8, 10, 2; xi, 2; xii, 2, 3, 15; fem. *chēh*, she is, v, 3; vii, 29; viii, 7, 10, 3; x, 6, 7, 10, 4; xi, 11; xii, 10, 9; 1 pl. masc. *chih*, we are, xii, 1; 2 pl. m. *chiv*, (if) ye be, vii, 9 (poet.); *chiwa*, ye are, xii, 1; 3 pl. m. *chih*, they are, v, 8, 10, 3; x, 1, 6; xii, 16.

neg. 3 sg. masc. *chuna*, he is not, iii, 3; iv, 4, 6; xii, 2; fem. *chēna*, x, 6, 7, 14; xii, 2 (*kōrē chēna khabar*, there is no news for the daughter, i.e. she does not know), 5, 20; 3 pl. fem. *chēna*, xii, 19.

interrog. *chēsa*, am I (fem.)? viii, 3, 11; *chukha*, art thou (masc.)? xii, 7; *chwā*, is he? xii, 19, 20; *chyā*, is she? v, 7; vi, 7; x, 10; xii, 20.

emph. *chusay*, I (masc.) am verily, v, 11; 3 sg. masc. *chuy*, is verily, ii, 2; iv, 3; vi, 14; vii, 2, 3; x, 4; xii, 14; fem. *chēy*, iii, 4, 8; v, 1, 10; xii, 6, 14; 3 pl. masc. *chiy*, v, 4; x, 12; fem. *chēy*, viii, 4. Possibly, in some of these cases, the final *y* is not the emphatic particle, but is the suffix

of the 2nd pers. sg. dat., used as a sort of *dativus commodi*. Note that *chěy*, xii, 6, is apparently masc. although fem. in form. The true subject is *kōl* in the preceding sentence. Cf. *chěyěy*, ix, 6.

Conditional. 2 pl. masc. *chiway*, if ye are, xii, 15.

Used in possessive phrases (*tamis*, etc.) *chuh nāv*, (his) name is (so and so), ii, 1; xii, 8, 18; *amis chuh tab*, he has fever, v, 3; *lūkan chuh tāv*, the people have exhaustion (i.e. are exhausted), xi, 13; *tas chuh dōd^u*, she has pain, xii, 15; *mě-nishě chuh nishāna*, I have a token, x, 14; *tsě nishě chuh nishāna*, x, 14; *pātashēhas chěh khabar*, the king has news, iii, 3; so *tas chěh khabar*, xii, 2, she has news, she believes; similarly *chěh* in xii, 4, 5 (he has a wife), 15 (*tas chěh ūk^{ūy} nūr^ū*, she has only one arm), 19; *amis chěh zanāna trēh*, he has three wives, xii, 19; *asě chih gabar z^{ah}*, we have two sons, viii, 1; neg. *asě chēna phursath*, we have no leisure, xii, 17.

With pronominal suffixes. 1st pers. sg. masc. *chum*, v, 8 (my (husband) is (sick)); vi, 5 (*chum khōdā*, it is my god); vii, 26 (*chum tamāh*, I have longing); x, 12 (I have); xii, 7, *kyāh chum hukum*, (what order (have you) for me); fem. *chēm*, v, 10 (*chēm bōyⁱ-kākañ*, she is my sister-in-law); ix, 4 (*mōtūñ^u chēm bōdⁱ-hāl*, it is to me a prison-house of death); 3 pl. masc., vi, 3 (*sath kuṭhⁱ lari chim*, there are seven rooms in my house); vi, 3 (*cyāñě löhlari chim*, they are (to fulfil) my longing for you); x, 5 (*hamsāyě chim*, I have neighbours).

2nd pers. sing., 1 fem. *chēsay*, I (fem.) am thy, ix, 3, 5, etc.; 3 sg. masc. *chuy*, is of thee, viii, 13; *Khōdāyě-sond^u chuy kasam*, the oath of God is to thee, I adjure thee by God, xii, 7; fem. *chěy*, she is of thee, v, 10; x, 8 (you have her); xii, 14 (there is a road (*wath*, fem.) for thee); conditional, *chěyěy*, if there be to thee, ix, 6. *N.B.*—This last is masculine although feminine in form. Cf. *chěy* in xii, 6. 1 pl. masc. *chiy* (*āsⁱ chiy gabar*, we are in the position of sons to thee).

3rd pers. sing., 3 masc. *chus*, is to him, he has something masculine, ii, 11; v, 6 (*athas chus dōd^u*, his hand is sore);

viii, 9 (*pata chus*, he is behind him); viii, 10 (*chus cālān nōlⁱ*, he has a letter of dispatch on his neck); xii, 3 (*chus manz*, there is in it); fem. *chēs*, viii, 6 (*nazar chēs bātsan-kun*, he looks towards the husband and wife); xi, 9 (*kala-kānⁱ dōmbij^u chēs*, the crupper is close to its head); neg. *pātashōhī chēsna*, he has no royal state, x, 4; 3 pl. masc. *lāl chis z^ah*, he has two rubies, xii, 3.

2nd pers. plur., 3 sg. m. *kyāh sabab churva*, what reason have you? viii, 5; fem. neg. *chēwana panūn^u*, she is not your own, x, 1; 3 plur. masc. *tsōr chiwa tōhē, trih chiwa myōnⁱ tōhē-nish*, four are for you, and three are mine in your charge, x, 5; fem. *chēwa*, they (fem.) are for you, x, 1.

3rd pers. pl., 3 sg. fem. *chhēkh, nazar chēkh ō-kun*, their look is (directed) thither, xii, 23; 3 pl. masc. *chikh kār*, they have works, xi, 10.

(b) Auxiliary. (1) With present participle. sg. 1 masc. *chus wuchān*, I see, iii, 8; fem. *chēs diwān*, I give, vii, 22; *chēs karān*, I make, vii, 15; *chēs riwān*, I lament, vii, 22; *chēs wadān*, I lament, ix, 1; *chēs wālān*, I cause to descend, v, 4.

sg. 2 masc. *chukh wuchān*, thou seest, iii, 8.

sg. 3 masc. *anān chuh*, he brings, x, 12; *chuh anān*, xii, 19; *bēhān chuh*, he sits down, xii, 4; *chuh cēwān*, he drinks, xii, 6; *dapān chuh*, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 1, 4, 9, 20; *diwān chuh*, he gives, v, 11; xii, 23; *chuh diwān*, xii, 17; *chuh dazān*, is burning, viii, 13; x, 7; *gatshān chuh*, he goes, xii, 4; *chuh gatshān*, xii, 4; *chuh kadān*, he abstracts, he passes time, viii, 13; xii, 4, 11, 17; *chuh khēwān*, he eats, xii, 6, 17; *chuh karān*, he does, makes, viii, 12, 13; x, 8, 14; xii, 24; *chuh katarān*, he cuts, x, 7; *chuh lagān*, he is being attached, viii, 5; *chuh lēkhān*, he writes, x, 13; *chuh lalawān*, he caresses, v, 6; *chuh lōnān*, he reaps, x, 5; *chuh lāyān*, he throws, v, 4; *chuh nanān*, it is manifest, vii, 1; *gwāsh chuh phōlān*, dawn is breaking, xii, 2; *chuh phērān*, it moves about, ii, 5; *chuh pakān*, he goes forward, iii, 1; *pakān chuh*, viii, 7; xii, 7; *chuh prārān*, he is waiting, v, 6; *chuh shōlān*, is flaming, vi, 6;

chuh tulān, he is raising, xii, 17 ; *chuh gāh trāwān*, is emitting light, xii, 2 ; *chuh tshunān*, he is letting fall, xii, 17 ; *chuh wuchhān*, he sees, iii, 1, 4, 7, 8 ; viii, 6, 9 ; xii, 4 ; *wuchhān chuh*, iii, 7 ; xii, 19 ; *chuh walān*, he wraps, viii, 13 ; *wanān chuh*, he says, x, 6 ; *chuh wasān*, he is coming down, v, 7 ; *wasān chuh*, viii, 13 ; *chuh wātān*, he arrives, iii, 7 ; *chuh yiwān*, he comes, xii, 3 ; *yiwān chuh*, v, 5 ; xii, 4.

sg. 3 fem. *chēh dapān*, she says, vii, 2, 3, 7, 8 ; ix, 6 ; x, 5 ; xii, 18 ; *dapān chēh*, iii, 3, 4 ; ix, 1 ; xii, 7, 11 ; *chēh gatshān*, she goes, becomes, x, 5 ; *gatshān chēh*, xii, 23 ; *chēh karān*, she does, iii, 4 ; *likhān chēh*, she writes, xii, 11 ; *chēh pakān*, she goes forward, iii, 2 ; xii, 7 ; *chēh wanān*, she says, vi, 2 ; vii, 1, 20, 6 ; *wanān chēh*, ix, 6 ; *chēh yiwān*, she comes, xii, 15.

pl. 2 masc. *chiwa yiwān bōzana*, you appear to be, viii, 5.

pl. 3 masc. *dapān chih*, they say, iii, 3 (people say) ; *diwān chih*, they give, x, 14 ; *chih harān*, (rubies) are dropping, xii, 9 ; *chih kaḍān*, they pass the time, viii, 11 ; *chih karān*, they do, make, viii, 3 ; xii, 3, 23 ; *chih lārān*, they run, ii, 9 ; *chih pakān*, they go forward, xii, 2 ; *pakān chih*, x, 4 ; *chih sōmb^arān*, they collect, xi, 7 ; *chih sārān*, they collect, xi, 6 ; *chih tshārān*, they seek, iii, 3.

pl. 3 fem. *chēh karān*, they do, v, 12 ; *chēh gatshān*, they occur, viii, 1.

neg. sg. 1 masc. *chusna ṭhah^arān*, I am not standing, ii, 4 ; 2 masc. *chukhna wātān*, thou art not reaching, xii, 13 ; 3 masc. *chuna karān*, he does not make, viii, 2 ; *yiwān chuna bōzana*, he cannot be seen, xii, 22.

neg. interrog. *chukhnā parzanāwān*, dost thou not recognize, x, 12.

emph. sg. 3 masc. *chuy dapān*, he verily says, iii, 4 ; *chuy wanān*, he verily says, i, 13 ; vii, 31 ; fem. *chēy wanān*, she verily says, vii, 16.

With pronominal suffixes. 1st person ; sg. 3 masc. *chum dapān*, he says to me, xii, 20 ; *chum diwān*, he gives to me, vii, 14, 7, 8 ; *chum harān*, my (flesh) is dropping, vii, 24 ; *chum k^anān*, he sells me, vii, 17 ; *chum karān*, he makes

for me, vii, 15, 24; *chum mangān*, he is asking from me, xii, 4, 5, 11, 4; *māzas chum tulān*, he is raising (bits of) my flesh, vii, 14; *chum wuchān*, he is inspecting me, vii, 18.

pl. 3 masc. *chim bōzān*, they listen to me, xi, 15; *chim mangān*, they are asking from me, xi, 14.

3rd person sing.; sg. 3 masc. *chus dapān*, he says to him or her, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; *dapān chus*, iii, 4; v, 11; viii, 9; x, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 13 (bis), 19; *chus lamān*, he pulls him, viii, 9; *chus pēwān*, falls to her, vii, 26; *chus wanān*, he says to him, viii, 7; *chus yiwān*, (stink) is coming from it, ii, 4.

3rd pers. plur.; pl. 3 masc. *pata chikh lārān*, they are running after them, xi, 18.

neg. *bōzān chukhna*, he is not listening to them, viii, 2; fem. neg. *rōzān chēkhna*, she is not remaining for them, ii, 9.

(2) With emph. pres. part. *chuh dazōn^t*, he is verily burning, x, 7.

(3) With perfect participle. sg. 1 fem. neg. *chēsna tshuñ^umüts^ü*, I have not been set (to learn), v, 6; sg. 2 masc. *chukh gōmot^u*, thou hast gone, xii, 4; neg. *chukhna gōmot^u*, thou didst not become, v, 5; fem. *chēkh tsüj^umüts^ü*, thou hast fled, ix, 1.

sing. 3 masc. *chuh āmot^u*, he has come, x, 12, 4; *chuh ōs^umot^u*, he has been, v, 1; *chuh gamot^u*, has gone, etc., ii, 4; iii, 1; viii, 1; *chuh gōmot^u*, ix, 1, 6; *chuh kor^umot^u*, he has been made, x, 12; *chuh pēmot^u*, it has befallen, x, 3; *chuh roṭ^umot^u*, he has been arrested, x, 12; fem. *chēh mumüts^ü*, she is dead, viii, 1; *chēh tsüj^umüts^ü*, she has fled, ix, 1; *chēh wüñ^umüts^ü*, it (fem.) has been said, vii, 30.

plur. 2 masc. *chirwa lāg^tmāt^t*, ye have arrived, viii, 5.

plur. 3 masc. *chih mumāt^t*, they are dead, viii, 1.

With pronominal suffixes. 1st person; sg. 3 masc. *chum gamot^u*, he has gone for me (*dativus commodi*), v, 10; pl. 3 masc. *chim dīt^tmāt^t*, I have given them, x, 12.

2nd person sg.; sg. 3 masc. *chuy gōl^umot^u*, thou hast destroyed, ii, 11; fem. *chēy āmüts^ü*, she has come to thee, v, 5; *chēy kūr^umüts^ü*, thou hast made it (fem.), x, 8.

3rd pers. sg. ag. and pl. dat. ; sg. 3 masc. *chunakh dyut^umot^u*, she has given to them, viii, 1.

3rd pers. sg. dat. ; sg. 3 masc. *kus-tāñ ōs^umot^u chus wōpar*, somebody else was with her, v, 4.

2nd pers. pl. ; sg. 3 masc. *chuwa thōw^umot^u*, you have deposited, x, 12.

3rd pers. pl. ; sg. 3 masc. *chukh thōw^umot^u*, they have deposited, x, 12.

(4) With future passive participle ; sg. 3 masc. *chuh chāwun*, (one's fated lot) must be experienced, ix, 6 ; fem. *chēh wasūñ^u*, it is to be descended (a place, fem.), ix, 6 ; emph. *chuy gatshun*, (I) must certainly go, v, 10 ; with suff. 3rd pers. sg. dat. *chus khasun*, he must mount, x, 3 ; with suff. 2nd pers. plur. *dapun chuwa*, (whatever) is to be said by you, v, 8.

(5) With conjunctive participle ; sg. 2 masc. *chukh bihih*, thou art seated, xii, 5 ; sg. 3 masc. *chuh bihih*, he is seated, x, 5 ; xii, 4 ; *chuh karith thaph*, he is holding (it), v, 6 ; viii, 7.

(6) With negative conjunctive participle ; *chuh pakanay*, it is not yet walked over, x, 1.

chēl, f. a piece, fragment ; pl. nom. *chēla*, vii, 14.

chalun, to wash ; past sg. m. with suff. 3rd pers. sg. ag. *cholum*, x, 5 ; xii, 2 ; past cond. sg. 1 *chalahō*, x, 5.

chān, m. a carpenter, x, 12 ; xi, 18 ; sg. dat. *chānas*, vii, 17, 20 ; pl. nom. *chān*, x, 5.

chōñ^u, f. a carpenter's wife, xi, 19.

chāwun, to experience (ix, 6) ; to enjoy (xi, 3) ; fut. pass. part. sg. m. *chāwun*, ix, 6 ; pres. part. *chāwān*, xi, 3.

cakla, m. a group of villages, a village circle, ix, 10.

cālān, m. a letter of dispatch, an invoice, viii, 10 ; xi, 4.

cēnda, m. a pocket ; sg. dat. *cēndas*, v, 5 ; xii, 15 ; abl. *cēnda*, xii, 15.

carkh, m. a lathe ; sg. dat. *carkas khāhun*, to put on to a lathe, vii, 19 ; *carkas khasun*, to be put on to a lathe, vii, 20.

cārpāy, f. a bedstead ; sg. dat. *cārpāyi*, x, 5.

cēshma, m. an eye ; pl. nom. *cēshma*, i, 3.

cīthⁱ, f. a document, viii, 10 (bis).

cyon^u, to drink ; inf. *hyotun cyon^u*, he began to drink, viii, 7 (ter) ;

pres. part. *cěwān*, vi, 15; vii, 31; pres. m. sg. 3, *chuh cěwān*, xii, 6; past. sg. f. neg. with suff. 3 pers. sg. ag. *trěsh cěyěnnā*, he did not drink water, viii, 7; past cond. sg. 3, *trěsh cěyihě*, (if) he had drunk water, viii, 7.

cyón^u, poss. pron. thy; sg. m. nom. *cyón^u*, v, 9; x, 14; xii, 16, 8; *cyón^u gatshi*, thou shouldst, v, 9; xii, 6, 20, 2, 3; emph. *cyónuy*, thine verily, v, 9; dat. *cyönis*, v, 9 (bis); pl. m. dat. *cyānēn*, viii, 3, 11.

fem. sg. nom. *cyōñ^u*, v, 9; viii, 3, 11; x, 10; dat. *cyāñē*, vi, 3; x, 12.

cīz, m. a thing, xii, 19.

dab, m. a fall from a height; *tōri-dab*, the fall, or blow, of an adze, vii, 18.

ḍab, f. (in *zūna-ḍab*), a covered wooden balcony on the roof of a house; sg. dat. *ḍabi*, viii, 1.

dōb, m. a hole, or pit, in the ground, xii, 6; sg. dat. *dōbas*, xii, 6, 7; sg. abl. *dōba*, xii, 7; *dōba-hanā*, a small hole in the ground, viii, 7 (*N.B.* masc.).

dabāwun, to press, squeeze; *dabōvith thāwun*, to press into (the ground), to conceal (in the ground), x, 3.

dachyun^u, adj. right (not left); m. sg. abl. *dachini atha*, with the right hand, viii, 7.

dōd, m. milk; *dōda-běñě*, f. a milk-sister, a foster sister, iii, 4; *dōda-gūr^u*, m. a milk cowherd, a milkman, xi, 13; *dōda-har*, m. cream of milk, ii, 3; *dōda-mōj^u*, f. a foster mother, v, 2 (ter); *dōda-noṭ^u*, a milk-pail, xi, 3.

dod^u, see *dazun*.

dōd^u, m. pain, agony, anguish (mental or physical), v, 3, 6, 7; vii, 1 (bis), 21; ix, 6; xii, 15; sg. dat. *dōdis*, v, 6 (bis); abl. *dādi*, vii, 22; pl. dat. *dādēn*, vi, 14; *tas chuh dōd^u panamis dīlas*, she has pain in her heart, xii, 15.

dādkhāh, m. a petitioner; *ōsus dagāy zāgān dādkhāh*, disloyalty (to the king) was watching in him as a petitioner, ii, 5.

dōd^ulad, adj. pained, afflicted; with *ay*, if, suffixed, *dōd^ulad-ay*, vii, 9.

dīdār, adj. seeing; *sōhiba-sond^u kara dīdār*, I will do seeing of the master, I will see the master, iv, 5.

dēg, f. a large metal pot, a cauldron; pl. nom. *dēga*, vi, 16.

dagāy, f. disloyalty (cf. *dādkhāh*), ii, 5 (bis), 11; *āgas-pēth dagāy kariūñ^ū*, to show faithlessness to one's master, viii, 8.

d^ūh, m. smoke; *diwān chuh achēn d^ūh*, he puts smoke in (her) eyes, he abuses her, v, 11.

dah, card., ten, v, 6.

dōh, a day; *dōh gav*, the day passed, v, 11; *dōh ta rāth*, night and day (adverbially), vii, 3; with suff. of indef. art. *dōhā akh banyāv*, a certain day came, xii, 1; *dōhā dōhā kaḍun*, to pass each day, viii, 3, 11; xii, 4, 11; sg. dat. *dōhas*, by day (cf. *rātas*, by night), xii, 4; abl. *tami dōha*, on that day, ii, 7; v, 5; x, 12; *dōha*, by day, on each day, xii, 9; *aki dōha* (v, 1) or *dōha aki* (ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11), on a certain day; *prath dōha*, every day (adv.), viii, 1 (bis); gen. *dōhuk^u*, x, 10; fem. *dōhūc^u*, x, 10, 14; pl. nom. *dōh gay*, days elapsed, iii, 5; xii, 23. Note the adverbial form, *ōthi dōhⁱ*, after eight days, iii, 4.

dūj^ū, f. a square piece of cloth, a napkin, a kerchief; *bata-dūj^ū*, a kerchief containing food, xi, 18.

dujān, adj. pregnant, xi, 7 (f. pl.).

ḍakh, m. the post (for letters); sg. dat. *ḍakas*, xi, 6.

dōkhil, adj. entered; *karuhukh dōkhil-i-mahala-khāna*, bring them into your harem, xii, 19.

ḍakhanāwun, to lean upon (a stick or the like); pres. part. *ḍakhanāwān*, xi, 16.

ḍukhtar, f. a daughter; *dukhtar-ē-khāsa*, (your) own daughter, v, 11.

dīl, m. the heart, mind, soul, v, 7; *dar dīl*, in the heart, ii, 5; sg. dat. *dīlas*, i, 7; ii, 5; xii, 15; *dīlas pyōs yinsāph*, his heart was filled with pity, viii, 11; *dōd^u dīlas*, pain in the heart, xii, 5.

ḍōlⁱ, the gusset of a garment; in *ḍōli-dāmānas*, v, 9, to the skirt of the gusset of the garment, i.e. to the skirt of the garment. The sg. abl. *ḍāli* has been altered to *ḍōli* m.c. See *dāmān*.

ḍōlⁱ, f. in *kana-ḍōlⁱ*, closing of the ear, refusal to hear, v, 2.

dalīl, f. a story, tale, narrative, viii, 7, 10, 1, 3; x, 1 (quater); with suff. of indef. art. *dalīlā*, viii, 6, 8, 11; x, 1 (bis).

dālom^u, m. leather ; with emph. *y dālomuy*, nothing but leather, xi, 14.

dulun^u, m. the act of rolling ; pl. nom. *dulānⁱ dirwān chuh*, he is rolling himself, xii, 23.

dilāsa, m. soothing, consolation ; — *dyun^u*, to soothe, ix, 7.

dōmbij^ū, f. a crupper, xi, 9.

dāmān, the skirt of a garment ; sg. dat. *dāmānas thaph karūñ^ū*, to seize the skirt of a person in entreaty, begging, in making improper advances, or the like, v, 9 (bis) ; *ḍōli-dāmānas - thaph lāyūñ^ū*, id., v, 9 (see *ḍōlⁱ*), with the double meaning.

dānāh, adj. wise ; *dānāh wazīran*, by a wise vizier, viii, 1.

dīn, m. faith, religion ; *dīn-i-Mahmad*, the religion of Muḥammad, iv, 6.

dōn^u, m. a pomegranate, xii, 22 (bis), 23 (bis).

dand, m. punishment, fine ; sg. abl. *danda dyun^u*, to give in compensation (for harm, etc., done), v, 11 ; *danda hyon^u*, to take in compensation, v, 11.

d^anun, to shake out (clothes), to shake (clothes) ; pres. 3 m. sg. *chuh d^anān*, x, 7.

dōnaway, card. both, x, 4, 5, 13 ; xi, 12.

duniyā, m. the world ; sg. dat. *dunⁱyāhas*, xii, 18 (bis).

dapun, to say (the person addressed is usually put in the dat., sometimes with *kun* added, as in *dapān chuh amis mējēras kun*, he says to this master of the horse, x, 12) ; to send word asking for something, xii, 15.

inf. *dapun gatshis*, you must say to her, v, 9 ; fut. pass. part. *dapun chuwa*, (whatever) is to be said by you, (whatever) you have to say, v, 8 ; pres. part. *dapān wuchukh*, as they said (this), they looked, viii, 1.

impv. sg. 2, *daph*, xii, 4 ; say to him, *dapus*, xii, 20 ; fut. *dāpⁱzēm*, you must say to me, v, 8 ; *dāpⁱzēm-na*, you must not say to me, v, 8 ; *dāpⁱzēkh*, you must say to them, v, 7 ; past, *dāpⁱzihēkh*, you should have said to them, xi, 15 (bis).

fut. sg. 1, *dapay*, I will say to thee, iii, 4 ; v, 5 ; *dapas*, I will say to him, xii, 19 ; 3, *dapi*, he will say, x, 1 ; she will say, v, 9 ; *dapiy*, she will say to thee, xii, 18 ; pl. 3, *dapanam*,

they will say to me, ii, 11; *dapanay*, they will say to thee, xii, 16.

pres. (often used as historical pres.), *dapān* (pres. part. alone used without auxiliary), say, (he or she) says, ii, 1, 2, 5, 9, 10, 12; iii, 2, 4, 5, 6, 7, 8, 9; v, 1, etc.; vii, 3, etc.; viii, 1, 10; ix, 4; x, 7; xii, 4, 24; they say, i.e. people say, iii, 9; v, 9; vi, 16 (ter); viii, 4; sg. m. 3, *dapān chukh*, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 11, 14, 19, 20; *chuy dapān*, he says verily, iii, 4; *dapān chum*, he says to me, xii, 20; he says to him or her, *chus dapān*, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; *dapān chus*, iii, 4; v, 11; viii, 9; x, 4, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 3 (bis), 9; he says to them, *chukh dapān*, x, 1, 12 (ter), 4; f. she says, *chěh dapān*, vii, 2, 7, 8; ix, 6; x, 5; *dapān chěh*, iii, 3, 4; ix, 1; xii, 7, 11; she says to him or her, *chēs dapān*, viii, 3, 11; xii, 4, 15; *dapān chēs*, v, 3, 11; ix, 6; xii, 10, 4; pl. m. 3, *dapān chih*, they say, i.e. people say, iii, 3; they say to him, *chis dapān*, x, 1 (bis); *dapān chis*, ii, 3.

past sg. 3 m. *dop^u*, said, ii, 4; v, 9; viii, 1, 13; x, 2, 8; xi, 2, 11, 2, 4; xii, 4, 5, 9.

dopum, I said; I said to you, *dopum^uwa*, x, 12.

dopun, he or she said, ii, 7, 9, 11; iii, 9; v, 6, 8, 9, 10; viii, 3, 4, 6, 9, 10, 3; x, 2, 5 (bis); xii, 5, 13, 9, 21 (bis); asked from thee, *dopuy*, xii, 15; said to him, *dopus*, i, 7; v, 1; xii, 1; he said for me, *dop^unam*, iv, 4; she said to thee, *dop^unay*, x, 12; he or she said to him or her, *dop^unas*, ii, 9, 11; iii, 1 (quater), 2, 4 (ter), 5 (quinquies), 8 (quater), 9 (ter); v, 1, 4 (ter), 5 (bis), 6 (ter), 8, 9 (quater), 12; vi, 5, 8, 14, 5 (quater); viii, 3 (bis), 6, 7, 8, 9 (ter), 10, 1 (sexies); ix, 1 (bis); x, 6 (bis), 10; xii, 1, 4 (sexies), 5 (bis), 7 (ter), 10, 1, 5 (septies), 6 (ter), 8 (ter), 20, 1, 2, 4, 5; he or she said to them, *dop^unakh*, ii, 6, 8; v, 8 (bis); vi, 16 (ter); viii, 1, 4 (ter), 5 (bis), 10, 1; x, 1 (ter), 5 (bis), 6 (bis), 12 (quater).

dop^uwa, you said; you said to me, *dop^uwam*, x, 12.

dopukh, they said, ii, 1; v, 7; viii, 1, 2; x, 1; xii, 18;

they said to me, *dop^uham*, v, 8; they said to him, *dop^uhas*, iii, 8 (bis); v, 8; viii, 3, 4 (bis), 5, 11; x, 1, 2, 5, 6, 7, 8, 12 (bis); xii, 1 (bis), 17, 23; they said to them, *dop^uhakh*, viii, 1; x, 12.

3 past, 3 sg. m. *dapyāv*, said long ago, xii, 24; I said long ago, *dapyām*, ix, 4; I said long ago to them, *dapyāmakh*, xi, 15.

dar, prep. in; *dar biyābān*, in the forest, ii, 4; *dar dīl*, in the heart, ii, 5.

dēra, m. a lodging, a temporary residence, viii, 9; a tent, v, 11; sg. dat. *dēras*, viii, 9; *dēras-pēth*, in a tent, v, 11.

dōr^u, f. a window; sg. gen. *dārē-handis dāsas*, to the sill of the window, v, 4; abl. *dūri-kānⁱ*, (thrown) through the window, v, 4 (bis); dat. *dārē-tal*, under the window, v, 4.

dūr 1, an ear-pendant; pl. dat. *dūran*, vii, 11.

dūr 2, distant; *dūr kaḍun*, to expel, banish, viii, 11; *shēhara dūr*, far from the city, viii, 11; abl. *dūri rōzun*, to remain at a distance, vii, 18; note, *drāv dūr-pahān*, he went a short way off, x, 7; but *byūth^u dūri-pahān*, he sat at a little distance, x, 7.

darbār, m. a court (a king's), viii, 11.

dard, m. affection, ix, 8.

drāg, m. a famine, vi, 15.

dārun, to place, etc.; freq. part. *halam dōrⁱ dōrⁱ*, holding out the lapcloth, i.e. begging for alms, ix, 11; past masc. pl. 3, *zūthⁱ atha dōrⁱnam*, long arms are stretched over me, vii, 25.

drōt^u, m. a sickle, x, 5; sg. abl. *drāti-sōtin*, by means of a sickle, ix, 5.

drāv, etc., see *nērun*.

darwāza, m. a doorway; — *thāwun*, to open a door, viii, 4 (bis), 11 (bis), 2; — *trop^unas*, she shut the door against him, viii, 11.

drāy, etc., see *nērun*.

driy, f. a vow; *driy kasam karun*, to make a vow, viii, 1 (bis), 2.

dās, m. a window-sill; sg. dat. *dāsas*, v, 4 (bis).

dēshun, to see; fut. pass. part. *kāh gathēm-na dēshun^u*, no one may see me, xii, 22; conj. part. *dēshith*, having seen, v, 2;

pres. part. (for pres. tense), *dēshān*, (is) seeing, vi, 12; past m. sg. 3, *dyūth^u*, was seen, vi, 11 (bis), 5; viii, 10; *dyūth^u-na*, was not seen, x, 12; *dyūthum*, I saw, vi, 15 (bis); *dyūth^u-m-ay*, I verily saw, xi, 1; *dyūthuth*, thou sawest, vi, 15; plup. m. sg. 3, *ōs^u dyūth^u-mot^u*, (a dream) had been seen.

daskhath, m. a signature; — *karun*, to make a signature, sign, xii, 21; abl. *ath korun mōlⁱ-sandi daskhata*, she signed it with the father's signature, xii, 22.

dwā, m. a prayer; *dwā-yi-khōr*, a prayer for welfare, i, 3.

dawā (vi, 14), *dawāh* (v, 6 (quater)), m. a medicine, a remedy; *dawā-han*, f. a little medicine, v, 6.

dēv, a demon, xii, 7; sg. abl. *dēva-zāth*, the demon-race, the tribe of demons, xii, 16.

dav, m. a channel, drain; abl. *āb-dawa-kañ*, (enter) through the water drain, v, 4.

dawāh, see *dawā*.

dāwāh, m. a claim; — *gandun*, to make a claim, v, 11.

Day, m. God; *dayⁱ*, God only, vii, 2; voc. *dāyē*, O God! iv, 1.

dōy, the belief in two, dualism, as opposed to monotheism, vi, 6.

dōyum^u, ord., second; m. sg. dat. *dōyimis gulāma-sond^u*, of the second servant, viii, 6.

dyun^u, to give; to make over a person to another's charge, viii, 11.

anith dyun^u, to bring and give, xii, 4; *dab dyun^u*, to give blows, vii, 18; *dyutun bārⁱshi-sōty dōba-hanā*, he made a small hole in the ground with his spear, viii, 7; *achēn d^uh diwān chuh*, he is giving smoke in the eyes, he abuses, v, 11; *dulānⁱ dinⁱ*, to roll oneself about, xii, 23; *dilāsa dyun^u*, to comfort, ix, 7; *danda dyun^u*, to give in compensation, v, 11; *tas gardan diñ^u*, to behead him, ii, 8; *grāyē chēs diwān*, I am causing to wave, vii, 11; *hukum dyun^u*, to give an order, x, 5, 9, 13; *halam bārⁱ bārⁱ dyun^u*, to fill the lap-skirt (of a beggar), to give alms, ix, 11; *jahwa dyun^u*, (of God) to give forth glory, to become manifest, vi, 7; *kadam dyun^u*, to set forth (*kun* = to), x, 11, 2; *khash dyun^u*, to cut, v, 4, 6; *krēkh diñ^u*, to make an outcry, v, 7; xii, 7; *karith dyun^u*, to do completely, x, 12; *muslas dyut^u kas^m*, he pronounced a charm over the skin, xii, 22; *makh dyun^u*, to hit with an

axe, vii, 14; *anun nād dith*, to send for (a person), summon, x, 12; xii, 17; *nāla dimahō*, I would give cries, vii, 23; *nār dyun^u*, to set alight (to), to set on fire (dat. of obj.), xii, 21, 2, 4; *phahi dyun^u*, to impale, v, 10; *pharyād dyun^u*, to lay a complaint, x, 2; *phash dyun^u*, to rub, v, 4; *rukhsath dyun^u*, to give leave to depart, xii, 25; *rapaṭ dyun^u*, to make a report, v, 9; *shēmshēr dits^un shānd*, he put the sword under the pillow, x, 7; *amis shāph dyun^u*, to pronounce a charm over him, xii, 15; *sawāl dyun^u*, to present a petition, x, 5; *tam chum diwān*, he is causing me to be weary, vii, 17; *thaph diñ^u*, to seize (dat. of obj.), viii, 7; xii, 12; *wāday Khōdā dyun^u*, to swear by God, xii, 7; *wurḍi diñ^u*, to give an order, vi, 16; *wōtamukhⁱ dyun^u*, to put on upside down, v, 9; *zār^u diñ^u*, to give a push, x, 7 (bis).

inf. *dyun^u*; sg. obl. *dini*, in order to give, ix, 7; fut. pass. part. m. sg. *rōpayē hath gatshēm dyun^u*, you must give me 100 rupees, x, 6; so, m. pl. *gatshanam dinⁱ*, you must give them to me, x, 1; f. sg. *gatshēm bakh^ucōyish diñ^u*, you must give me a present, xii, 3; conj. part. *dith*, vi, 7; x, 12.

impve. sg. 2, *dih*; *di-sa*, give, sir, x, 8; *dim*, give to me, iii, 1; v, 11 (bis); viii, 3; xii, 4, 7, 15, 8; *dis*, give to her, xii, 4; *dikh*, give to them, viii, 11; pl. 2, *diyiv*, give ye, x, 12; xii, 21; give ye to me, *diyūm*, vi, 16; pol. impve. sg. 2, *dita*, please give thou, v, 9; x, 4; with emph. *y*, *ditay*, v, 2; please give to me, *ditam*, x, 5; fut. *dizikh*, thou must give to them, xii, 16.

fut. sg. 1, *dima*; I shall give to thee, *dimay*, v, 6, 11; xii, 4, 7; with irreg. suff. 2nd person pl. *dimav*, (I say to you) I shall give, ii, 8; 3, *diyī*; she will give to thee, *diyiy*, xii, 14; pl. 1, *dimaw*; we shall give to thee, *dimōy*, x, 1.

pres. m. sg. 3, *chuh diwān*, he gives, v, 11; xii, 17 (bis), 22; he gives to me, *chum diwān*, vii, 14, 7, 8; pl. 3, *diwān chih*, they give, x, 14; f. sg. 1, *chēs diwān*, I give, vii, 11, 22; 3, *chēh diwān*; she gives to him, *diwān chēs*, xii, 4, 14.

past m. sg. *dyut^u*, he was given, v, 9; viii, 11, 2; x, 2; xii, 22 (bis); I gave for you, *dyutum^uwa*, x, 12; gave to him, *dyutus*, i, 10; xii, 4; he or she gave, *dyutun*, v, 4 (bis);

viii, 4, 7; x, 5, 9, 11, 2, 3; xii, 15 (bis), 25; with emph. *y*, *dyutun^uy*, ii, 7; he or she gave to him or her, *dyut^unas*, i, 9; v, 6; viii, 9; x, 6; xii, 5, 7 (bis), 11, 5, 6 (bis), 22; he or she gave to them, *dyut^unakh*, ii, 7; x, 5; xii, 17; *dyutukh*, they gave, v, 10; x, 5; xii, 17, 24; pl. *ditⁱ*, they were given, xi, 17; I gave, *ditim*, x, 12 (bis); I gave to them, *ditⁱmakh*, ix, 11; he or she gave, *ditin*, vii, 5; x, 2; he gave to him, *ditⁱnas*, x, 14.

f. sg. *dits^u*, she was given, vi, 16; given to him, *dits^us*, viii, 7; he gave, *dits^un*, x, 7 (ter); xii, 7, 12; he or she gave to him or her, *dits^unas*, v, 9; x, 8; they gave, *dits^ukh*, iii, 8; they gave to him, *dits^uhas*, x, 5.

perf. m. sg. *chunakh dyut^umot^u*, she has given to them, viii, 1; pl. *chim ditⁱmātⁱ*, I have given, x, 12.

plup. m. sg. *ôsu dyut^umot^u*, had been given, x, 12; she had given to him, *ôsu^unas dyut^umot^u*, v, 6; pl. they had been given to you, *ôsⁱwa ditⁱmātⁱ*, x, 12.

past cond. sg. 1, *dimahö*, vii, 23; I would have given to them, *dimahakh*, vii, 20; 3, *mā diyihē*, he would not have given, viii, 13.

dyār, m. pl. coined money, wealth, x, 1, 6; *mōhara-dyār*, coin-wealth, money in cash, i, 9.

dōzakh, m. hell; sg. dat. *dōzakhas* (for *dōzakhas-manz*), in hell, xii, 19, 20.

dazun, to burn; pres. m. sg. 3, *chuh dazān*, (a lamp) is burning, viii, 13; x, 7; with emph. ⁱ, *chuh dazōnⁱ*, is verily burning, x, 7; past sg. m. 3, *dod^u*, he was burnt up, xii, 25.

gōb, adj. invisible; — *gatshun*, to become invisible, iii, 6.

gobur, m. dial. for *gōbur*, a son; pl. nom. *gabar*, viii, 1, 3; xii, 15.

gād, f. a fish; *gāda-hath*, a hundred fish, i, 8, 9.

gǎd^u, a bunch or handful of grass or the like; pl. nom. *gējě*; *gējě karañě*, to make bundles of grass, hence, met. to crowd together, xi, 10.

gōd, m. a beginning; abl. *gōda*, first, at first, iv, 2; v, 9; viii, 3; xi, 5; xii, 15.

gaḍun, i.q. *garun*, q.v.

gōḍaṇ, adv. first, at first, iii, 1 ; x, 12 ; xi, 2, 3, 10 ; emph. *gōḍaṇiṇiy*, at the very first, viii, 10 ; x, 3, 10 ; xii, 4, 6.

gōḍaṇuk^u, adj. first, the first, viii, 13 ; with emph. *y*, *gōḍaṇukuy*, the very first, viii, 5 ; f. gen. *gōḍaṇicē-handi khōta*, (more beautiful) than the first, xii, 10.

gudarun, conj. 3, to happen, occur ; inf. *gudarun*, a happening, occurrence, viii, 5 ; 2 past m. sg. 3, *gudariv*, for *gudaryōv*, v, 9.

gadōyi, f. begging, mendicity, the condition of a beggar ; sg. gen. *gadōyiyē-hond^u*, x, 2.

gāh, m. brightness, brilliancy, lustre ; — *trāwun*, to emit light, x, 2.

gāh, m. a place, a time, a turn ; *gāh bēgāh*, in and out of season, vi, 2 ; *shōra-gāh*, a time or opportunity for outcry, a proclamation, vi, 13.

gējē, see *gēḍ^u*.

gōj^unas, see *gālun*.

gāl, f. a feeling of shame caused by another's action, mortification, humiliation, ix, 4.

gul^u, m. the forearm ; *gulⁱ ganḍānⁱ*, to stand in a reverent attitude, with the arms folded in front, v, 9.

gōlām, m. a servant, a slave, viii, 6 (quinquies), 7, 11, 3 (bis) ; sg. dat. *gōlāmas*, viii, 11 ; ag. *gōlāman*, vi, 14 ; viii, 7, 8, 11 ; voc. *ay gōlām*, viii, 6, 8, 11 ; pl. nom. *gōlām*, viii, 5, 13.

galun, to be destroyed ; fut. pass. part. *suh gotsh^u galun^u*, he must be destroyed, xii, 10 ; fut. sg. 3, *gali*, xii, 24 ; past. m. pl. 3, *gālⁱ*, xii, 25.

gālun, to destroy ; to cause to waste away ; past f. sg. *gōj^unas*, he caused me (fem.) to waste away, he pared me down, vii, 19 ; perf. m. sg. *chuy gōl^umot^u*, thou hast destroyed, ii, 11.

gām, m. a village ; pl. dat. *gāman*, xi, 8.

gumrōyī, f. going astray ; *gayēm gumrōyī*, I went astray (lit. going astray happened to me), vii, 12.

gamot^u, *gōmot^u*, *gōmot^u*, see *gatshun*.

gān, m. the keeper of a brothel, a prostitute's bully ; used as a term of contempt after another noun, as in *hāpath-gān*,

a wretch of a bear (ix, 2) ; *kuṭ^uwāl-gān*, the wretch of a police-captain (v, 9) ; *wātal-gān*, a wretch of a sweeper (xi, 15). sg. dat. *gānas*, v, 9 (bis) ; ix, 2 ; voc. *gānau*, xi, 15 (used by a wife to her husband).

gaṇḍ, m. a knot ; *tath gaṇḍ karun*, to tie it up (in a parcel), x, 3.

gōṇḍ^u, m. a posy, bunch ; *pōshē-gōṇḍ^u*, a posy of flowers, v, 4 (ter).

gōṇḍ^u, m. the Turkestan pack-saddle, consisting of two straw-filled pommels joined in front ; pl. nom. *gāṇḍⁱ*, xi, 9.

gaṇḍun, to tie, to bind, iii, 8 (an ass was tied up), v, 6 ; the thing to which the object is tied is put in the dat. (v, 10, 2 ; x, 2, 5).

gulⁱ gaṇḍānⁱ, to stand in a reverent attitude with the arms folded, v, 9 ; *dāwāh gaṇḍun*, to present a claim in court, v, 11. Conj. part. (in sense of past part. pass.) *gaṇḍith*,

iii, 8 ; impve. fut. *gāṇḍⁱzēs*, you must tie it, v, 6 ; past m. sg. *gaṇḍun*, he or she tied, v, 10, 2 ; *dāwāh gaṇḍ^unas*, she made a claim to him, v, 11 ; m. pl. *gāṇḍⁱ*, were bound, v, 9 ; *gaṇḍin*, he tied them, x, 2 ; plup. m. pl. *ōsis gāṇḍⁱmātⁱ*, he had tied them on it, x, 5.

gōṇāh, m. sin ; — *karun*, to sin, viii, 11 (bis).

gūñ^u, a piece or gobbet of flesh or the like ; pl. nom. *gañē karith*, having cut up, viii, 13 ; *chuh katarān gañē*, he cuts it into lumps, x, 7.

gōpōlⁱ, f. a female dancer, a singing girl, v, 10 (bis), 11 (bis).

gār, see *āhan-gār* and *nān-gār*.

gara, m. a house ; — *gatshun*, to go to a house, to go home, v, 9, 10 ; xii, 4 (bis), 19 ; — *tsalun*, to run away home, v, 5 ; — *wātun*, to arrive at a house, to reach home, iii, 2, 3 (bis) ; v, 1, 4 ; x, 4, 6, 7, 14 ; xii, 1, 5 (ter), 8, 10, 1, 2, 4, 8 (bis), 20, 2 (bis), 5 ; — *wātanāwun*, to cause to arrive at a house, to bring (a person) home, iii, 9 ; v, 10 ; — *yun^u*, to go home, iii, 1 ; v, 5, 10 (bis) ; xii, 11, 3 ; sg. dat. *garas*, ix, 4 (bis) ; abl. *gari*, at home, iii, 1 ; v, 10 ; xii, 5 (bis) ; *gari bēhun*, to sit down in a house, to stay at home, x, 5 ; xii, 4 (bis) ; pl. dat. *garan* (for *garan-manz*), xi, 6.

gārē, see *gür^u*.

gör, in *gör-zān*, adj. an ignorant person, hence, an unknown person, a stranger, vii, 27 ; xi, 5 ; sg. dat. *gör-zānas*, ii, 1.

gur^u, m. a horse, iii, 8; x, 3; sg. dat. *guris-kyut^u*, (grass) for the horse, x, 5; *guris khasun*, to mount a horse, ii, 11; iii, 8 (bis); *guris wōthun*, to mount a horse, ii, 6; abl. *guri-pētha wasith pyon^u*, to fall from one's horse, ii, 6; pl. nom. *gurⁱ*, horses, xi, 6, 8; xii, 1; gen. *gurēn-hünz^ū khazmath*, service of horses, groom's work, xii, 3; abl. *wāthⁱ guryau-pētha bōn*, they dismounted, xii, 2.

gūr^u, m. a cowherd; *dōda-gūr^u*, a milk-seller, xi, 13; sg. ag. *gūrⁱ*, xi, 12; *gūrⁱ-bāy*, f. a cowherd's wife, xi, 12.

gūr^ū, f. a space of twenty minutes; any particular moment of time; abl. *sōli-gārē* (m.c. for *suli-gari*), at dawn time, v, 7.

gardan, f. the neck; *tas gardan diñ^ū*, to behead him, ii, 8.

garm, adj. warm; used as subst., warmth, i, 11.

garun or *gaḍun*, conj. 1, to make, form, fashion, forge, work metals; impv. sg. 2, *gar*, v, 3; imperf. m. sg. 3, *ōs^u gaḍān*, he used to make, v, 1; past m. sg. *goḍun*, he or she made, v, 10, 2; pl. *gārⁱ*, were made, v, 4.

garanāwun, conj. 1, to get made, to make (with help), prepare; pres. part. *garanāwān*, xi, 17.

grāy, f. shaking; — *lagūñ^ū*, shaking to be experienced, to be unsteady, impermanent, ix, 12; pl. nom. *grāyē diñē*, to cause to wave, vii, 11.

gryūst^u, m. a farmer, ix, 4; sg. ag. *grīstⁱ-bāy*, a farmer's wife, ix, 1 (quater), 4, 6 (ter), 8, 10, 2; *grīstⁱ-gara*, a farmer's house, ix, 4 (bis); pl. dat. *grīstēn*, ix, 7.

gar^az, m. design, view, purpose; abl. *garza panani*, for my own purpose, vii, 26.

gōrzān, see *gōr*.

gāsa, grass, hay, x, 5 (bis); xi, 6, 7; *gāsa-gonḍ^u*, a pack-saddle made of grass, xi, 9; *gāsa-lōw^u*, a handful of grass, as much as is grasped by the hand near the root when cutting it, xi, 12; *gāsa-mōdān*, a grassy mead, a grass-field, x, 5; *gāsa-raz*, a hay or straw rope, xi, 9.

gāsh or (viii, 9; xii, 2 (bis)) *gwāsh*, brightness, dawn; — *phōlun*, dawn to break, iii, 3; v, 5, 7; viii, 9; xii, 2.

gusōñ^u, m. a mendicant monk, v, 9.

gāta, m. skill, cleverness; sg. abl. *gāta-sān*, with skill, i, 6.

gath, f. in *gath kariññ^u*, (of a widow) to do the *satī* ceremony, to become *satī*, iii, 4.

gāt^uj^u, see *gātul^u*.

gātul^u, adj. skilful, clever; m. pl. nom. *gāt^ulⁱ gāt^ulⁱ*, several skilful (viziers), viii, 1; f. sg. nom. *gāt^uj^u*, v, 3, 10.

gutyl^u, a man who wields a *gutīl*, or axe for splitting logs into planks, a woodcutter; with suff. of indef. art. *gutⁱlā*, a certain woodcutter, vii, 12.

gatshun 1, conj. 2, to be right, proper, advisable; to be necessary, requisite. Constructed with the future passive participle, either actively or passively. It appears in these stories either in the future (sg. 3 *gatshi*, pl. 3 *gatshan*) or in the past tense (m. sg. 3 *gotsh^u*). In the future it has the sense of the present. The forms are all easily recognizable in the examples given below.

A. Actively. *kāh gatshēm-na dēshun^u*, no one may see me, xii, 22.

B. Passively. Here the personal subject is either not expressed, or else is put in the dative or in the genitive.

(a) Personal subject not expressed, *anun^u gatshi phaharawāv*, a file is necessary to be brought, i.e. you must bring a file, v, 4; so, *khabar* (f.) *gatshi anūññ^u*, you must bring news, xii, 19, 20; *gatshi atsun^u*, you must enter, v, 4; *g. hyon^u khar^aj*, you must take expenses, xii, 5; *dōb g. khanun^u*, you must dig a pit, iii, 6; *g. khasun^u*, you must go up, xii, 6; *karun^u g. gand*, you must tie up, x, 3; *nēth^ar g. karun^u*, you must arrange a marriage, viii, 2; *suh g. sangsār kariññ^u*, lapidation is to be done (to) him, he is to be stoned, viii, 8; *sargī g. kariññ^u*, you must investigate, viii, 7, 8, 10; *g. kariññ^u thaph*, you must seize, v, 9; *g. mangun^u byākh*, you must ask for another, xii, 13; *yih g. mārun^u*, you must kill him, x, 5 (bis), 12, 5; *sōzun^u g. sōnur*, you must send the goldsmith, v, 1; *g. pōshākh tulun^u*, you must take up the garment, xii, 6; *g. kākad trāwun^u*, you must throw the paper, xii, 11; *tas g. kala (sar) tsatun^u*, you must cut off his head, viii, 6, 11.

With pron. suff. *gatshēm bakh^acōish* (f.) *din^u*, you must give

me a present, xii, 3; *gatshēm bōzun^u*, you must hear me, xii, 7; *rōpayē-hath gatshēm dyun^u*, you must give me a hundred rupees (sing.), x, 6; *tih gatshēm karun^u*, you must do that to me, xii, 3; *kēntshāh gatshēm ladun^u*, you must send me something, x, 3; *wōlinj^u gatshēs anūn^u*, his heart must be brought (here), x, 5; *dapun^u gatshēs*, you must say to her, v, 9; *gatshēs mōhar karūn^u*, you must seal it, x, 3; *tšē kyāh gatshiy anun^u*, what must (I) bring to thee? xii, 21; *kor^u gatshiy āsun^u*, I want a bracelet from thee, xii, 13.

tšōcē (f. pl.) *gatshan bōg^arañē*, loaves are to be distributed, you must distribute loaves, v, 8; *tithiy trēh gatshan sōmb^arāwānⁱ*, you must collect three times as many, xii, 24; *tim gatshan tsatānⁱ*, they must be cut, v, 4.

With pron. suff. *gatshanam dīnⁱ rōpayēs pānts hath*, you must give me five hundred rupees, x, 1, 2; *lāl gatshanay āsānⁱ*, rubies are required to be from thee, I want rubies from thee, xii, 5.

suh gotsh^u galun^u, he was proper to be destroyed, you should have destroyed him, xii, 19; *yih karun^u gotsh^u*, (that) which was proper to be done, v, 7; *wātun^u gotsh^u*, it was proper to arrive, I should have arrived, v, 7.

(b) Personal subject expressed in dative. *mē gatshi āsun^u (kor^u)*, to me (a bracelet) is proper to be, i.e. I want (a bracelet), xii, 4 (bis), 10 (bis), 13; *mē gatshiy āsun^u troṭ^u*, I want a necklace from thee, xii, 5; *mē gatshi wātun^u*, I must arrive, xii, 22; *yih tšē gatshiy*, (that) which thou wantest, xii, 7; *gatshiy anun^u mēwa (khath)*, thou must bring a fruit (a letter), xii, 21; *tšē gatshiyē āsun^u okuy kor^u*, oughtest thou to have only one bracelet? xii, 13; *tšē gatshiy yun^u*, thou must come, xii, 7. Note *mē gatshi tihanza wōlinjē*, I want their hearts, where the grammatical subject is plural, while the verb is singular, viii, 11.

(c) Personal subject expressed in genitive. *cyōn^u gatshi gatshun*, thou must go, v, 9; xii, 6; *tih cyōn^u khyon^u gatshi-na*, thou must not eat that, xii, 16; *cyōn^u gatshēs mangun^u musla*, thou must ask her for the skin, xii, 18; *cyōn^u gatshi zyun^u sōmb^arun^u*, thou must collect firewood,

xii, 20; *cyôn^u gatshi wātun^u*, thou must arrive, xii, 22, 3; *tuhond^u gatshi yun^u*, you must come, xii, 15.

gatshun 2, conj. 3, to go, i, 4; ii, 1, 3, 4, 6, 7, 9, et passim (the place or person to which one goes is usually in the dative, e.g. x, 10; xii, 4, 10, 2; cf. however, *gayě kōli akis pēth*, she went to the bank of a stream, xii, 2); to go, disappear, die, ii, 4; to go, elapse (of a period of time), iii, 1, 5; v, 10, 1; viii, 2 (bis), 10; xii, 6, 20, 3; to become, iii, 4, 9; viii, 11; ix, 4; xi, 3, 18; to happen, occur, ii, 12; v, 8; vi, 16; vii, 12 (bis), 3; viii, 1 (ter), 3 (bis); ix, 1, 6 (bis); xii, 15, 23 (*kyāh gōm*, what happened to me? viii, 9; *kyāh gav*, what is the matter? viii, 11; *kyāh gayě*, what was (fem.) it? x, 14; *gayě trih katha*, three stories happened, i.e. there, you have had your three stories, x, 1).

The past tense "became" is often used in the sense of "am", "is", etc. Thus, ii, 1; iii, 9; v, 7; vi, 6 (*khōdā gav suy*, God is He alone, i.e. God is one, there is no duality about Him); viii, 13; x, 1, 10 (*kyāh gōs*, of course I am, I am no other than), 2 (id.), 4; xii, 15 (*zab^r gav*, it is all right).

Often in idiomatic phrases (mostly nominal compounds), as *ādā gatshun*, to be completed, come to an end (of night, a month, etc.), x, 8; xii, 4, 9, 11, 2; *ash^hkh g.*, love to befall a person, v, 2 (bis); *bēdār g.*, to become awake, awake, wake up, vi, 12; viii, 6, 9, 13; *g. bēmār*, to fall sick, v, 10; *gay pānas bīthⁱ*, they sat down at liberty from their turn of duty, viii, 8; *gōb g.*, to disappear, iii, 6; *g. panun^u gara*, to go home, xii, 4; *hushyār g.*, to become awake, to wake up, v, 5 (bis); *khalās g.*, to go free, to be released from this mortal coil, to die, iii, 4; *rōpayě hath gōm khar^{ac}*, expenditure of the hundred rupees happened to me, I have spent the hundred rupees, viii, 10; *khōsh g.*, to become pleased, happy, viii, 1, 9, 14; xi, 18; xii, 9, 12; *gōs yin z^{ah} khōsh*, these two were pleasing to him, he felt affection for them, viii, 11; *māra gatshun*, to suffer a violent death, viii, 13; x, 7, 8; *mushtākh g.*, to become entranced, enamoured, iii, 8, 9; *g. pōda*, to become manifest, appear, become visible, turn up, ii, 1; iii, 8; x,

4, 5, 7; xii, 10; *phikiri g.*, to go into anxiety, to become anxious, viii, 10; xii, 4; *amis gav shēkh*, she felt hesitation, xii, 15; *sārⁱ gatshun*, to be drowned, iv, 3; *g. thod^u wōthith*, to stand up, ii, 3; *tser gav*, it has become late, it is too late, v, 9; *nār gōmot^u tshēta*, the fire had become extinguished, xii, 23; *gōs yinsāph*, he felt pity, viii, 4; *mē-ti chuh gōmot^u zulm*, I also have experienced tyranny, ix, 1.

With a present participle, *gatshun* indicates continuous action, as in *gatshita bōzān*, keep hearing, listen attentively to the whole, xi, 1; *gatshiv parān*, recite ye continually, vii, 4; similarly vi, 17; *gatsh tārān*, take tribute, and go on doing so perpetually, xi, 2; *gatshu trāwān*, go on leaving behind (at every stage), xi, 11.

With a conjunctive participle it forms frequent compounds, most of them the so-called "Intensives". Thus, *hēth gatshun*, to take away (Hindī *lē jānā*), v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; *marith gatshun* (Hindī *mar jānā*), to die, vi, 16; *kath mashith gayēs*, he forgot the statement, x, 6; *nīrith gatshun*, to go forth, ii, 3; xii, 15; *phīrith gatshun*, to become hostile, iv, 3.

fut. pass. part. *mē chuy gatshun^u*, it is verily to be gone by me, i.e. I must really go, v, 10; *cyōn^u gatshi gatshun^u*, thou must go, v, 9; xii, 6; pres. part. *gatshān*, see pres. and imperf.; past part. *gamot^u* or *gōmot^u*, see perf. and plup.

impve. sg. 2 *gatsh*, ii, 9; iii, 5; vi, 17; viii, 10; xi, 2; xii, 4, 5, 11 (bis), 4, 20; poetical, *gatshu*, xi, 11; pl. 2 *gatshiv*, vii, 4; x, 7, 8; pol. sg. 2 *gatshita*, xi, 1.

fut. sg. 2 *gatshakh*, v, 5, 6; xii, 18; 3 *gatshi*, v, 8; pl. 1, *gatshav*, viii, 3; xii, 18; 3 *gatshan*, xi, 12.

pres. m. sg. 3 *gatshān*, iii, 6; *chuh gatshān*, xii, 4; *gatshān chuh*, xii, 4; with pron. suff. 3 pers. sg. dat. *gatshān chus*, he goes (to shave) him, xii, 19; f. sg. 3 *chēh gatshān*, x, 5; viii, 1; *gatshān chēh*, xii, 23; imperf. f. sg. 3 *ōs^u gatshān*, v, 1; neg. *ōs^una gatshān*, viii, 1; m. pl. 3 (two subjects, one masc., the other fem.), *ōsⁱ gatshān*, viii, 1.

I past m. sg. 1 *gōs*, x, 10, 2, 4; emphatic, *gōsay*, I verily became (pleased), xi, 18; m. sg. 3 *gav*, viii, 10, 1 (bis), 3;

x, 4, 7 (ter), 10; xi, 1, 18; xii, 1, 4 (quater), 7, 9 (bis), 10, 2 (bis), 3, 5 (ter), 8; with suff. 1st pers. sg. dat. *gōm*, he went to me, etc., iii, 1; v, 7; vii, 12, 3; viii, 9, 10; with suff. 3rd pers. sg. dat. *gōs*, he went to him or her, etc., iii, 4, 8; viii, 4, 10, 1; xii, 12; neg. *gōs-na*, went not for her, v, 5; with suff. 3rd pers. pl. dat. *gōkh*, he became (pleased) with them, viii, 14; m. pl. 3 *gay*, ii, 1, 4; iii, 5; v, 9; vi, 9 (he and she), 16; viii, 3 (ter), 4, 5, 8, 11 (bis), 2, 3; x, 1; xi, 3; xii, 6, 11, 23; with suff. 3rd pers. sg. dat. *gōs*, they went for him or her, etc., iv, 3; v, 4.

f. sg. 3 *gayĕ*, iii, 1 (bis), 4, 9; v, 9, 10, 1; x, 8, 14 (bis); xii, 2, 9, 10, 2, 3; with suff. of 1st pers. sg. dat. *gayēm*, ix, 4; emph. *gayēmay*, it (fem.) verily happened to me, vii, 12; with suff. of 3rd pers. sg. dat. *kath gayēs mashīth* (see above), x, 6; f. pl. 3 *gayĕ*, iii, 8; x, 1.

II past, went a long time ago, m. sg. 3 *gayāv*, xii, 15; f. sg. 3 *gayē* (for *gayēyĕ*), vii, 16; viii, 11.

perf. m. sg. 2 *chukh gōmot^u*, xii, 4; neg. *chukh-na gōmot^u*, v, 5; 3 *gamot^u*, x, 7; *gōmot^u*, xii, 23; *chuh gamot^u*, ii, 4; iii, 1; v, 10; viii, 1; *chuh gōmot^u*, ix, 1 (bis), 6; with suff. 2nd pers. sg. dat. *chĕyĕy* (not *chuyĕy*) *gōmot^u*, (cf. *chĕy nāg*, xii, 6), ix, 6; pl. 3 *gamātⁱ*, x, 7, 8; xii, 20; f. sg. 3 *gamūt^s*, xii, 10.

plup. m. sg. 3 *ōs^u gamot^u*, i, 4; v, 2; with suff. 3rd pers. sg. dat. *ōsus gōmot^u*, (love) had befallen him, v, 2; pl. 1 *ōsⁱ gamātⁱ*, v, 9.

gāv, f. a cow; sg. dat. *gōv^u*, xi, 12; pl. nom. *gōv^u*, vi, 15; xi, 12 (bis); pl. dat. (in sense of acc.) *gōv^un*, vi, 15.

gĕwun, m. a song, iv (title).

gwāsh, see *gāsh*.

gawōyⁱ, f. evidence, testimony; *chis karān gawōyⁱ*, they give evidence to him, x, 12.

Gaznavī, of or belonging to the town of Ghaznī, i, 1.

guzarān, m. a livelihood; — *karun*, to make a livelihood, xi, 19.

ha, O! (inferior addressing superior); *ha*, *Wazīr-a*, O Vizier, xii, 19. Cf. the next.

hā, O!, ha!; as exclamation, xi, 3; governing voc., with *-a*;

hā phakūr-a, O Faqīr, ii, 3; *hā Vigiñāh nāg-a*, O Vigiñāh Nāg, v, 9; *hā yār-a*, O friend, x, 4; *hā Wazūr-a* (address by an inferior), O Vizier, xii, 10; with -ō; *hā phakūr-ō*, O Faqīr, ii, 2; *hā wazūr-ō*, O Vizier (address by a superior), ii, 4.

han, pleonastic suff. (poet.), ii, 10.

hō, pleonastic suff. added to *kyāh*, *kēhō*, what? (addressed by wife to her husband), v, 4, 5.

hab-jushī, composed of the seven metals (*haft-jōsh*), i.e. iron, antimony, lead, gold, tin, copper, and silver, xii, 22.

hēcūn, to learn; impve. sg. 2 *hēc hāyānⁱ rīnzⁱ*, learn to throw balls, v, 3.

had, a limit; *had pānas karun*, to make a limit for oneself, to consider oneself perfect, vii, 15.

hihur, a father-in-law; sg. gen. *hihara-sandis shēharas-kun*, towards the father-in-law's city, x, 12.

hakh, m. right, duty; *hakh-i Khōdāy*, duty of God, i.e. (a husband), sacred to me as God, xii, 15.

hōkh^u, dry (of a river); pl. nom. *hōkhⁱ*, vi, 15.

hakīm, m. a wise man, a sage, vi, 14; with suff. of indef. art. *hakīmā*, a single wise man, vi, 14.

hukum, *hukm*, m. an order, command; *kyāh chum hukum*, what order have you for me, xii, 7; *hukm-i-Māhrāj*, the order of the Mahārāja, xi, 4; *hukum dyun^u*, to give an order, ii, 7; viii, 4, 11, 2, 3; x, 5, 9, 13.

hēkmath, f. cleverness, skill, contrivance; *hēkmat-i-Parwardigār*, the power of Providence, i, 11; sg. abl. *hēkmūts^u*, i, 12.

hāl, m. condition, state, vii, 9; ix, 4; *hāl kyāh kor^uhakh*, an arrangement of affairs was somehow or other made by them, xi, 17.

hāl, f. a house; *bōdⁱ-hāl*, a prison, ix, 4.

hala, interj. expressing urgency, look sharp! be quick, xii, 17.

halam, m. a skirt, a lap-cloth, apron, ix, 11; *halam dārun*, to hold out the lap-cloth for alms, to beg, ix, 11; sg. dat. *halamas*, v, 4 (bis), 5.

hamud, m. praise; *h. parun*, to recite praises, vii, 4.

hamnishān, m. a companion, a familiar friend; pl. nom., id., vii, 20 (bis); dat. *hamnishānan*, vii, 21, 4.

hamsūyě, m. a neighbour, x, 12; pl. nom., id., x, 5.

han, dim. suff. f. *bata-han*, a little cooked rice, a little food, x, 5; *dawā-han*, a little medicine, v, 6; *kār^t-han*, a small bracelet, xii, 12; *musla-han*, a piece of skin, xii, 21; *nāra-han*, a small fire, iii, 1; *ratshi-han*, a very little (of something), v, 6 (bis); *thēth-han*, a little waste food, x, 5.

hanā, a small quantity, x, 5; dim. suff. (f. unless otherwise stated) *āba-hanā*, a little water, x, 5; *bata-hanā*, a little cooked rice, x, 3 (masc.); *dōba-hanā*, a small hole or pit, viii, 7 (masc.); *kashēna-hanā*, a little scratching, a small amount of scratching, xii, 16, 17; *pāri-hanā*, a small hut, xii, 2; *ratshi-hanā*, a very little (of something), v, 6.

hani-hani, in small pieces, in fragments, viii, 6.

hūn^u, m. a dog, viii, 9 (sexies), 10 (quater); sg. dat. *hūnis*, viii, 9, 10 (ter); pl. nom. *hūn^t*, viii, 4 (bis), 12 (bis).

hond^u, postpos. of gen.

A. Added to fem. sg. nouns; m. sg. nom. *gadōyīyě-hond^u*, of beggary, x, 2; *kōrě-hond^u*, of the daughter, v, 2, 9; *kathi-hond^u*, of a word, iii, 5; *mājě-hond^u*, of a mother, xii, 15; *miskini-hond^u*, of beggary, x, 4 (bis); *nayě-hond^u*, of a reed flute, vii, 1; *phakīriyě-hond^u*, of faqirhood, x, 9; *pātashōhī-hond^u*, of royalty, x, 2, 9; *rōts^u-hond^u*, of night, iii, 1; dat. *běně-handis*, of the sister, x, 3 (bis), 10; *bāyě-handis*, of the wife, viii, 6, 13; *dārě-handis*, of the window, v, 4; *khôtūni-handis*, of the lady, x, 7; *shēmshēri-handis*, of the sword, viii, 13; *zanāni-handis*, of the wife, x, 5; abl. *gōdañicě-handi-khōta*, than the first, xii, 10; *khôtūni-handi*, of the lady, x, 7 (bis); fem. sg. nom. *běně-hünz^u*, of the sister, x, 3; *nayě-hünz^u*, of the reed flute, vii, 1; *shēmshēri-hünz^u*, of a sword, iii, 5, 6.

B. Added to plural nouns; m. sg. nom. *sōdāgāran-hond^u*, of merchants, viii, 9; *wōranēcivěn-hond^u*, of step-sons, viii, 3; *hatan-hond^u*, of hundreds, v, 1; *jānāvāran-hond^u*, of birds, viii, 1; *lālan-hond^u*, of rubies, xii, 5 (ter); abl. *dōn-handi-khōta*, than two, xii, 9; pl. nom. *athan-hānd^t*, of hands, v, 6; f. sg. nom. *gurěn-hünz^u*, of horses, xii, 3; *nēcivěn-hünz^u*, of sons, viii, 3, 11; *yihünz^u*, of these, viii, 1; pl. nom. *dōn-*

hanza, of two, viii, 4; *pātaśāh-zādan-hanza*, of princes, viii, 4; *tihanza*, their, viii, 3.

C. Added to an adverb; *yuri-hond^u*, hither, v, 5.

hanga ta manga, adv. unexpectedly, iii, 6.

hōnz^u, m. a boatman; with suff. of indef. art. *hānzāh*, i, 4.

hāputh, m. a bear, ii, 10, 1 (ter), 2; *hāpath-gān*, a bear pimp, a bear referred to abusively, ix, 2; sg. dat. *hāpatas*, ii, 10, 1; ag. *hāpatan*, ix, 4.

har 1, every; *har wati*, on every path (fem.), ii, 2.

har 2, m. cream; sg. gen. *dōda-hārākⁱ*, (cups) of milk-cream, ii, 3.

hārⁱ hārⁱ, the cry used in driving a cow, xi, 8. Cf. *chuh* 1.

harud, m. autumn; *har^ada-vizi*, in autumn time, ix, 8.

hargāh, if; *hargāh drās-na*, if it do not issue from it, xii, 3 (bis); *hargāh-ay wuchiñē*, if he had seen, viii, 10; *hargāh kiñ cēyihē*, if he had drunk, viii, 7; *hargāh kiñ kariñē*, if he had done, viii, 13.

h^arun, to remain over and above; 2 past m. sg. 3, *h^aryōv*, x, 12; f. sg. 3, with suff. 3 pers. pl. dat. *h^aryēyēkh*, x, 5.

harun, to drop; pres. sg. 3 *māz chum harān*, my flesh is dropping, vii, 24; pl. 3 *lāl chih harān*, rubies are dropping (from her mouth), xii, 9 (bis).

hasa, interj. sir! ii, 11; v, 7; vi, 11; x, 4 (bis), 8; xii, 1 (bis), 5, 10; sirs! x, 1 (passim).

hōsh, m. sense, i, 5.

hushyār, awake; — *gatshun*, to awake (intrans.), v, 5 (ter).

host^u, m. an elephant, vi, 16 (ter).

hata, interj.; *hata-sa*, O sirs! x, 5; *hatay*, hullo! (a mother speaking to her daughter), xii, 15.

hatō, interj.; *hatō kōdyau*, ho prisoner! x, 5.

hot^u, smitten; *tsakhi-hot^u*, smitten by rage, full of rage, vii, 14.

hot^u, m. the throat; — *tsatun*, to cut the throat, v, 7; sg. dat. *hatis*, viii, 1.

hath, a hundred; *gāda-hath*, a hundred fish, i, 8; *hath waīsi*, a hundred (years) in age, ii, 12; *rōpayē-hath*, a hundred rupees, viii, 9, 10 (with verb in sg.); x, 6 (ditto); *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis); x, 1, etc.; sg. dat. *gāda-hatas*, for the hundred fish, i, 9; *mōhara-hatas*

(*akis*) *rosh^u*, a necklace of one hundred mohars, v, 10, 12 ; pl. dat. *tsātas* (sic) *bāhan hatan-hond^u*, of twelve hundred pupils, v, 1 ; *hata-bōd^u*, hundreds, ix, 9 ; *hatabōdⁱ-khōr^u*, weighing hundreds of kharwārs, ix, 7.

hots^u, m. the forearm, xii, 12 (bis), 15 ; sg. gen. *hatsyuk^u*, xii, 15. *hātsh*, f. an accusation ; with suff. of indef. art. *hātshā*, vi, 9.

hav, interj. O (addressed by a woman to her husband), v, 4 ; xi, 11.

Cf. *hay*.

hawā, m. air, atmosphere ; *hawā-yi-asmān*, the air of heaven, ii, 6.

hawāh, f. Eve, vii, 7.

hawāla, m. deposit, consignment, charge, v, 10 ; *hawāla-y-Khōdā*, in the care of God, x, 7 ; *hawāla karun*, to put in so and so's (dat.) charge, to make over (to) as a deposit, v, 7, 12 (bis) ; viii, 4 ; x, 12 (quinqües) ; xii, 22.

hāwun, to show, make manifest ; *kasam hāwun*, to make oath, swear, v, 9 ; impve. sg. 2 *hāv*, xii, 14 ; pol. with suff. 1st pers. sg. dat. *hāvtam*, please show to me, v, 9 ; fut. sg. 1, with suff. 2nd pers. sg. dat. *hāway*, I will show to thee, iii, 8 ; 3, *hāvi* v, 9 ; pl. 3, with suff. 1st pers. sg. dat. *hāwanam*, they will show to me, iv, 7 ; 1 past m. sg. with suff. 2nd pers. sg. ag. *hōwuth*, thou showedst, vi, 5 ; with suff. 3rd pers. sg. ag. *hōwun*, vi, 16 ; xii, 15 ; ditto, with suff. 1st pers. sg. dat. *hōw^unam*, she showed to me, v, 4 ; ditto, with suff. 2nd pers. sg. dat. *hōw^unay*, she showed to thee, v, 4 ; ditto, with suff. 3rd pers. pl. dat. *hōw^unakk*, he showed to them, xii, 18 ; with suff. 3rd pers. sg. dat. *hōwus*, showed to him, v, 4 ; past cond. sg. 1 *hāwahō*, vii, 21.

hay, interj. O ! (addressed by a man to his wife), v, 4 (passim) ; xi, 14, 6, 9 ; (addressed by woman to woman), v, 2 ; ix, 7, 9.

hāy, interj., as exclamation, O ! v, 7.

hyuh^u, adj. like ; m. sg. nom. *lālas hyuh^u*, like a ruby, xii, 4 (bis) ; *tathⁱ hyuh^u*, exactly like that, xii, 4 ; *yinsān hyuh^u*, like a human being, x, 7 (bis) ; dat. *baḍis hihis*, to the elder (prince), viii, 13 ; *zithis hihis*, to the elder (prince), viii, 5 ; ag. *lōk^{āḍi} hihⁱ*, by the youngest, xii, 1 ; f. sg. nom. *yinsān hish^u*, like a man, x, 7.

hyol^u, an ear (of corn, etc.); pl. nom. *hēlⁱ*, vi, 15; pl. dat. *hēlēn*, vi, 15.

hyon^u, to take, ii, 1; iii, 1, 2; v, 1, 4, 6, 7 (bis); viii, 7; x, 5, 11; xi, 12, 3, 4, 6, 8; xii, 5, 12, 20, 22, 23; to begin, *hyotun cyon^u*, he began to drink, viii, 7 (ter); *hyotun nērun*, he began to go forth, ii, 3; *hyotukh pakun*, they began to go, x, 1; *hēts^un wōth tshunūn^u*, she began to leap, iii, 4; *hēts^unas yin^u nēnd^{ar}*, sleep began to come to him, v, 6. The conj. part. *hēth*, having taken, may often be translated "with", as in *vir hēth*, with the fine, v, 7; *drāv sōdā hēth*, he went off with merchandize, viii, 9; *wazīr hēth*, taking the Vizier, i.e. taking the Vizier along with you, xii, 23; *pātashāh-kūr^u hēth tsālān*, running away with the princess, xii, 25.

danda hyon^u, to take in compensation, v, 11; *khabar hēn^u*, to bring news, xii, 24; *mōlⁱ hyon^u*, to buy, x, 14; *rukhsath hyon^u*, to take leave, depart, xii, 10, 3; *tsāpⁱ hēnⁱ*, to take bites, to bite, x, 7; *yād hyon^u*, to keep in memory, xii, 17; *zima hyon^u*, to take responsibility (for), to admit, xii, 15.

hēth gatshun (Hindī *lē jānā*), to take away, v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; *hēth yun^u* (Hindī *lē ānā*), to bring, i, 8; iii, 1; viii, 6; x, 12; xii, 2, 5, 11.

fut. pass. part. m. sg. *hyon^u*, xii, 5; conj. part. *hēth*, i, 8; iii, 1, 2; v, 1 (bis), 4, 7 (bis); viii, 3 (bis), 4, 6, 9, 10, 2; x, 5, 12; xi, 13, 4, 6, 8; xii, 2, 4, 5, 9, 11, 2 (bis), 7, 8, 22, 3 (bis), 4, 5; impve. sg. 2, *hēh*, xi, 12; with suff. 3rd pers. abl. *hēs*, take from him, xii, 20; fut. sg. 1, with suff. 2nd pers. sg. abl. *hēmay*, I will take from thee, v, 11; pres. m. sg. 3, *chuh hēwān*, x, 7; f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chēsna hēwān zima*, she does not admit to her, xii, 15; past m. sg. 3, with suff. 3rd pers. sg. ag. *hyotun*, ii, 1, 3; viii, 7 (ter); with suff. 3rd pers. sg. abl. *hyotus*, took from him, xii, 10, 13; with suff. 3rd pers. pl. ag. *hyotukh*, x, 1; f. sg. with suff. 3rd pers. sg. ag. *hēts^un*, iii, 1, 4; v, 6; x, 11; ditto, with suff. 3rd pers. sg. dat. *hēts^unas*, v, 6; pl. with suff. 3rd pers. pl. ag. *hētsan*, v, 7; ditto, with suff. 3rd pers. sg. gen. *hētsanas*, viii, 7; perf. part. f. pl. *hētsamatsa*, x, 14.

hyor^u, adj. upwards ; — *khasun*, to go upstairs, iii, 2, 9 ; — *-pakān khasun*, to go a short way up stream, xii, 6.

hāzⁱ, as a title of respect, holy, v, 9.

huzūrī nōkar m. a personal servant, viii, 5.

hazrath, a title of respect, saint ; *hazrat-i-Ādam*, Saint Adam, iv, 2 ; *hazrat-i-Nōh*, Saint Noah, iv, 3 ; *hazrat-i-Yīsāh*, Saint Jesus, iv, 4 ; *hazrat-i-Musāy*, Saint Moses, iv, 5 ; *hazrat-i-Yibrāhim*, Saint Abraham, iv, 6 ; *hazrat-i-Yūsūph*, Saint Joseph, vi, 8, 10, 14, etc. ; *hazrat-i-Sulaymān*, Saint Solomon, xii, 17.

judāh, apart ; *gayē judāh*, she went apart, she became separated, vii, 16.

judōyī, fem. separation, vii, 16.

jāh, a place, in *gay yēg-jāh*, they went together, ii, 4 ; *khēyēv yēkh-jāh*, (you) ate together, x, 12. Cf. *jāy*.

jēl, i.q. *jēl^d*, quickly, vi, 16.

jēl^d or *jēl* (q.v.), adv. quickly, xii, 15, 23, 4.

jalwa, m. glory ; — *dyun^u*, to give forth glory ; — *dith*, giving forth glory, in all His glory (of God), vi, 7 ; with emph. *y*, *jalōy hōwun*, he manifested glory, vi, 16.

jalōy, see *jalwa*.

jāma, m. a coat, x, 9.

jumala, m. entirety ; *jumala ālam*, (He who is the source of) the whole world, God, i, 13.

jān, adj. good, vii, 27 ; xi, 17, 8.

jēnda, m. a flag ; — *lāgun*, to set up a flag, to insist on a claim, v, 11.

jēnath, m. heaven ; sg. dat. *jēnatas* (for *jēnatas-manz*), xii, 19 ; *jēnatas-manz*, in heaven, xii, 20, 3, 4 ; sg. gen. m. *jēnatuk^u*, of heaven, xi, 13 ; xii, 21, 2 ; fem. pl. *jēnatacē jāyē*, places of heaven, iii, 7.

jānāwār, m. a winged creature, a bird, ix, 1, 3, 5 ; pl. gen. *jānāwāran-hond^u*, viii, 1.

jāv, for Hindī *jāō*, go ye, xi, 4.

jāwō, for Hindī *jāō*, go ye, xi, 4.

jēwāb, m. an answer, reply, iii, 4 ; xii, 17.

jāy, f. a place (cf. *jāh*), ix, 6 ; xi, 12 ; sg. dat. *panañē jāyē*, (seated) in his own place, x, 5 ; *ath jāyē gav buñul^u*, there occurred an

earthquake in that place, xii, 15; *wōt^u tath jāyē*, he arrived at that place, xiii, 15; *wōt^u jāyē akis*, he arrived at a certain place, ii, 8; viii, 7 (ter), 9; *tsōnukh akis jāyē-manz*, they led him into a certain place, iii, 7; *jāyē akis . . . jāyē akis*, in one place . . . in another place, i, 3, 4; pl. nom. *jāyē*, iii, 7.

jyāday, more; *kam yā jyāday*, (a hundred) less or more, ii, 12.

kě, see *kyāh*, 1.

kabar, f. a grave, a tomb; sg. dat. *kabari wāhun*, to cause to descend into a grave, to inter, iv, 7.

kōd, m. prison; — *karun*, to imprison, v, 7, 9 (bis); x, 5, 12; — *lagun*, to become imprisoned, v, 8; vi, 11; *kōd-khān* (not *-khāna*), a prison, v, 8; pl. dat. *-khānan*, v, 7, 8.

kūḍ^ū, see *kūr^ū*.

kōḍⁱ, m. a prisoner, a person imprisoned, v, 8; sg. dat. *kōḍis*, x, 5 (bis); ag. *kōḍⁱ*, x, 5; voc. *kōḍyau*, x, 12; *hatō kōḍyau*, x, 5; pl. nom. (and acc.) *kōḍⁱ*, v, 8, 9; ag. *kōḍyau*, v, 7, vi, 11.

kadam, m. a step; — *dyun^u*, to set forth, x, 11, 12; — *trāwun*, to step forward, iv, 5.

kaḍun, or (iv, 2; viii, 3) *karun*, to extract, pull out, viii, 4, 11, 2; to drag forth (e.g. a person from his house), x, 13; to bring forth, bring out, lead forth, iii, 4, 8 (ter); xii, 1; to take out (of a receptacle), viii, 7, 10; xii, 17 (bis); to bring forth, produce, exhibit, x, 2, 12; xii, 15; to tear out or off, dislocate, viii, 7; to take off (from something to which the object is attached), viii, 10; to expel, banish, iv, 2; viii, 11; to take off clothes, v, 9 (bis); xii, 6, 7; to draw (a sword), viii, 13; x, 7; to pass a (period of time), viii, 3, 11; x, 11; xii, 4, 5, 11; to while away the time (on a journey), x, 1; *kaḍith tshunun*, to drive out, viii, 10; to take off, doff (clothes), x, 9.

fut. pass. part. sg. m. *gatshi kaḍun*, he should be expelled, viii, 11; conj. part. *kaḍith*, viii, 10; x, 9; xii, 6, 7. Impve. sg. 2 with suff. 3rd pers. sg. acc. *kaḍun*, iii, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. *kaḍōn*, x, 1; pl. 3 *kaḍan*, viii, 11; pres. masc. sg. 3 *chuh kaḍān*, viii, 13; xii, 4, 11, 17; pl. 3 *chih*

karān, viii, 3 ; *chih kaḍān*, viii, 11 ; past sg. m. *koḍ^u*, xii, 15, 7 ; with suff. 3 pers. sg. ag. *koḍun*, iii, 8 ; v, 9 ; viii, 7, 10, 3 ; with ditto and suff. 1 pers. sg. dat. *kor^unam*, iv, 2 ; with ditto and suff. 3rd pers. sg. dat. *koḍ^unas*, viii, 10 ; with suff. 3rd pers. pl. ag. *koḍukh*, iii, 4 ; pl. *kāḍⁱ*, x, 2 ; with suff. 3rd pers. sg. ag. and 3rd pers. sg. gen. *kāḍⁱnas*, viii, 7 ; with suff. 3rd pers. pl. ag. *kāḍikh*, viii, 4, 12 ; x, 12 ; xii, 1 ; f. sg. with suff. 3rd pers. sg. ag. *kūḍ^un*, x, 7 ; xii, 5 ; with suff. 3rd pers. pl. ag. *kūḍ^ukh*, x, 11.

kāh, f. the leather lace used by shoemakers for sewing together the parts of leather shoes or the like, used where English cobblers use thread, xi, 14.

kēh, anything, something ; m. sg. nom. *kāh*, anyone, i, 2 ; vi, 10 ; xii, 22 ; *kāh-ti*, even anyone, vii, 23 ; *kāsi*, to anyone, iii, 3 ; by anyone, ii, 8 ; *kōsi*, by anyone, v, 9 ; *kēh*, anything, i, 6 ; ii, 5 ; iv, 4, 6 ; v, 8 ; viii, 2 ; ix, 6 ; xi, 15 ; xii, 6, 7, 15 (bis) ; *biyē kēh*, something more, iii, 8 ; anything else, xii, 8 ; *na kēh*, not at all, ii, 5 ; v, 5 (bis) ; xii, 2.

As adj. *kāh kōḍⁱ*, any prisoner, v, 8 ; *kāh-ti hōsh*, any sense at all, i, 5 ; *kēhⁱ prōnⁱ*, some old (prisoners), vi, 11 ; *kēh*, any (inanimate thing), vi, 16 ; viii, 1 ; x, 1, 7 ; xii, 5 ; some women, xi, 7 ; *kēh kālā(h)*, some little time, v, 10 ; viii, 2 ; *kēh-ti*, any (sound) at all, viii, 9.

kē-hō, see *kyāh* 1.

kīh, m. loose hair (from the head), combings, v, 4 (ter).

kōh, *kōh*, m. a mountain ; *kōh-i-tōra*, Mount Sinai, iv, 5 ; *kōha-kōhai*, on every mountain, ix, 2.

khāb, m. a dream, sg. dat. *khābas*, vi, 14 ; abl. *khāba*, vi, 12 ; gen. *khābuk^u tōbūr*, the interpretation of a dream, vi, 14 ; *khāb dēshun*, to see a dream, have a dream-vision, vi, 11 (bis), 2, 4, 5.

khūb, adv. well, thoroughly, vi, 10.

khabar, f. information ; news, tidings, xi, 20 ; notice, care, heed, xii, 2 (ter) ; *bē-khabar*, an untaught person, vii, 28 ; — *anūñ^u*, to bring news, xii, 19, 20 (bis) ; (*tas*) *chēh khabar*, there is information (to him), (he) knows (all about it), iii, 3 ; there is heed (to him), (he) believes, (he) is under the impression (that), xii,

2 (ter); *chyā khabar*, is there news? hence, (I) don't know, how am (I) to know? how can (I) know? v, 7; xii, 20; *khabar diñ^u*, to give news, x, 14; *tas khabar gayē*, news went to him, information was given to him, iii, 1; *khabar hēth yun^u*, to bring news, xii, 24; *khabar kar*, news when? i.e. who knows when (such and such a thing happened)? ii, 4; — *niñ^u*, to bring news or information, ii, 16; x, 7, 8; xii, 23; *khabarāh*, a piece of news, ii, 6.

khabardār, m. an informer, spy, scout, newsman; pl. ag. *khabardārav*, ii, 1, 6; x, 7, 8; xii, 23.

khōbsūrath, adj. beautiful, xii, 4, 5, 10 (bis), 5, 9.

khōḍ, a pit; x, 13; sg. dat. *khōḍas*, x, 13.

Khōḍā, m. God, vi, 5, 6, 7; x, 7; *Khōḍāy*, verily God, God alone, x, 8; *az Khōḍā*, from God, vi, 10; *bā-Khōḍā*, one who believes in God, a true believer, xii, 20; *wāda-y-Khōḍā*, a promise of God, an oath by God, xii, 7, 15 (bis); *hakh-i-Khōḍāy*, the duty of God alone, i.e. a husband as sacred to the wife as God, xii, 15; sg. dat. *Khōḍāyēs*, vii, 4; x, 5; ag. *Khōḍāyēn*, xii, 15; gen. *Khōḍāyē-sonḍ^u-chuy kasam*, (I) adjure thee by God, xii, 7; voc. *Khōḍāyē*, O God! iv, 1; *bar Khōḍāyō*, O Great God! v, 7; *Khōḍā-Sōb*, God the Master, God, sg. dat.-*sōbas*, x, 5; ag. -*sōban*, iii, 8 (ter).

khōj^unas, see *khālun*.

khal, m. a threshing floor; sg. dat. *khalas karun*, to put (crops) on the threshing floor, ix, 9.

khālun, caus. of *khasun*, to cause to mount, to take (upstairs), x, 7; to fix (on to a lathe), vii, 19; *zima khālun*, to cause responsibility to mount, to prove responsible, x, 12; impv. pl. 2, with suff. 3rd pers. sg. acc. *khōlyūn*, cause ye him to mount, x, 7; past. masc. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *khōl^unas*, x, 12; fem. with suff. 3rd pers. sg. ag. and 1st pers. sg. nom. *khōj^unas*, vii, 19.

khalās, adj. free; — *gatshun*, to die, iii, 4.

khalath, m. a robe of honour; *khal^{at}-ē-shōhī*, a royal robe of honour, a magnificent robe of honour, x, 4 (bis).

khām, adj. raw, unripe, green, vi, 15; of small value, cheap; *khām pōsa*, the pice formerly current in Kashmīr, of small

value compared to the British pice worth about a farthing, now becoming current ; vii, 25, 6.

khumār, m. intoxication ; languor of love, languishment ; *pūr^u-khumār*, full of languishment, one who intoxicates another with love, v, 2.

khān, a certain title, used as part of a proper name in *Bah^udūr Khān* = Bahādur Khān, ii, 1 ; sg. dat. — *khānas*, ii, 12.

khāna, m. a house, sg. dat. *khānas*, vi, 4 ; *köd-khāna*, a prison, sg. nom (m.c.) *köd-khān*, vi, 10 ; pl. dat. *köd-khānan*, v, 7, 8 ; *mahala-khāna*, a palace, xii, 19.

khēn, m. food, xii, 16, 17.

khōn, f. the haunch ; sg. dat. *khōni-kēth*, (carrying) on the haunch, xi, 13.

khanun, to dig ; fut. pass. part. m. sg. *gatshi dōb khanun^u*, you must dig a pit, xii, 6.

khananāwun, to cause to be dug ; past m. sg. with suff. 3rd pers. sg. ag. *khananōwun*, x, 13.

khar, m. an ass ; iii, 8, 9 ; v, 7 (bis) ; sg. dat. *khot^u kharas*, he mounted the ass, iii, 8.

khār, m. a blacksmith ; sg. voc. *khāra*, ii, 12 ; vi, 17 ; pl. ag. *khārav*, xi, 17 ; *Wahab Khār*, or Wahb the Blacksmith, is the name of the author of stories ii and vi.

khōr (v, 5) or *khōr* (v, 9), m. the foot ; sg. dat. *khōran*, v, 9 ; *shānda karun khōr*, to go from the pillow to the foot of the bed, v, 5 ; *khōra karun shānd*, to go from the foot of the bed to the pillow, v, 5.

khōr, m. welfare ; *dwā-yi-khōr*, a prayer for welfare, a blessing, i, 3.

khōr^u, a thing which weighs a *khār* or *kharwār*, i.e. an ass's load ; sg. dat. *hatabōdⁱ-khōris drāy*, they turned out (i.e. amounted) to hundreds of *kharwārs*, ix, 9.

khar^c (viii, 10) or *khar^j* (xii, 4, etc.), m. expenditure ; expenses, money to be spent for any purpose ; xii, 4 (bis), 5 (bis), 11, 20 ; *khar^c gōm*, expenditure has occurred by me, I have spent, viii, 10.

khōrāth, m. alms, v, 9.

khrāv, m. the clog, patten, or wooden soles worn by Kāshmirīs in winter ; nom. (acc.) plur. *khrāv*, v, 9.

khāsa, adj. peculiar, special; personal, own; choice, select, excellent, ii, 3; *dukhtar-ē-khāsa*, thine own daughter, v, 11.

khōs^u, m. a kind of metal cup; pl. nom. *khōsⁱ*, ii, 3.

khash, m. a cut; — *dyun^u*, to cut, v, 4 (bis), 6.

khōsh, adj. pleased, happy; — *gatshun*, to become happy, to become pleased, viii, 1, 9; xii, 9; — *gōsay*, I became pleased about thee, xi, 18; *gōs* —, he became pleased with him, xii, 12; *gōkh*, —, he became pleased with them, viii, 14; *gōs* —, they became pleasing to him, i.e. he loved them, viii, 11; *yih pātashēhas* — *kari*, that which will make the king pleased, whatever will please the king, xii, 3.

khashēm, m. anger, wrath; *yimau amis phakīras* — *kor^u*, by them to that faqīr wrath was made, i.e. they were made angry with the faqīr, ii, 3.

hasun (1 p.p. *khot^u* or *khoth^u*), to rise, arise; to rise, come up (out of water), i, 6, 8; xii, 11, 2; to rise, go up, go upstairs, iii, 2, 9; x, 8 (bis); xii, 7; to get up on to (e.g. on to a bed, or a funeral pyre, governing dat., with or without *pēth*), iii, 7; v, 5, 6, (bis) 9; x, 7 (bis); xii, 21, 4; to mount (a horse, etc., *guris* or *guris-pēth*), ii, 6, 11; iii, 8 (quater); to ride (a horse), (*gur^u chus khasun^u*, he has a horse on which to ride), x, 3; *carkas khūts^u*, she mounted on to the lathe, she was fixed on the lathe (for being turned), vii, 20; *kōli kōli khasun*, to go up stream, xii, 6; *kāsi chuna khasān zima*, the responsibility rises on no one, no one can be made responsible, or, as we should say, the responsibility falls on no one, iii, 3; *kōtyāh khātis mār*, how many murders have risen for him, i.e. of how many murders is he guilty! ix, 5; *pātashēhas khot^u zahar*, poison arose to the king, i.e. he became enraged, viii, 7.

Fut. pass. part. sg. m. *hasun^u*, x, 3; xii, 5 (*gatshi hasun^u*, you must go up); impv. sg. 2 *has*, iii, 8 (bis); fut. sg. 2 *hasakh*, v, 6; 3 with suff. 2nd pers. sg. dat. *hasiy*, xii, 11 (there will arise before you); pres. m. sg. 3 neg. *chuna hasān*, iii, 3; imperf. sg. m. 3 with suff. 3rd pers. sg. dat. neg. *ōsus-na hasān*, i, 6; 1 past sg. m. 3 *khot^u*, i, 8; ii, 11; iii, 7, 8 (bis), 9; v, 5, 6; viii, 7; x, 7, 8; xii, 12, 21, 4; *khoth^u*, ii, 6; x, 7; pl. 1 *khātⁱ*, v, 9 (we, i.e. one m. and one f.);

3 *khātī*, x, 8; with suff. 3rd pers. sg. dat. *khātis*, ix, 5; f. sg.

3 *khüts^u*, iii, 2; vii, 20; xii, 7.

khōta, postpos. than; *dōn-handi khōta*, (more beautiful) than the two, xii, 19; *gōdañicē-handi khōta*, (more beautiful) than the first (girl), xii, 10. In *ami khōta hāway bōh*, iii, 8, I will show thee more than that, the word "more" is not expressed.

khōt^u, adj. false, base, counterfeit; (of a jewel) flawed, xii, 3.

khath, m. a letter, a document, xii, 22, 3 (ter); *mōlⁱ-sandi daskhata khath*, a letter signed by (my) father, xii, 21.

khatun, to conceal; conj. part. *khatith*, having concealed (sc. yourself), secretly, xii, 6.

khōtūna, f. a noble woman, a lady, x, 12; xii, 18, 9 (bis), 20, 5; with suff. of indef. art. *khōtūnā akh*, a certain lady, v, 11; xii, 15; sg. dat. *khōtūni*, x, 7 (bis); xii, 15; ag. *khōtūni*, xii, 15 (quater), 8, 22; gen. *khōtūni-handis shikamas-manz* (x, 7) or *khōtūni-shikamas-manz* (x, 7), in the lady's belly; *khōtūni-handi shikama-manza*, from in the lady's belly, x, 7 (bis).

khōtir, m. carnal desire, viii, 3.

khāwand, m. a master, a lord, viii, 10 (of a dog); a woman's husband, iii, 1, 2, 3, 4; v, 1, 8, 10, 1, 2; x, 5 (bis), 12; xi, 11; xii, 18; sg. dat. *khāwandas*, iii, 4; v, 8, 10, 2; xi, 11; xii, 18; *khāwandas nishin*, (go) to (your) master, viii, 10; sg. gen. fem. *khāwanda-sünz^u*, iii, 2.

khōwur^u, adj. left (not right); — *atha*, the left hand, viii, 7.

khyon^u, to eat; to consume unlawfully, misappropriate, x, 2.

inf. obl. *wāthⁱ khēni*, they got down (in order) to eat, x, 5; fut. pass. part. m. sg. *tih cyōn^u khyon^u gatshi-na*, you must not eat that, xii, 16; pres. part. *chuk bihih khēwān*, he is seated eating, xii, 4; impv. sg. 2, *khēh*, iii, 1; (dial.) *khyuh*, x, 5; (dial.) *khyō*, x, 12; pol. sg. 2, with suff. 1st pers. sg. dat. *khētam*, eat for my sake, iii, 1; fut. sg. 2, *khēzi*, xii, 16 (bis).

fut. sg. 1 *khēma*, viii, 11; with suff. 2nd pers. sg. dat. *khēmay*, I will eat for thy sake, iii, 1; do. with neg. *khēmay-na*, I will not eat for thy sake, iii, 1; 2, with neg. interrog. *khēkh-nā*, wilt thou not eat? ii, 3; vi, 2; 3, *khēyi*, xii, 15.

pres. m. sg. 3 *chuk khěwān*, xii, 6, 17; imperf. m. sg. 3, with neg. *khěwān ōs^u-na*, he used not to eat, vi, 16.

1 past m. sg. *khyawv*, x, 12; *khěv*, ii, 2; with suff. 3rd pers. sg. ag. *khyōn*, vi, 16 (bis); x, 5; pl. (dial. for *khyēy*) *khěy*, x, 2; f. sg. with suff. 2nd pers. pl. ag. (dial. for *khěyēwa*) *khěyēv*, x, 12.

khazmath (xii, 3) or *khizmath* (ii, 3), f. service; *gurēn-hünz^u khazmath karakh*, I will do service of horses for them, i.e. I will do groom's work, xii, 3.

kākad, m. paper, a piece of paper, xii, 11, 2, 5 (quinquies), 6, 7, 8 (bis), 22; — *likhun*, to write a paper, xii, 11; sg. dat. *kākadas*, xii, 16, 7; cf. *kākaz*.

kākañ, f. the wife of the eldest son in a Hindū family; *böyⁱ-kākañ*, an elder brother's wife, v, 10.

kōkur, m. a fowl; *kōkar-gām*, a fowl village, a village the speciality of which is rearing fowls, xi, 8.

kākaz, m. paper, viii, 10. Cf. *kākad*.

kāl, time; with suff. indef. art. *kēh kālā gav* (v, 10) or *kēh kālāh gav* (viii, 2), some short time passed; *wārayāh kālāh gav*, a very long time passed, viii, 2; *wārayāh kāl*, for a very long time, viii, 2; sg. dat. *wārayāhas kālas*, for (during) a long time, iii, 1.

kala, the head, iii, 1, 5, 9; *kala tsatun*, to behead, iii, 2; viii, 6; abl. *kala-kānⁱ*, in the direction of the head, at the head end (of an animal), xi, 9; *kala-pēthⁱ tshunüñ^u wōth*, to leap over (so and so's) head, ii, 9.

kōl, f. a small river, a stream; sg. dat. *kōli-manz*, in the stream, xii, 2; *gayē kōli akis pēth*, she went to the bank of a stream, xii, 2; abl. *kōli kōli khasun*, to go up along the stream, to go up stream, xii, 4; *kōli-manza*, from in the stream, xii, 4.

kōl^u, adj. of or belonging to time; *yüts^u-kōl^u*, of or belonging to a long time ago, ii, 4.

kul^u, m. a tree; abl. *kuli-dadari-manz*, in the tree-hole, in the hole in the tree, ii, 10.

kālacēn, adv. in the evening, at eventide, v, 5; viii, 3.

kalam, m. a pen; *kalama sōtin likhun*, to write with a pen, ix, 12.

kuluph, m. a lock. — *thāwun*, to open a lock, to unlock a door, iii, 8 (bis).

kōlay, f. a wife, iii, 4; v, 3, 5; viii, 3, 11; sg. ag. *kōlayi*, v, 9.

kam 1, adj. less, deficient, iv, 4, 6; *kamyā jyāday*, less or more, more or less, ii, 12.

kam 2, *kām*ⁱ, *kami*, see *kyāh* 1.

kōm^u, f. a thing done, a deed; a business; *kōm*^u *chēh pakawūn*^u, the business is one that marches, i.e. it involves marching, xi, 11; in the stories, *kūr*^u *kōm*^u, he, she, or they, did a deed, is equivalent to the English, "what do you think he, she, or they did," "what did he do but," ii, 5, 7; viii, 4; x, 7 (bis), 12, 4; xii, 22; so, with suff. of indef. art. *kūr*^u*n* (x, 2) or *kūr*^u (x, 3) *kōm*^u*āh*.

kōmbakh, m. help, aid, assistance, the reinforcement (of an army); sg. dat. *barāyē kōmbakas*, in order to help, by way of help, as a reinforcement, xi, 7.

kamyuk^u, see *kyāh* 1

kān, m. the ear; — *thawun* (ii, 7) or — *thāwun* (viii, 6, 8, 11; ix, 1, 4), to apply the ear, to lend the ear, to listen attentively; sg. dat. *kanas kūr*^u*nas thaph*, he seized him by the ear, iii, 9; abl. *kana-dōlī diñ*^u (poet.), to give ear-closing, to refuse to listen, v, 2; *kana raṭīth*, holding (a goat) by the ear, iii, 5; pl. dat. with emph. *y*, *kananay*, vii, 11.

*kān*ⁱ, postpos. signifying—

(a) direction, as in *kala-kān*ⁱ, in the direction of the head, at the head end (of an animal), xi, 9; *laṭi-kān*ⁱ, at the tail end, xi, 9.

(b) route, as in *dāri-kān*ⁱ, (cast) out through the window, v, 4 (bis).

(c) direction from, as in *yēs-kān*ⁱ, from whom (it will escape), ii, 8.

Cf. *kani*, *kun*, *kāñ*, and *kiñ*.

kani, postpos. signifying—

(a) locality, as in *bōna-kani*, (he is standing) below, downstairs, iii, 2; *bōnṭha-kani*, in front, before (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); *ath*ⁱ-*pēṭha-kani*, on the top of it verily, viii, 1.

- (b) direction towards, as in *ōra-kani*, in that direction, v, 2.
 (c) direction from, as in *tālawā-kani*, (down) from the ceiling, viii, 6; *ōsa-kani*, issuing from the mouth, viii, 7.
 (d) other miscellaneous relations as in *thiūr^ū-kani* (v, 4) or *thiūd^ū-kani* (v, 4 bis), (turning) backwards (from there); *pata-kani*, afterwards, x, 1; *kuni-kani*, in any way, xii, 13; *āmpa-kani*, by means of beak-to-beak feeding, viii, 1; *tami-pēthⁱ-kani*, in addition to that, iii, 8.

Cf. *kānⁱ*, *kun*, *kāñ*, and *kiñ*.

kina, conj. or. Used to indicate an alternative in an interrogative sentence, v, 7; viii, 3, 11; xii, 18, 9, 23.

kōna, adv. why not? viii, 1 (why is there no chirping?).

kun, postpos. governing dat., meaning—

(a) towards, viii, 6, 11; x, 3, 5, 12; similarly *ō-kun*, in that direction, xii, 23; *mustākh kun*, enamoured of, yearning for, iii, 7; vii, 3; *biyē-kun*, (he does not go) anywhere else, xii, 4.

(b) to (after verbs of saying, addressing, etc.), v, 2; vii, 4, 20, 6; ix, 1; x, 5 (bis); x, 12.

(c) in, at, *bōnth-kun*, i, 8, (came) before (the king); *wōl^u shēharas and-kun*, he arrived at the outskirts of the city, x, 5; *andas-kun*, at the end, xii, 6.

(d) other meanings, *nāgas akith kun*, on one side of the spring, xii, 14; *asē-kun hōwuth*, thou showedst before us, vi, 5; *path-kun*, afterwards, iii, 5; v, 5; at the back (of a place), in the rear, v, 8.

(with gen.) *yāra-sond^u kun*, (he set out) in the direction of his friend's abode, x, 11.

Cf. *kānⁱ*, *kani*, *kāñ*, and *kiñ*.

kuni, adv. at all, in any respect, v, 6; viii, 1 (bis), 2, 9; xii, 1, 22; anywhere, viii, 7; somewhere, viii, 7; *kuni-kani*, in any way, xii, 13.

kun^u, num. adj., only one; with emph. *y*, One only (of God), vi, 7; vii, 2; x, 8; *kunuy zon^u*, only one person, all alone, viii, 7; fem. *kiñ^uy zūñ^u*, xii, 15.

kōnda, f. a potter's kiln; sg. abl. *kōndi wālun*, to put (unbaked pots) into a kiln for baking, xi, 11.

koṇḍ^u, m. a thorn, viii, 1 (bis).

kangañ, f. a comb; *chēs wālān kangañ*, I am combing (my hair), v, 4.

kōṅg-wōr^ū, f. a saffron-garden or -field; sg. dat. (for loc.), *kōṅg-wāri*, or (m.c.) *kōṅg-wārī*, v, 7.

k^anun, to sell; inf. abl. *āv k^anani*, he came (in order) to sell, xii, 3; *āyē k^anana* (pass.), she was sold, vii, 26; fut. sg. 1 with suff. 3rd pers. sg. acc. *k^anan*, I will sell it, viii, 9; 2, with same suff. *mā k^anahan*, I wonder if thou wilt sell it, viii, 9; pres. sg. 3, with suff. 1st pers. sg. acc. *chum k^anān*, he is selling me, vii, 17.

kēntsāh (vii, 20) or (usually) *kēntshāh*, indef. pron. something, vii, 20, 6; x, 3; xii, 18 (bis); — *karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9; *yih-kēntshāh*, whatever, iii, 1, 8 (ter); v, 8.

As adj. some, xii, 4, 19 (bis); any, xii, 19.

kēnz^ū, f. a kind of cup with a foot to it; Musalmān women eat their rice out of it. Sg. dat. *kēnzē*, x, 3.

kunz, f. a key, iii, 8 (bis).

kāñ, postpos. by means of; *āb-darwa-kāñ*, (enter) by means of (i.e. through) the water-drain, v, 4.

Cf. *kānⁱ*, *kani*, *kiñ*, and *kun*.

kiñ (for *kinⁱ*), postpos. in *apōrⁱ-kiñ*, from that direction, v, 7.

Cf. *kānⁱ*, *kani*, *kun*, and *kāñ*.

kūñ^ū, f. a stone; sg. dat. *kañē-manz*, in a stone, iv, 7; *kañē-kūñ^ū*, punishment of death by stoning, lapidation, x, 13; abl. *kañi-phol^u*, a pebble, xii, 15 (bis).

kaññēkh, ? gender, the apparatus consisting of two ropes attached at the back of a Kāshmīrī saddle, to secure blankets, etc., xi, 9.

kañw^u, adj. made of stone; m. pl. nom. *kañivⁱ*, v, 4.

kuphār, m. pl. infidels, non-Muslims (for *kuffār*, Ar. pl. of *kāfir*), iv, 3.

kar, adv. when ? ii, 4.

kār, m. an action, a deed, a work, xi, 2; pl. nom. *kār*, v, 12; xi, 10.

kara, m. a pea, pease, xii, 16 (ter), 7.

kāra, in *wāra-kāra*, safe and sound, x, 8.

kōr, adv. where ? ii, 2.

kor^u, m. a bracelet, xii, 11, 2, 3 (ter); *rat^ana-kor^u*, a bracelet of jewels, xii, 10, 1, 2, 4 (bis), 5, 8; *kārⁱ-han*, f. a little bracelet, xii, 12; sg. dat. *rat^ana-karis-sōty*, xii, 15; pl. nom. *rat^ana-kārⁱ*, xii, 20.

kūr^ū, or (v, 5, 12) *kūd^ū*, f. a daughter, v, 7 (bis), 9; x, 1, 6, 7 (bis), 8; xii, 1; *pātashāh-kūr^ū*, (v, 2, 5, 8 (bis), 9 (ter), 10; xii, 1, 2) or *pātashāh-kūd^ū* (v, 5); or *pātashēh-kūr^ū* (xii, 10, 3 (bis), 25), a king's daughter, a princess; sg. dat. *kōḍē*, v, 12; *kōrē*, xii, 4, 5; *pātashāh-kōrē*, v, 2, 9 (ter); xii, 2, 10, 13; *pātashēh-kōrē*, xii, 10; *kōrē-kyut^u*, for the daughter, v, 1 (bis); *kōrē-sōty*, with the daughter, v, 10; *pātashāh-kōrē-sōty*, with the princess, xii, 1; gen. *kōrē-hond^u*, v, 2; *pātashāh-kōrē-hond^u*, v, 9; ag. *kōri*, xii, 4, 5; *pātashāh-kōri*, v, 1; xii, 2; abl. *kōri-halamas manz*, in the lap-cloth of the daughter, v, 4; voc. *kūrⁱ*, v, 2; *kūrⁱyēy*, v, 2; *kōriy*, xii, 15 (all addressed by an elder woman to a younger woman).

kārdār, m. the Hindū overseer of a village, a government official whose duty it is to collect the Mahārāja's share of the grain; sg. ag. *kārdāran*, ix, 1.

krōj^ū, f. a potter's wife; cf. *krāl*; sg. ag. *krāji*, xi, 11.

krēkh, f. an outcry; — *diñ^ū*, to raise an outcry, to cry out, v, 7; xii, 7; — *wōthūñ^ū*, an outcry to arise, iii, 3.

krāl, m. a potter; cf. *krōj^ū*; sg. ag. *krālan*, xi, 10; voc. *krālan* (addressed by a woman to her husband), xi, 11.

karun 1; to do, ii, 4, 11 (bis); iii, 8; v, 4, 5, 7 (bis), 12; viii, 1, 3, 4, 6 (bis), 8 (bis), 10 (bis), 1 (quater), 2; ix, 4; x, 3, 5, 8 (bis); xi, 2, 19 (bis); xii, 1 (quater), 3 (bis), 6, 15, 7, 20, 6 (bis); to make, i, 1, 3, 7; ii, 1 (bis), 2, 3 (bis), 4 (bis), 5, 10, 2; iii, 1, 4, 8; iv, 2, 3, 6; v, 2, 5 (bis), 6, 9, 10; vi, 9, 11 (bis); vii, 4, 6 (bis), 8, 15 (bis), 6, 24 (ter); viii, 1 (bis), 2 (ter), 3 (bis), 5, 7, 9 (bis), 11 (bis), 3 (quater); ix, 3, 4 (bis); x, 1, 3, 4, 5, 7 (bis), 8, 12 (bis); xi, 5, 8 (bis), 10 (bis), 7, 9 (bis); xii, 1, 4, 7, 15 (bis), 7, 8 (bis), 9 (bis), 20 (bis), 2 (bis), 3, 4, 5; to make something out of something else, to turn one thing into another, *pōshākus kūr^ūn shēkal yinsān hish^ū*, he made the shape of a man out of his clothes, he

folded them up to look like a man, x, 7 (bis); *kāñⁱ-phol^u kor^unas*, she (uttered a charm and) turned him into a pebble, xii, 15; to make another marriage, to take a second wife, (*wörüz^ü zanāna*, or some such words, being understood), viii, 1 (bis), 2; *khalas karun*, to put (crops) on the threshing floor, ix, 9; *karith dyun^u* (= Hindī *kar dēnā*), to complete, finish, x, 12.

Nominal compounds are very commonly made with this verb. The following examples by no means pretend to form a complete list: *ālav karun*, to call out (to a person, dat.), x, 5 (bis), 12 (bis); xii, 7; *arām karun*, to repose, rest, sleep, v, 9; *band k.*, to tie up, x, 2; *dādār k.*, to do seeing, to see (gen. of obj.), iv, 5; *driy kasam k.*, to swear, to take an oath, viii, 1; *gañē karañē*, to make into pieces, to cut flesh into gobbets, x, 7; *gath kariññ^ü*, (of a widow) to perform the *satī* ceremony, to become suttee, iii, 4; *gawöyⁱ kariññ^ü*, to give evidence, x, 12; *hawāla karun*, to make over (to so and so, dat.) for safe custody, to put into so and so's charge, v, 7, 12 (bis); viii, 4; x, 12 (quinquies); *köd karun*, to imprison, v, 7, 9 (bis); x, 5, 12; *khösh karun*, to please, gratify (dat. of person), xii, 3; *khizmath* (ii, 3) or *khazmath* (xii, 3) *karun*, to do service, to act as a servant; *köm^ü kariññ^ü*, to do a deed (for the special meaning of this compound, see *köm^ü*), ii, 5, 7; viii, 4; x, 2, 7 (bis), 12, 4; xii, 22; *kēntshāh karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9 (bis); *kashēna-hanā kariññ^ü*, to do a little scratching, to scratch a person (at his request), xii, 16; *kasam karun*, to make oath, to swear, v, 9; viii, 1; *katha karañē*, to utter words, to speak, say, iii, 1; iv, 5; xii, 23; to converse, x, 7 (ter); xii, 3; *langūtⁱ kariññ^ü*, to put on a loin-cloth; *lār kariññ^ü*, to run after, pursue (dat. of obj.), ii, 8; *mōhar kariññ^ü*, to seal (dat. of obj.), x, 3 (bis), 10; *mōl karun*, to fix a price, agree to a price, viii, 9 (bis), 10; *putalēn korun nakār*, he prohibited idols, iv, 6; *nāsⁱyēth kariññ^ü*, to give instructions, xii, 16; *nēth^{ar} karun*, to make preparations for a marriage, to marry (*amis sōty*, him), viii, 2; xii, 15; *nazar kariññ^ü*, to look, x, 7, 8 (bis); xii, 23; *pōda karun*, to create,

iii, 8 (bis); xii, 7; *pardā karun*, to veil, cover with a veil (dat. of obj.), vi, 4; *pasand karun*, to approve (acc. of obj.), v, 1; xii, 4 (bis); *rāḡy karun*, to do ruling, to rule, x, 14; *rawāna karun*, to dispatch, x, 3; *maris karun rēza*, he cut the corpse to pieces, ii, 7; *salām karūñ^ū*, to make a salaam, to bow, xii, 4, 5, 9, 12, 3, 6, 7; *sara karun*, to inquire into, test, prove the truth about, investigate concerning, viii, 1, 3; x, 2, 6 (ter), 14; *saragī karūñ^ū*, id., viii, 7 (bis), 8, 10; x, 7; *srān karun*, to bathe, xii, 6 (bis), 7 (bis); *thaph karūñ^ū*, to seize, lay hold of, grasp (dat. of obj.), iii, 8, 9 (bis); v, 6, 9 (bis); vi, 9; viii, 7, 9; xii, 11; *tukara karānⁱ*, to make pieces, to cut to pieces (dat. of obj.), viii, 6; *tay karun*, to do authority, to exercise sway, xi, 3; *tayār karun*, to make ready, to make and have ready, to make, xii, 22; *thōpa karith*, silently, in silence, xii, 4; *wuchunāh karun*, to do a seeing, to take a glance at (dat. of obj.), viii, 3; *wōrūz^ū zanāna karūñ^ū*, to take a second wife, (of a man) to make a second marriage, viii, 11; *zulm karun*, to exercise tyranny, ix, 1; *gur^u zīn karith*, a horse ready saddled, iii, 8; *zōr karun*, to make force, to show force, to insist, xii, 15; *zāra-pār karun*, to make lamentations, to lament, ix, 1; to utter pious ejaculations, x, 5 (bis); to make earnest entreaties, ii, 3, 5; *ziyāphath karūñ^ū*, to make a feast, x, 11.

inf. *tamis tog^u-na karun*, he did not know how to make, viii, 9; sg. abl. forming inf. of purpose, *karani*, viii, 4; x, 2; xii, 4, 6 (bis), 26; fut. pass. part. sg. m. sg. *karun^u*, it is to be made, it must be made, xi, 8; *gatshi karun^u*, viii, 2, 8; x, 3; xii, 3; *gotsh^u karun^u*, v, 7; *wāti karun^u*, viii, 6, 8, 11; f. sg. *karūñ^ū*, it is to be done, please do, xii, 16; *gatshi karūñ^ū*, v, 9; viii, 7, 8, 10; x, 3; conj. part. *karith*, iii, 8 (bis); vi, 9 (bis); viii, 11, 3; x, 7, 12; xi, 19; xii, 4, 23; *zānakh karith*, thou wilt know how to make, x, 12; in adjectival sense, *zīn karith*, (a horse) ready saddled, iii, 8; *chuh karith thaph*, he holds, v, 6; viii, 7; irreg. conj. part. *kārⁱthan*, xi, 10; freq. part. *kārⁱ kārⁱ*, vii, 24.

impve. sg. 2 *kar*, i, 7; ii, 12; v, 2; x, 8; xii, 17; neg. *ma kar*, xii, 7; with suff. 3rd pers. sg. gen. *karus*, viii, 9;

with suff. 3rd pers. pl. acc. (irreg.) *karuhukh*, make thou them, xii, 19; 3, with suff. 1st pers. sg. dat. *karinam*, let her make for me, v, 9; pl. 2 *kariv*, viii, 11; xii, 17; with suff. 3rd pers. pl. acc. *karyūkḥ*, make ye them, viii, 4; pol. impve. sg. 2 *karta*, xii, 4, 5, 10, 3, 9; pl. 2 with suff. 3rd pers. sg. dat. *kār'tōs*, please make ye for him, ii, 10; impve. fut. *kār'zi*, xii, 11; neg. *kār'zi-na*, viii, 1 (bis); xii, 6.

fut. sg. 1 *kara*, ii, 4; iv, 5; viii, 10; ix, 4; xii, 1 (bis), 3, 15, 20; with suff. 2nd pers. sg. dat. *karay*, ii, 3; xii, 1; with suff. 3rd pers. sg. dat. and neg. *karas-na*, xii, 15; 2 *karakh*, xii, 1, 3; neg. *karakh-na*, viii, 13; with suff. 3rd pers. pl. dat. *karahakh*, thou wilt make to them, xii, 16; 3, *kari*, viii, 1; xi, 2, 19; xii, 3, 19; with suff. 1st pers. sg. dat. *karēm*, ix, 4; pl. 1 *karav*, x, 1, 5; xi, 19; with suff. 3rd pers. sg. dat. *karōs*, ix, 1; 2 *kariv*, xii, 1; pres. subj. sg. 3 *kari*, viii, 6, 8, 11.

pres. m. sg. 3 *karān*, he (is) making, ii, 5; *chuh karān*, viii, 12, 3; x, 14; xii, 24; *karān chuh*, x, 8; neg. *chuna karān*, viii, 2; with suff. 1st pers. sg. gen. or dat. *chum karān*, vii, 15 (dat.), 24 (gen.); pl. 3 *chih karān*, viii, 3; xii, 3, 23; with suff. 3rd pers. sg. dat. *chis karān*, ii, 3; x, 12; f. sg. 1, *chēs karān*, vii, 15; 3 *chēh karān*, iii, 4; with suff. 3rd pers. sg. dat. *chēs karān*, v, 5 (bis); pl. 3 *chēh karān*, v, 12.

imperf. m. sg. 1, *ōsus karān*, x, 14; sg. 3 *ōs^u karān*, i, 1; pl. 3 *ōsⁱ karān*, i, 3; *karān ōsⁱ*, xi, 8; f. sg. 3 *ōs^u karān*, xii, 20; emph. *ōs^uy karān*, vii, 16; pl. 3 *āsa karān*, xi, 19.

past m. sg. *kor^u*, ii, 2, 3, 4; iii, 8 (bis); iv, 6; v, 9; viii, 1, 9, 10, 2; xi, 3; xii, 4, 7 (bis).

With suff. 2nd pers. sg. dat. *koruy*, x, 12; ag. *koruth*, v, 4, 5; viii, 3; with do. and suff. 1st pers. sg. nom. *kor^uthas*, x, 12; with do. and suff. 1st pers. sg. dat. *kor^utham*, ii, 11.

With suff. 3rd pers. sg. dat. *korus*, xii, 7; ag. *korun*, ii, 4, 7; iv, 6; v, 7; vi, 11 (bis); vii, 4, 6 (bis); viii, 2, 10; ix, 3; x, 3, 5, 7; xii, 18, 22 (ter); emph. *kor^unay*, iv, 3; and with suff. 1st pers. sg. dat. *kor^unam*, ix, 4; and with suff. 3rd pers.

sg. dat. *kor^unas*, v, 10; viii, 9; xii, 15 (ter); and with suff. 3rd pers. pl. dat. *kor^unakh*, vi, 4; viii, 3.

With suff. 2nd pers. pl. ag. *kor^uwa*, x, 12 (bis).

With suff. 3rd pers. pl. ag. *korukh*, viii, 1; x, 5 (bis); xii, 7, 18; and with suff. 2nd pers. sg. dat. *kor^uhay*, iv, 2; and with suff. 3rd pers. sg. dat. *kor^uhas*, viii, 2; x, 5; and with suff. 3rd pers. pl. dat. *kor^uhakh*, xi, 17.

pl. with suff. 1st pers. sg. ag. *kārim*, v, 9; ix, 9; with suff. 2nd pers. sg. ag. *kārith*, v, 7; with suff. 3rd pers. sg. ag. *kārin*, v, 7, 9; viii, 5; x, 2; and suff. 3rd pers. sg. gen. *kārⁱnas*, viii, 6; and suff. 3rd pers. pl. dat. *kārⁱnakh*, x, 12.

f. sg. *kūr^ü*, ii, 1, 5, 7; viii, 3, 4, 11; x, 3, 5, 7 (ter), 8 (bis), 11, 2, 4; xii, 15, 9, 22, 3; with suff. 1st pers. sg. dat. and neg. *kūr^üm-na*, v, 9; with suff. 3rd pers. sg. dat. *kūr^üs*, iii, 1, 9; and neg. *kūr^üsna*, v, 1; ag. *kūr^ün*, v, 12 (bis); vii, 8; viii, 11; x, 2, 7 (bis); xii, 12, 3, 7, 20, 3; and suff. 3rd pers. sg. dat. *kūr^ünas*, iii, 4, 9; viii, 9; x, 3, 4; xii, 4, 5, 9, 16; with suff. 2nd pers. pl. ag. *kūr^üwa*, x, 12; with suff. 3rd pers. pl. ag. *kūr^ükh*, ii, 8; and suff. 3rd pers. sg. dat. *kūr^ühay*, xi, 5.

pl. *karē*, iii, 1; with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. (irreg.) *karēmav*, x, 6; suff. 2nd pers. sg. ag. *karēth*, x, 6; with suff. 3rd pers. sg. ag. *karēn*, x, 6, 7 (bis); and suff. 1st pers. sg. dat. *karēnam*, iv, 5; and with suff. 3rd pers. sg. gen. *karēnas*, x, 7; with suff. 3rd pers. pl. ag. *karēkh*, xi, 10; xii, 25.

perf. m. sg. *chuh kor^umot^u*, x, 12; f. sg. with suff. 3rd pers. sg. dat. for ag. *chēy kūr^ümüts^ü*, x, 8.

plup. m. sg. *kor^umot^u*, iii, 8; *ôs^u kor^umot^u*, ii, 1; *kor^umot^u ôs^u*, x, 7; with suff. 2nd pers. sg. ag. and 3rd pers. sg. acc. for nom. *ôs^uthan kor^umot^u*, thou hadst made him, x, 12; with suff. 3rd pers. sg. dat. *ôs^us kor^umot^u*, ix, 1; with suff. 3rd pers., pl. ag. *ôsukh kor^umot^u*, viii, 2; f. sg. *kūr^ümüts^ü*, viii, 1; with suff. 3rd pers. sg. dat. *ôs^üs kūr^ümüts^ü*, x, 10.

cond. past sg. 1, *karahö*, ii, 11; v, 6; viii, 11; x, 5; 3, *karihē*, v, 9; viii, 7, 13.

karun 2, see kaḍun.

kründ^ü, f. a basket, v, 9; *kranjě ladun*, to put into a basket, v, 7.

karanāwun, to cause to be made; past m. sg. with suff. 3rd pers. sg. ag. *karanōwun*, he caused (a mat) to be made (i.e. spread), xii, 24; f. sg. with same suff. as *karanōv^ün*, x, 13.

kāisi, *kōsi*, see *kěh*.

kus, *kusa*, *kusuy*, see *kyāh* 1.

kosh^u, a honeycomb; pl. nom. *kāshⁱ*, ix, 5.

Kashmīr (Hindī, not *Kāshmīrī*), *Kashmīr*, xi, 4. The *Kāshmīrī* word is *Kashīr^ü*. Cf. *kōshyur^u*.

kashun, to scratch; inf. abl. *kashēna-hanā kariūñ^ü*, to do a little scratching, to scratch (somebody) a little, xii, 16, 7.

kōshyur^u, m. (f. *kōshir^ü*), an inhabitant of *Kashīr^ü*, or *Kashmīr*; pl. nom. *kōshirⁱ*, xi, 6.

kasam or (xii, 2, *kas^am*), m. an oath; a charm, an incantation; *Khōdāyē-sond^u chuy kasam*, there is an oath to thee of God, I adjure thee by God, xii, 7; — *karun*, to take an oath, to swear, v, 9 (bis); *driy kasam karun*, to take an oath, to swear, viii, 1 (bis), 2; — *hāwun*, to take an oath, swear by, v, 9; *muslas dyut^u kas^am*, he uttered a charm over the skin (cf. *shāph*), xii, 22.

kāsun, to expel, i, 12; vi, 6; to shave (hair); *mast kāsun*, to shave (so and so, dat.), xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

inf. obl. (inf. of purpose) *kāsani*, xii, 4, 5, 19; fut. pass. part. with emph. *y*, *muhim tagiy kāsunuy*, poverty will be able to be expelled for thee, thou wilt know how to expel poverty, i, 12; conj. part. *kōsith*, xii, 10, 3; *mast mōkalōw^unas kōsith*, he finished shaving him, xii, 5.

impve. sg. 2, *kās*, vi, 6; past m. sg. with suff. 3rd pers. sg. ag. (*amis*) *kōsun mast*, he shaved him, xii, 10, 3; with ditto, and suff. 3rd pers. sg. dat. *mast kōs^unas*, he shaved him, xii, 4; with suff. 3rd pers. sg. dat. *kōsus mast*, shaved him, xii, 10.

kusūr, m. a fault; *gōm suy kusūr*, that very fault happened to me, i.e. that was my bad luck (for some fault of mine), vii, 13.

kāsawun^u, one who expels, i, 11.

kati, adv. where? (*kātⁱ* of the grammars), vii, 20; x, 12 (ter); xi, 17;

from where ? whence ? (*kati* of the grammars), x, 4 ; xi, 17 ; xii, 4, 5, 11, 5 ; *kati-pēṭha*, from where ? whence ? ii, 2.

kot^u, adv. where ? xi, 5.

koṭ^u, a son, esp. a clever son ; *ḍkhun-koṭ^u*, the son of a doctor of divinity, xii, 25.

kūt^u, pron. adj. how much ? pl. how many ? m. sg. nom. *kūt^u*, vii, 22 ; *kōtāh*, vii, 24 ; pl. nom. *kūtⁱ*, vii, 25 ; *kaityāh*, ix, 5, 11 ; *kōtyāh*, vii, 31 ; x, 7, 8 ; xii, 20 ; f. sg. nom. *kōts^u*, vii, 15 ; ag. *kātsa*, i, 12 ; pl. nom. *katsa*, x, 6.

kitāb, f. a book ; *sōhib-i-kitāb*, a master of books, a celebrated writer, x, 13.

kath, f. (this word is the equivalent of the Hindī *bāt*), a word, an uttered word, ix, 7 ; xii, 9 ; a word, a statement, iv, 5 ; x, 4, 6 (many times), 14 ; a matter, circumstance, affair, iii, 5 ; xii, 1 ; a story, tale, narrative, v (title) ; vii, 1 ; viii, 1 ; x, 1 (many times), 2 (many times) ; *katha-bāṭha*, pl. conversations, xii, 25 ; *katha-karañē*, to converse, iii, 1 ; x, 7 (ter) ; xii, 3 ; to say (such and such) words, xii, 23 ; *kōri sūty kath kariñ^u*, to hold speech with the girl, i.e. to make improper overtures to her, xii, 1. In x, 1 ff., the point of the story consists in a misunderstanding of the word *kath*, one person of the company means "a statement", the others mean "a tale".

sg. nom. *kath*, v, 1 ; vii, 1 ; viii, 1 ; x, 6 (bis) ; xii, 1 (bis) ; gen. *kathi-hond^u*, iii, 5 ; pl. nom. *katha*, iii, 1 ; iv, 5 ; x, 1 (many times) ; 2 (many times), 4, 6 (many times), 7 (ter), 14 ; xii, 3, 23, 5 ; dat. *kathan*, x, 1 ; xii, 9 ; abl. *kathan*, ix, 7.

kathō, see *kyāh* 1

kēth, postpos. governing dat. in, on ; *athas kēth*, in the hand, ii, 7 ; v, 4 ; x, 7 ; xii, 22, 3 (bis) ; *khōni-kēth*, on the haunch, xi, 13 ; *rumālī kēth*, in a kerchief, iii, 2.

kētha, adv. ; *kētha-pōthⁱ*, how ? in what manner ? iii, 9 ; v, 8 ; viii, 5 ; x, 8 ; xii, 3, 24.

kōtāh, see *kūt^u*.

kuth^u, m. a room, viii, 3 ; with suff. of indef. art. *kuth^uāh*, ix, 4 ; sg. dat. *kuthis*, iii, 8 (bis) ; x, 7, 8 (bis) ; pl. nom. *kuthⁱ*, vi, 3.

katikō, adj. of or belonging to where ? ii, 2 (poet.). Cf. *kati*.

katarun, to cut to pieces ; pres. m. sg. 3, *chuh katarān*, x, 7.

kuṭ^awāl, m. a chief of police, a *kōṭwāl*, v, 7, 9 (bis), 10 ; sg. ag. *kuṭ^awālan*, v, 7, 8, 9 ; *kuṭ^awāl-gānas* (sg. dat.), to the wretch of a police captain, v, 9 (see *gān*).

katarwañ, f. the wages of spinning ; — *kariññ^u*, to earn money by spinning, xi, 19.

kaityāh, *kōtyāh*, see *kūt^u*.

katsa, *kātsa*, see *kūt^u*.

kits^u, see *kyut^u*.

kōts^u, see *kūt^u*.

kuwa, adv. how ? v, 9.

kiy, in *hargāh-kiy*, if, viii, 7, 13. See *hargāh*.

kyā, see *kyāh*, 1 and 4.

kyāh 1 or *kyā* 1, interrog. pron. who ? what ?

As subst. an. m. sg. nom. *kus*, who ? xi, 2 ; xii, 1 ; *kusuy*, who verily ? xi, 19 ; ag. *kāmⁱ*, by whom ? iii, 3 (bis) ; x, 12 ; pl. nom. *kam*, who ? xii, 1.

subst. inan. *kyā*, what ? vi, 5 ; *kyāh*, what ? ii, 2, 4, 11 ; iii, 4 (quater), 8, 9 (bis) ; iv, 7 ; v, 9 (bis) ; vi, 15 ; vii, 20, 2, 4, 6, 30 ; viii, 1, 3, 6, 8, 9, 10 (ter), 1 (quater) ; ix, 4 (bis) ; x, 2, 5, 6, 8 ; xii, 1, 7, 20.

kě-hō, what, sir (colloquial, addressed by a woman to her husband), v, 4, 5 ; dat. *kath* ; poet. colloquial, *kathō-kītⁱ* (pots) for what ? xi, 11 ; abl. *kami-bāpath*, for what ? why ? on what account ? ix, 1 ; x, 12 ; *kami-mōkha*, on what account ? x, 4 ; gen. *kamyuk^u*, of what ? vi, 13, 4.

kyāh sabab churwa, what is your reason ? viii, 5 ; *kyāh gatshiy anun^u nishāna*, what is to be brought to thee as a token ? xii, 21.

adj. f. inan. nom. *kusa kusa*, which (of several) ? x, 6 (bis).

mě kyāh zulm chuh gēmōt^u, (hear) what tyranny has happened to me, ix, 6.

an. masc. *kus-tāñ wōpar*, some one else, v, 4 ; inan. *kyāh-tāñ takhsēr*, some fault of other, viii, 10.

kyāh 2, adv. why ? x, 14 (bis) ; how ? vii, 8, 27, 8.

kyāh 3, an expletive implying interrogation, vii, 27, 8.

kyāh 4 or *kyā* 2 (v, 9 ; xii, 23), an expletive common in the colloquial language, impossible to translate, but approximately equivalent to the English " why ! ", " of course, " " certainly, " " verily, " " you see, " or something of the sort, v, 8, 9 (many times) ; viii, 1 ; ix, 10 ; x, 3 (ter), 12 ; xi, 18 ; xii, 15 (bis), 23 ; *yitⁱ kyāh*, " here, in fact, " or " here, you see, " x, 12 (bis) ; *yitⁱ kyāh . . . ātⁱ kyāh*, here on the one hand you see . . . there on the other hand you see, viii, 13 ; *ada-kyāh*, then of course, of course, certainly, viii, 11 ; xii, 4.

kyāh 5, conj., or, iv, 7.

kyom^u, m. a worm, xii, 3 (ter), 4.

kyut^u, postpos. for. This, like the postpositions of the genitive, is adjectival, and agrees with the governing noun. Thus : m. sg. nom. *bāg zananan-kyut^u*, a garden for the women, ii, 1 ; *guris-kyut^u gāsa*, grass for the horse, x, 5 ; *rētas-kyut^u kharj*, expenditure for a month, xii, 4 ; *trēn rētan-kyut^u kharj*, expenditure for three months, xii, 5, 11 ; *tath-kyut^u shēstruw^u panja*, an iron claw for that, xii, 16 ; *zyun^u mē-kyut^u*, firewood for me, xii, 24. With a special adverbial meaning indicating time, *rāth-kyut^u*, by night, iii, 1.

m. pl. nom. *wasth pātashēha-sanzē kōrē-kitⁱ*, articles for the king's daughter, v, 1 ; *kathō-kitⁱ*, (pots) for what ? xi, 11.

f. sg. nom. *wōj^ū pātashāha-sanzē kōrē-kits^ū*, a ring for the king's daughter, v, 1 ; *ziyāphath pātishōhiyēn-kits^ū*, a feast for the kingdoms, x, 11 ; *gōv^ū kits^ū jāy*, a place for the cow, xi, 12.

kyuth^u, adv. how ? ii, 5.

kyāzi, adv. why ? iii, 1 ; v, 8 ; viii, 1, 3, 11 ; ix, 1 ; xii, 4, 5 ; *ti-kyāzi*, because, viii, 2.

lā, in *Lā-makān*, without a dwelling-place, an epithet of the Deity, vii, 29.

labun, to take ; fut. sg. 2, *labakh*, ii, 9 ; past m. sg. with suff. 3rd pers. sg. ag. *lobun*, ii, 10.

lach, m. a hundred thousand, a *lākh* ; *lachē-nōw^u*, m. He Who has a hundred thousand names, an epithet of the Deity, ii, 2.

lich^{ūn}, see *likhun*.

ladun, to send, iv, 2 ; vii, 7 ; x, 3 (many times) ; xii, 15 ; to put

or place (into or on a receptacle, such as a basket or tray), v, 7 ; viii, 4, 12 ; to fill (a cup with water, *pyālas āb ladun*), viii, 7 ; to place or impose (a burden), ii, 5 ; *mafi rāh ladun*, to impose a crime on the shoulder, to charge (a person, gen. or dat.) with a crime, v, 9.

fut. pass. part. m. sg. *gathēm ladun^u kēntshāh*, you must send me something, xii, 15 ; impve. sg. 2, *lad*, xii, 15 ; fut. sg. 2, with suff. 1st pers. sg. dat. and conditional suff. *ladaham-ay*, if thou wilt send to me, x, 3 ; past m. sg. with suff. 3rd pers. sg. ag. *lodun*, ii, 5 ; vii, 7 ; viii, 7 ; x, 3 ; ditto and with suff. 1st pers. sg. dat. *lod^unam*, iv, 2 ; v, 9 ; xii, 15 ; f. sg. with suff. 3rd pers. sg. ag. *lüz^un*, x, 3 ; ditto and with suff. 3rd pers. sg. dat. *lüz^unas*, x, 3 (bis) ; pl. with 3rd pers. sg. ag. *lazan*, v, 7 ; with suff. 3rd pers. pl. ag. *lazakh*, viii, 4, 12.

lādun 1 and 2, see *lārun* 1 and 2.

ladöyⁱ, f. fighting ; *mīlūv^ukh ladöyⁱ*, fighting was joined by them, i.e. they began to quarrel, x, 1.

lagun, to be joined (to), connected (with) ; to be felt, experienced, (*amār lagun*, desire to be felt, v, 2 ; *böchē lagūñ^u*, hunger to be felt, vi, 16 ; *trēsh lagūñ^u*, thirst to be felt, viii, 7 ; in all these cases the person is put in the dat.) ; to come into existence (*mang lūj^u*, a demand was made, xi, 16) ; to occur, happen, become (*rāth lagūñ^u*, night to come on, viii, 9) ; to become liable to, to incur (*köd lagun*, to incur imprisonment, to be imprisoned, v, 8 ; vi, 11) ; to be experienced (*grāy lagūñ^u*, shaking to be experienced, to be unsteady, to be impermanent, ix, 12, dat. of pers. experiencing) ; to be attached (to), find oneself in a certain condition (*lagun wōbālī*, to find oneself in blameworthiness, to incur guilt, viii, 5) ; to be caught (*wālawāshi lagun*, to be caught in a net, v, 2) ; to arrive at (a place), viii, 5 ; xi, 5 ; (conversely), (of a place), to be reached, to be arrived at, xi, 5 ; (of a work) to be allotted (to so and so), viii, 5 ; to begin.

In the meaning "to begin", this verb is used with the oblique infinitive in *-ni* of another verb to form inceptive compounds. Thus, *atsani lagun*, to begin to enter, x, 7 ;

nērani l., to begin to issue, x, 7; *phōlani l.*, (of the dawn) to begin to break, v, 5, 7; xii, 2; *wanani l.*, to begin to say, x, 1; *wasani l.*, to begin to descend, viii, 6; *wōtharani l.*, to begin to wipe, viii, 6; *wātani l.*, to begin to arrive, viii, 6; *yini l.*, to begin to come, x, 8. In all these cases, the verb *lagun* is in the past tense.

fut. sg. 2, *lagakh*, v, 2; with prohibitive neg. repeated as a suff. *mā lagah-a-m*, mayst thou not find thyself, v, 2; 3, *lagi*, with suff. 3rd pers. pl. dat. *lagēkh*, ix, 12; pres. m. sg. 3, *chuh lagān*, viii, 5.

past m. sg. *log^u*, v, 5, 7; vi, 11; viii, 6 (ter), 7 (bis), 8; xi, 5; xii, 2; with suff. 1st pers. sg. dat. and emph. *y, log^um^uy*, v, 2; pl. *lāgⁱ*, x, 1; xi, 5; f. sg. *lūj^u*, xi, 16; with suff. 3rd pers. sg. dat. *lūj^us*, vi, 16; viii, 7, 9; perf. m. pl. 2, *chiwa lāgⁱmātⁱ*, viii, 5.

cond. past sg. 1, *lagahō*, v, 8.

lāgun, to apply; to fix (*jēnda lāgun*), to fix a flag, set up a flag, insist on a claim, v, 11); to assume the character of (so and so), make oneself look like (so and so), dress oneself up as (so and so), disguise oneself as (so and so), i, 2; v, 9, 10, 1 (ter); x, 7, 12 (bis), 4; to cause to come into existence, to be carried on (*lōgⁱmātⁱ nagma*, dances were being carried on, iii, 7).

conj. part. *lōgith*, i, 2; v, 11; x, 12 (bis); impv. sg. 2, *lāg*, v, 9, 11; past m. sg. with suff. 3rd pers. sg. ag. *lōgun*, v, 10, 1 (bis); x, 7; perf. m. pl. (auxiliary omitted), *lōgⁱmātⁱ*, iii, 7; plup. m. sg. with suff. 1st pers. sg. ag. *ōsum lōg^umot^u*, x, 14.

lāgar, adj. lean, thin; f. pl. nom. *lāgar*, vi, 15.

luh-luh, a meaningless refrain added in songs, v, 11 (four times).

lōhlūr^u, f. longing, eager desire; sg. abl. *lōhlari*, vi, 3.

lēj^u, f. a cooking pot; pl. nom. *lējē*, xi, 10.

lūj^u, *lūj^us*, see *lagun*.

lēkh, f. indecent language, immoral proposals made to a woman; pl. dat. *lēkan*, viii, 3, 11.

lōkh, m. pl. people; pl. nom. ii, 11; dat. *lōkan*, ii, 11; xi, 13. According to the *Kāsmīraśabdāmṛta* (II, i, 66), in standard *Kāshmīri* this word is *lūkh*, and retains the long *ū* throughout all its cases.

likhun, to write ; impve. sg. 2, *likh*, xii, 15 ; fut. pl. 3, *likhan*, ix, 12 ; pres. m. sg. 3, *chuh likhān*, x, 13 ; f. sg. 3, *likhān chēh*, xii, 11 ; part. m. sg. *lyukh^u*, xii, 15 ; with suff. 3rd pers. sg. ag. *lyukhun*, xii, 22 (bis) ; ditto and with suff. 3rd pers. sg. dat. *lyukh^unas*, xii, 15 (bis), 6 ; with suff. 3rd pers. sg. dat. *lyukhus*, xii, 17 ; with suff. 3rd pers. pl. ag. and 3rd pers. sg. dat. *lyukh^uhas*, xii, 17 ; f. sg. with suff. 3rd pers. sg. ag. *lich^un*, viii, 10 ; perf. (auxiliary omitted) m. sg. *lyukh^umot^u*, viii, 10 ; xii, 15, 23.

lākam, m. a bridle, xi, 9.

lōkut^u, adj. small ; *lōkut^u hyuh^u*, the younger of one or more brothers, sg. ag. *lōkātⁱ hihⁱ*, xii, 1.

lāl 1, m. a ruby, xii, 2 (quater), 3, 4 (many times), 6 ; sg. dat. *tath lālas hyuh^u*, like that ruby, xii, 4 (bis) ; pl. nom *lāl*, i, 9 ; x, 2 ; 5, 12 (ter) ; xii, 3, 5, 9 ; dat. *lālan-pēth*, on the rubies, x, 5 ; gen. *lālan-hond^u*, xii, 5 (ter) ; abl. *lālau*, viii, 3, 11 ; *lāl-pharōsh*, m. a ruby-seller, a jeweller, xii, 3 ; *lāl-shēnākh*, m. a ruby-tester, a lapidary, xii, 4, 5, etc. ; sg. dat. *lāl-shēnākas*, xii, 4 (bis), 5, 6, 10, 1, 3, 5, 9 (several times), 22, 4, 5, gen. *lāl-shēnāka-sond^u*, xii, 8, 25 ; ag. *-shēnākan*, xii, 4 (bis), 7, 9, 10, 3, 22 (ter), 4, 5.

lāl 2, f. spittle, saliva, viii, 7.

Lālmāl, N.P. f. xii, 8, 11 (bis), 4, 5 (indeclinable in composition), 25.

Lāla-Malikh, N.P. m. ; sg. gen. *Lāla-Malikun^u*, iv, title ; dat. *Lāla-Malikas*, iv, 7.

lalarun, to caress ; to caress, in order to relieve pain, to soothe, fondle, stroke, v, 6 ; pres. m. sg. 3, *chuh lalarwān*, v, 6.

lamun, to pull, drag ; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus lamān*, he is pulling him, viii, 9.

lōn^u, m. fate ; *lōnⁱ-tsūr*, a fate-thief, a destroyer of good luck, vii, 12.

Landan, m. London ; sg. abl. *Landana-pētha*, xi, 3.

langūtⁱ, f. a loin-cloth ; — *karith*, wearing only a loin-cloth, xii, 23.

lōnun, to reap ; pres. sg. 3, *chuh lōnān*, x, 5.

lar, f. the side (of the body) ; sg. abl. *lari*, vii, 18 ; *lari-tala*, from under the side (of Eve's birth from Adam), vii, 7.

lār, f. running, pursuit; running away, fleeing; — *karūñ^ū*, to pursue, ii, 8; *lār tsānūñ^ū*, to pursue, ix, 2.

lār^ū, f. a house; dat. *larē*, vi, 3.

lārun 1 or (iii, 5; vi, 8) *lādun* 1, to run; *pata lārun*, to run after, to pursue (ii, 9; vi, 8; xi, 18).

pres. part. *lārān*, vi, 8; viii, 6; xi, 12; pres. m. pl. 3, *chikh lārān*, ii, 9; with suff. 3rd pers. pl. dat. *chikh lārān*, xi, 18; imperf. m. pl. 3, *ösⁱ lārān*, x, 5; 1 past m. pl. with suff. 3rd pers. sg. dat. *lōris*, ii, 9; III past m. sg. *lāryāv*, ii, 10; *lādyāv*, iii, 5; f. sg. with suff. 3rd pers. sg. dat. *lādyēyēs*, vi, 8.

lārun 2 or *lādun* 2, to be brought into contact with, to touch (of oil or other liquid dirtying a person); perf. *lāryōmot^u* (Göwind Kaul) or *lādyōmot^u* (Hātim), viii, 6 (*amis zahar l.*, the poison has touched her).

lashkar, f. an army, x, 11; sg. dat. *lashkari*, ii, 7; x, 9, 13; *lashkari-manz*, in the army, ii, 6, 8.

lasun, to survive (a danger); fut. sg. 3, *lasi*, x, 7.

lōt^u, adj. light, gentle; *lōtⁱ-pōthⁱ*, gently, xii, 5.

lōt^u, the tail of an animal, v, 7; abl. *lati-kānⁱ*, in the direction of the tail, towards the tail (and not towards the head), xi, 9.

lath, f. a foot; pl. dat. *roṭun latan tal*, he held it under his feet, i.e. he stood upon it, viii, 7.

lath, f. an occasion, time, turn; sg. dat. *dōyi lati*, on two occasions, twice, viii, 7; *trēyimi lati*, on the third occasion, viii, 7.

litr^ūr^ū, f. a saw; abl. *litri-sōty*, with (by means of) a saw, vii, 19.

lōw^u, m. in *gāsa-lōw^u*, a bundle of grass, xi, 12.

lyukh^u, etc., see *likhun*.

lōyikh, adj. fit, worthy; *mē lōyikh*, worthy of me, xii, 10, 9; *lōyik-ē-pādashāh*, worthy of a king, x, 4; *lōyik-i-wazīr*, worthy of a vizier, xii, 10, 19; *lōyik-i-pādashāh*, worthy of a king, xii, 19.

lāyilā, the Musalmān creed, a corruption of the Arabic *lā ilāha illa-llāhu*, there is no god, but the God, vi, 17.

lāyun, to strike, hit, beat, iii, 1 (dat. of obj.), 2 (dat. of obj.), 9 (dat. of obj.); ix, 8; x, 1 (*amis lōyukh*, they beat him, *bhāvē prayōga*); (*shēmshēri-hünz^ū tsund^ū lāyūñ^ū*, to strike a blow with a sword, iii, 5, 6; *thaph dāmānas lāyūñ^ū*, to strike a

grasp to a skirt, to seize the skirt, v, 9; *bandūkh lāyun*, to aim and fire a gun, ii, 11; viii, 10); to cast, to throw, i, 6, 7, 8; v, 3, 4 (ter), 5.

inf. dat. (inf. of purpose) *lāyēni*, ix, 8; fut. pass. part. m. pl. *hēch lāyānⁱ rīnzⁱ*, learn to throw balls, v, 3; impve. 2, *lāy*, i, 7; with suff. 3rd pers. sg. dat. *lāyus*, iii, 5; fut. sg. 3, *lāyi*, iii, 9; pres. m. sg. 3, *lāyān chuh*, v, 4; imperf. m. sg. 3, *ōs^u lāyān*, i, 6.

I past m. sg. with suff. 3rd pers. sg. ag. *lōyun*, i, 8; iii, 1, 2; ditto and suff. 3rd pers. sg. dat. *lōy^unas*, viii, 10; with suff. 3rd pers. pl. ag. *lōyukh*, x, 1; ditto and suff. 3rd pers. sg. dat. *lōy^uhas*, ii, 11; pl. with suff. 1st pers. sg. ag. and suff. 3rd pers. sg. dat. *lōyⁱmas*, v, 4; with suff. 3rd pers. sg. ag. *lōyin*, v, 4; f. sg. with suff. 3rd pers. sg. ag. *lōy^un*, viii, 6, ditto and suff. 1st pers. sg. dat. *lōy^unam*, v, 9; ditto and suff. 3rd pers. sg. dat. *lōy^unas*, iii, 6.

III past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *lāyānas*, he had thrown a long time ago to her, v, 5. *lūz^ū*, see *ladun*.

ma or (poet. v, 2) *may*, prohibitive adv., used with impve. *ma kar*, do not make, xii, 7. Cf. *mā* 1.

mā 1, or (poet. v, 11) *mōv*, prohibitive adv. With 2 sg. fut., in v, 2 it is repeated, under the form of *m*, as a suffix to the verb, *mā lagaham* (*lagakh+a+m*, in which the *a* is a junction vowel), mayst thou not find thyself. It is also used as a negative in the apodosis of a conditional sentence, as in *hargāh-ay wuchihē . . . mā mārihē*, if he had seen . . . he would not have killed, viii, 10 (but cf. *mārihē-na*, viii, 7); *hargāh-kiy sara karihē . . . mā diyihē hukum*, if he had investigated, . . . he would not have given the order, viii, 13. Cf. *ma* and *na*.

mā 2, or (poet. v, 9) *māh*, adv. indicating a question asked with hesitation, equivalent to "I wonder if", "can it be possible that?" i, 2; v, 8, 9; vii, 20; viii, 9, 13; x, 5, 12; xii, 23.

mē, see *bōh*.

mōbārakh, adj. blessed; — *karun*, to congratulate, x, 8.

māch-t^al^ūr^ū, f. a honey-bee, ix, 1 (ter), 3, 4, 5; sg. ag. *māch-t^al^ari*, ix, 1, 6.

macāma, m. N. of a certain dainty, a kind of rice pudding, cooked with *ghī* and spices, and coloured, ii, 3.

mad, m. pride, vii, 15.

mōdā, f. (Ar. *mudda'ā*), meaning, object, vi, 7.

moḍu, see *mor*^u.

mūd^u, see *marun*.

mōdān, m. an open field, plain, x, 1 (quater); with suff. of indef. art. *gāsa-mōdānā*, a certain grass plain, x, 5; sg. dat.

mōdānas, iii, 1; viii, 9; x, 1; xii, 20; pl. nom. (acc.) *pōshē-mōdān*, the flower-meadows, xi, 3.

mōdur^u, adj. sweet, vii, 31 (wine); pl. abl. *mōdaryiv kathau*, with sweet words, ix, 7.

māh, see *mā* 2.

mahabath, m. affection, love; sg. abl. *mahabata-sōty*, through affection, x, 4.

mahkam, adj. made firm, firm, stable, strong, xi, 9 (of a rope); strong, established, which cannot be abrogated, iv, 6 (of a religion).

mahala-khān, or (xii, 19) *-khāna*, m. the private apartments of a palace, the harem, viii, 3, 11; *dōkhl-i-mahalakhāna*, (of a woman) brought into the harem, xii, 19.

muhim, m. poverty, i, 11, 2; viii, 9 (bis); x, 3; sg. abl. *muhima-sōtin*, through (i.e. owing to) poverty, i, 4, 5 (bis); *muhim-zad*, poverty stricken, x, 4.

Mahmad, m. N.P. Muḥammad, iv, 6; vii, 4.

Mahmūd, m. N.P. Maḥmūd; — *-i-Gaznavī*, Maḥmūd of Ghaznī, i, 1.

mahanyuv^u, m. a man, x, 4; pl. nom. *mahaniv*ⁱ, x, 1.

mōhar, f. a seal, x, 3, 10; xii, 22; N. of a certain coin, a gold mohur; *mōhar kariū*^ū, to seal, x, 3 (bis), 10; *mōhara-dyār*, wealth of mohurs, much money, i, 9; *mōhar-hatas rosh*^u, a necklace worth a hundred mohurs, v, 10, 12.

māhrāj, m. (a Hindī word), the Mahārāja of Kashmīr, xi, 4.

mah^aram, adj. familiar (with), intimately acquainted (with), ii, 4 (with a secret, dat.).

mōj^ū, f. a mother, viii, 1, 3, 11 (bis); xii, 15 (quater), 8; sg. dat. *mājē*, viii, 3 (bis); gen. *mājē-hond*^u, xii, 15; ag. *māji*,

- v, 6; xii, 15, 8; voc. *mājiy*, xii, 15 (bis); *mājē-zamīn*, mother-earth, ix, 9; *wōra-mōj^u*, a stepmother, viii, 1.
- mōjub*, m. a reason; *amiy mōjub*, for this reason, viii, 6.
- mējēr*, m. a major (corr. of the English word), a superior officer, e.g. a master-of-the-horse, x, 12, 13; sg. dat. *mējēras*, x, 5 (ter), 12 (bis); ag. *mējēran*, x, 12.
- mukadam*, m. a certain revenue official, the village headman, ix, 10; sg. ag. *mukadaman*, ix, 1.
- makh*, m. an axe; *makh dyun^u*, to apply, or wield, an axe (dat. of obj.), vii, 14.
- mōkh*, m. the face; *mōkh ratun*, to seize the face, gaze on the face, v, 9; abl. *mōkha*, on account of; *tami mōkha*, on that account, viii, 9; *kami mōkha*, on what account, x, 4.
- makh^ara*, m. coquetry; *makh^ar-i-zan*, a woman's coquetry, woman's wiles, x, 13.
- mōkalun*, to be completed, finished, viii, 6, 8; to be released, to escape, v, 8; vi, 10, 1; *mōkalan pāy*, a device for escape, a way of salvation, ix, 11.
- inf. obl. abl. *mōkalan* (poet. for *mōkalana*), ix, 11; fut. sg. 3, *mōkali*, v, 8; vi, 10; 1 past m. pl. with emph. *y*, *mōkālīy*, vi, 11; 3 past m. sg. *mōkalyāw*, viii, 6, 8.
- mōkalāwun*, to finish, to complete, vi, 16; ix, 6; x, 1; xii, 5; to release, set free, v, 8.
- wanīth mōkalāwun*, to finish speaking, vi, 16; ix, 6; *kōsīth m.*, to finish shaving, xii, 5.
- fut. pass. part. f. sg. *tagiyē mōkalāwūn^u*, do you know how to get her released? v, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. *mōkalāwahun*, we shall complete it, x, 1; 1 past m. sg. *mōkalōw^u*, vi, 16; ix, 6; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *mōkalōw^unas*, he finished (shaving) him, xii, 5.
- makān*, m. a dwelling-place, see *lā*.
- mōkta*, m. a pearl; pl. nom. with emph. *y*, *mōktay*, pearls verily, i, 9. This word is elsewhere usually spelt *mōkhta*.
- māl*, m. goods, property, i, 9; iii, 1; viii, 9 (quater).
- mala*, m. a Musalmān priest, a Mullah; pl. dat. *malan*, vi, 13
- möl*, m. the price (of anything), viii, 9; — *karun*, to fix the price, viii, 9 (bis).

mól^u, m. a father, viii, 13; *wōra-mōj^ū yā mól^u*, a stepmother or (step)father, viii, 1; sg. dat. *mōlis*, xii, 4, 5, 10 (bis), 3; gen. *mōlⁱ-sond^u*, xii, 19, 20 (bis), 1 (bis), 2, 4; ag. *mōlⁱ*, v, 6.

Malikh, N.P. See *Lāla-Malikh*.

malakh, m. an angel; pl. ag. *malakav* (for *malakau*), iv, 2.

mulkh, m. a country, district; pl. dat. *mulkan*, i, 1.

mālⁱkōñ^ū, f. a queen, esp. Queen Victoria of England; sg. ag. *mālⁱkāñi*, xi, 2.

milawun, to join, unite (transitive); 1 past f. sg. with suff. 3rd pers. pl. ag. *miliw^ūkh laḍōyⁱ*, fighting was joined by them, they began to fight among themselves, x, 1.

mumot^u, see *marun*.

man, f. the mind; sg. abl. *mani*, vi, 6. This word is usually m., but here it is certainly feminine, with a fem. adj. (*panañē*, for *panañi*, m.c.) in agreement with it.

mānē, m. meaning, purport, iii, 4, 5; vii, 27, 8; *khābas mānē tsārun*, to tell the meaning of a dream, vi, 14.

mang, f. a request; — *ladūñ^ū*, to make a request, make a demand, xi, 16.

manga, see *hanga ta manga*.

mangun, to ask for, demand; fut. pass. part. m. sg. *mangun^u*, it is to be demanded, you must demand, xii, 18; with *gatshi*, xii, 13, 8; impve. sg. 2, *mang*, xii, 5, 10, 1; with suff. 1st pers. sg. dat. *mangum*, ask from me, xii, 18; fut. with suff. 3rd pers. sg. dat. and neg. *māngⁱzēs-na*, you must not ask from her, xii, 18; indic. fut. sg. 1, with suff. 2nd pers. sg. dat. *mangay*, I shall ask from thee, xii, 7; 2, with suff. 3rd pers. sg. dat. *mangahas*, thou wilt demand from him, xii, 19; pres. m. sg. 3, with suff. 1st pers. sg. dat. *chum mangān*, he is asking from me, xii, 4, 5, 11, 4; pl. 3, with same suff. *chim mangān*, they are asking from me, xi, 14.

manganāwun, to send for, summon (by another); past m. sg. with suff. 3rd pers. sg. ag. *manganōwun*, vi, 16; pl. with suff. 3rd pers. pl. ag. and with emphatic suffix *ay*, *gurⁱ manganōvⁱhay*, they actually sent for horses, xi, 8.

manōsh, m. a man, a human being, xii, 15 (bis); sg. dat. (for acc.) *manōshēs*, xii, 15.

manz, adv. inside, xii, 11 (descend inside).

postpos. governing dat. in ; on (in special cases only) ; into.

in, *ath-manz*, in it, xii, 3, 15 ; *athⁱ-m.*, in it verily, viii, 1 ; xii, 2, 22 ; *bāgas-m.*, in the garden, ii, 1, 7 ; *chus manz*, he is inside it, xii, 3 ; *dōbas-m.*, in the pit, xii, 6, 7 ; *dadari-m.*, in the hollow, ii, 10 ; *dilas-m.*, in the heart, ii, 5 ; *hāpatas-m.*, in the bear, ii, 11 ; *janatas-m.*, in heaven, xii, 20, 3 ; *kōli-m.*, in the stream, xii, 2 ; *kañē-m.*, in a stone, vi, 7 ; *maris-m.*, in the body, ii, 6 ; *pādashōhī-m.*, in the kingdom, xii, 19 ; *sūras-m.*, in the ashes, xii, 23 ; *tōtas-m.*, in the parrot, ii, 8 ; *wōrⁱ-vis-m.*, in the father-in-law's house, x, 3 ; *yēs-m.*, in whom, ii, 9.

on, *athas-m.*, (a bracelet) on the hand (arm), xii, 12 ; *mōdānas-m.*, on the plain, xii, 20 ; *ṭōkis-m.*, (jewels) on a tray, viii, 12 ; *tathⁱ-m.*, (a bracelet) on even it (sc. a hand), xii, 11.

into, (on to), *amis-m.*, (put) into this (bear), ii, 4 ; *bāgas-m.*, (went, entered, arrived) into the garden, ii, 1 (bis) ; iii, 7 ; v, 4, 5, 6, 9 (bis) ; *dunⁱ-yāhas-m.*, (go) into the world, xii, 18 (bis) ; *halamas-m.*, (throw, etc.) into the lap-skirt, v, 4 (bis), 5 ; *hāpatas-m.*, (entered) into the bear, ii, 10 ; *janatas-m.*, (arrive, etc.) into heaven, xii, 24 (bis) ; *jāyē-m.*, (enter) into a place, iii, 7 ; *kuthis-m.*, (ascend) into the room, x, 7, 8 (bis) ; *laskari-m.*, (go, etc.) into the army, ii, 6, 9 ; *mōdānas-m.*, (arrived) on to a plain, iii, 1 ; viii, 9 ; *maḍ(r)-is-m.*, (enter) into a body, ii, 5, 6, 7, 11 ; *nāgas-m.*, (descend, throw) into a spring, iii, 5, 9 ; xii, 7, 12 ; *nāras-m.*, (leap) into the fire, iii, 4 ; *pōshākas-m.*, (entered) into the garment, x, 7 (bis) ; *shēharas-m.*, (entered, arrived) into the city, v, 9, 11 ; x, 14 ; xii, 2 ; *shikamas-m.*, (entered) into the belly, x, 7 (bis) ; *tathⁱ-m.*, (throw) into it verily, xii, 11 ; *tōtas-m.*, (entered) into the parrot, ii, 5 ; *wanas-m.*, (arrived) into a forest, ix, 1.

manza, postpos. governing abl. from in ; *ami-manza*, from in it, xii, 4 ; *bagala-m.*, from in (i.e. from under) the armpit, viii, 7 ; *cēnda-m.*, from in (i.e. out of) the pocket, xii, 15 ; *dōba-m.*, from in the pit, xii, 7 ; *kōli-m.*, from in the stream, xii, 4, 6 ;

rakhi-m., (seized) from in (i.e. seized in and brought from) the field, x, 12 (bis); *shēhara-m.*, from in (i.e. from) the city, viii, 11; *shikama-m.*, from in the belly, x, 7 (bis); *sūra-m.*, from in the ashes, xii, 23; *sataw-m.*, from in (i.e. from among) the seven, x, 12; *wana-m.*, from in the forest, ix, 4; *yēmi-m.*, from in which, xii, 11.

mōnzūr, approved, accepted, i, 12.

munazāth (= *munazzat*), pure (of God), vii, 1.

miñē-mür^ū, f. a hind, ii, 8; dat. *-marē*, ii, 9; ag. *-mari*, ii, 9.

mār, m. killing, slaughter; *māra gatshun*, to die a violent death, x, 7, 8, 13.

mor^u, or (ii, 5, 9) *mod^u*, m. the body of man or beast, ii, 5, 9, 10 (bis), 1; sg. dat. *maris*, ii, 7; *maris-manz*, ii, 6, 7, 11; *madis-manz*, ii, 5.

mür^ū, f. see *miñē-mür^ū*.

mard, m. a man; *marda-zan*, man or woman, vii, 23.

murdamāzōrī, f. laughing and joking, amorous sport, x, 12. The word is a corruption of the Persian *mardum āzārī*. In that language *mardum āzār*, a tormenter of men, is colloquially used to mean "a lovely woman". Hence *mardum āzārī* would mean lit. "the conduct of a man with a lovely woman", i.e. "amorous sport."

marhabā, interj. welcome! hail! God bless you!; with suff. of indef. art. *kār'tōs marhabāh*, make ye a God bless you for him, wish him good luck, ii, 10.

māraka (= *ma'raka*), m. an assembly; pl. dat. *mārakan*, (in) the assemblies, vii, 23.

markhas (= *murakhhkas*), dismissed, allowed to depart; — *karun*, to dismiss (a court), viii, 11.

marun, irreg. to die; conj. part. *marith*, having died, i.e. after death, iv, 7; *marith gatshun* (= Hindī *mar jāna*), to die, vi, 16.

fut. sg. 1, *bōy mara-y*, if I shall die, viii, 1 (bis); 3, *mari*, x, 7; xii, 19; imperf. *ōs^u marān*, he was dying, he used to die, i.e. (in former times, if he did so) he always died, v, 9.

past sg. m. 3, *mūd^u*, ii, 3, 6; sg. f. 3, *mōyē*, viii, 2, 11.

perf. part. m. sg. *mumot^u*, dead, ii, 3 (bis), 4 (bis), 10; dat. *kōtyāh warihy gamātⁱ mumatis*, how many years have

passed for him dead, i.e. how many years it is since he died, xii, 20; pl. *mumāt*ⁱ, viii, 1; perf. m. pl. 3, *chih mumāt*ⁱ, they have died, viii, 1; fut. perf. *āsi mumot*^u, he is probably dead, x, 8 (bis).

cond. past sg. 3, *marihē*, viii, 7.

mārun, to kill; to strike, wound (v, 6).

inf. dat. *māranas*, for killing, (a decision) to kill, ii, 7; abl. *mārana-bāpath*, (given) for killing, x, 12; *ām mārani*, he came to kill me, viii, 13; fut. pass. part. *gatshi mārun*^u, he must be killed, x, 5 (bis), 12, 5; conj. part. *mōriṭh trāwun* (= Hindi *mār dālṇā*), to kill, slay, x, 8.

impve. pl. 2, with suff. 3rd pers. sg. acc. *mōryūn*, ii, 16; with suff. 3rd pers. pl. acc. or dat. *mōryūkh*, viii, 4, 12, 3; indic. fut. sg. 1, with suff. 2nd pers. sg. acc. *māraṭh*, ii, 11; 3, *mārē* (m.c. for *māri*), v, 7; with emph. *y, māriy*, vi, 11; with suff. 2nd pers. pl. gen. *yus māriwa*, he who among you will kill, ii, 7; pl. 3, with suff. 3rd pers. pl. acc. *māranakh*, viii, 4.

past m. sg. *mōr*^u, iii, 3 (ter); vi, 11; neg. *mōr*^u-*na*, ii, 8; with suff. 2nd pers. sg. ag. and 1st pers. sg. nom. *mōr*^u-*thas*, thou didst wound me, v, 6; with suff. 3rd pers. sg. ag. *mōrun*, viii, 7, 10 (bis); x, 7; with suff. 3rd pers. pl. ag. and 1st pers. sg. dat. *mōr*^u-*ham*, they killed him for me (dat. ethicus), iii, 3; pl. *mōr*ⁱ, viii, 12; with suff. 3rd pers. pl. sg. *mōrikh*, viii, 4.

cond. past 1, with suff. 2nd pers. sg. ag. and neg. *mārahath-na*; 3, neg. *mā mārihē*, he would not have killed, viii, 10; *mārihē-na*, he would not have killed, viii, 7; both being in apodosis of a cond. sentence.

martsa-wāgun, m. red pepper; *martsa-wāgan ratshi-hanā*, a little red pepper, a small amount of red pepper, v, 6.

māra-wātul, m. an executioner; pl. nom. (for acc.) *mārawātal*, x, 12; dat. *mārawātalan*, viii, 4 (bis), 11, 2, 3; x, 5 (bis), 12; ag. *mārawātalau*, viii, 12; x, 12; Cf. *wātul*.

Marāz, m. N. of the south-east end of the Valley of Kashmīr; *Marāz-i-pargan*, the Pargana, or fiscal division, of Marāz, xi, 5.

mas, m. wine, vii, 31.

Musā, Moses ; sg. ag. *musāy*, iv, 5.

mashhūr, celebrated, renowned, xi, 3.

mashun, to be forgotten ; (with subj. in dat.) to forget ; conj. part. *kath gayēs mashith*, he forgot the statement, x, 6 ; past part. m. sg. *amis moṭh^u*, he forgot, v, 7 ; f. sg. 1 with suff. 3rd pers. pl. dat. *mūṭh^ukh*, (love, fem.) was forgotten to them, they forgot (love), ix, 8.

mushtākḥ, enamoured (of), entranced (with), usually governing dat., iii, 1, 9 (bis) ; *m. athⁱ tamāshēs-kun*, enamoured of that spectacle, iii, 7 ; *m. tathⁱ-sōty*, entranced with that also, iii, 8 ; *pānas^uy-kun mushtākḥ*, (God has) yearnings only for Himself ; i.e. He alone is free from imperfections, and if He has yearnings, they can only be for Himself, as all things consist in Him, vii, 3 ; *mushtākḥ gatshun*, to become entranced, etc., iii, 1, 7, 8.

mashūyēth, f. a wish, vii, 7.

miskīn, m. a beggar, one who is poverty-stricken, x, 10 ; pl. nom. *miskīn*, ix, 11.

miskīnī, f. poverty, beggary ; sg. gen. *-hond^u*, x, 4 (bis).

musla, m. a piece of skin, xii, 18 (bis) ; dim. *musla-han*, f. a piece of skin, xii, 21 ; sg. dat. *muslas*, xii, 22.

maṣlahath, f. consultation ; — *karūñ^u*, to consult together, viii, 3 ; xi, 19.

masnavī, f. a rhymed poem, vii, 30.

Misar, see *Azīz-i-Misar*.

mast, m. hair ; *mast kāsun* (personal obj. in dat.), to shave, xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

mas^ath, adj. plump, well-favoured (of cattle). This adjective is here inflected to agree with a fem. noun in dat. pl., *mastan*, vi, 15.

moṭ^u, adj. mad, v, 2 ; subst. m. a mad man ; sg. dat. *nēmīs mātīs siwāḥ*, except this madman, v, 9 ; ag. *mātⁱ*, v, 9.

moṭ^u, the space between the shoulders, the upper part of the back, sg. abl. *matī*, v, 9 ; xi, 10.

mōth, m. death ; Death personified, hence sg. gen. f. *mōtūñ^u*, (a prison-house) of Death, ix, 4.

mathun, to rub ; conj. part. *mathith*, having rubbed (butter on

something), ix, 4 ; impve. sg. 2, *math*, rub (ashes on the body), v, 9.

*mōtasūt*ⁱ (for *mutasaddī*), m. an accountant ; pl. nom. *mōtasūt*ⁱ, ix, 7.

matsh, f. the arm ; sg. abl. *matshi*, x, 5.

mōsh, m. a contemptuous term used by demons or the like for a man ; sg. abl. *mōsha-bōy*, f. the smell of a man, xii, 15.

mutsarun, to open ; — a door (viii, 3) ; — a letter (viii, 10 ; xii, 23) ; — the eyes (xii, 22) ; *sīna* —, to open the bosom, to declare one's inmost thoughts and sorrows (vii, 21).

conj. part. *mutsarith*, vii, 21 ; fut. sg. 1, with suff. 2nd pers. sg. dat. *mutsaray*, viii, 3 ; past sg. m. with suff. 3rd pers. sg. ag. *mutsorun*, viii, 10 ; xii, 23 ; f. pl. with same suff. *mutsarēn*, xii, 22.

mēwa, m. a fruit, xii, 21, 2.

mōv, poet. for *mā* 1 (v, 11), q.v.

may, poet. for *ma* (v, 2), q.v.

mōyē, see *marun*.

myōn^u, possess. pron. my, i, 10 ; vii, 27, 8 ; x, 4, 5, 12 (bis), 4 ; xii, 15 ; with emph. *y*, *myōnuy*, vii, 9 ; m. sg. dat. *myōnis*, xii, 19, 20 (bis), 1 ; abl. *myāni*, i, 2 ; pl. nom. *myōn*ⁱ, vii, 20 ; x, 5 ; xii, 15 (bis) ; dat. *myānēn*, ii, 7 ; f. sg. nom. *myōn*^ū, iii, 2, 4, 8, 9 ; v, 10 ; xii, 14 (bis), 5, 8 ; with emph. *y*, *myōn*^{ūy}, x, 10.

myūth^u, adj. sweet, pleasant, vi, 11 (of the interpretation of a dream).

māz, m. flesh, vii, 24 ; sg. dat. *māzas*, vii, 14.

mizmān, m. a guest, vii, 4.

na, adv. neg. not. It is not used with the simple or with the polite impve. (see *ma*, *mā* 1), but is used as a prohibitive with the fut. imperative. In a direct statement it is usually suffixed to the verb, as in *mōr*^u-*na*, did not kill, and if the verb has pronominal suffixes it follows them, as in *mārahath*-*na*, I should not have killed thee. Before it the suffix *kh* does not become *h*, as in *chukh*-*na*, not *chuhana*, thou art not. It is used in this way, suffixed to a verb in i, 6 ; ii, 1, 4, 8, 9, 11 ; iii, 1, 2, 3 ; iv, 4, 6 ; v, 6 (ter), 9 (bis) ; vi, 10, 6 (bis) ; viii,

1, 2, 3, 7 (ter), 9 (bis), 11 (bis), 3; x, 1 (ter), 4 (bis), 6, 7, 12, 4; xii, 2 (bis), 3, 7, 15 (bis), 6, 7, 22. With the fut. impve., we have *dāp'zēm-na*, you must not say to me, v, 8; *kār'zi-na*, you must not make, viii, 1; xii, 6; *wās'zi-na*, you must not descend, xii, 11; *māng'zēs-na*, you must not demand from her, xii, 18.

It is also occasionally employed in other parts of the sentence, as in *na rūd'mot'*, there was not remaining, i, 5; *wuchun ati na khar*, he did not see the ass there, iii, 9; *wuchun ta māl na kuni*, he saw that there was no property, viii, 9; *wuchun ati na pōshākh*, she saw that her clothes were not there, xii, 7. This is most common in subordinate clauses, as in *yēli na bani*, when it is not possible, x, 3; *yēsa na pānas-sōty chēh*, (the woman) who is not with you, x, 6; *yēli na yinsān ōs'*, when it was not a man, x, 7; *yim na zānan*, they who do not know, xi, 8.

It is sometimes used as a privative prefix, as in *na-āsanās*, for non-existence, x, 1, 6.

With emph. *y*, it becomes *nay* 1, as in *sa nay kēh āyēm*, she did not come at all to me, v, 5; *yōr nay rōzani āy*, we did not come here to stay, ix, 6, 8, 10, 2; *yith nay lāgēkh grāy*, so that they may not be at all shaken, ix, 12; *bō-nay sara zāh*, I shall never remember, xi, 14; *kēh nay chim bōzān*, they do not listen to me at all, xi, 15. This word should not be confused with *nay* 2, q.v.

nā, negative interrogative suffix in *āsi-nā*, will there not be? viii, 7; *āyē-nā*, did there not come? ix, 3; *bani-nā*, will there not be? vi, 13; *bōzakh-nā*, wilt thou not hear? vi, 1, etc.; *khēkh-nā*, wilt thou not eat? ii, 3; vi, 2; *chukh-nā parzanāwān*, dost thou not recognize? x, 12; *tagēm-nā*, will it not be within my power? i.e. of course it will be, x, 5; *wada-nā*, shall I not weep? vii, 25; *yikh-nā*, wilt thou not come? vi, 2; *zāna-nā*, shall I not know? x, 12.

nau, i.q. *na* (poet.); *nau kāh-ti*, no one at all, vii, 23; *nau zānav*, we do not know, xi, 15.

nu, adv. neg. in *nu chuh gatshān pātashēhas*, *nu chuh gatshān biyē-kun*, he goes neither to the king nor does he go anywhere else, xii, 4.

nēbar, adv. outside, iii, 8 (ter); viii, 7; x, 7; postpos. *shēharas nēbar*, (he was taken) outside the city, x, 5.

nēchi, see *nēth^u*.

nēcyw^u, m. a son, iii, 9 (bis); with suff. of indef. art. *zargar-nēcywāh*, a goldsmith's son, v, 2; sg. dat. (for acc.) *nēcivis*, iii, 9; pl. nom. *nēcivⁱ*, viii, 11; xii, 1; dat. *nēcivēn-pēth*, on the sons, viii, 13; gen. *nēcivēn-hünz^u*, viii, 3, 11.

nād, m. a call, a summons; *nād dyun^u*, to summon, i, 10; x, 12; xii, 17.

nādān, m. a fool; sg. dat. *nādānas*, ii, 5; voc. *nādāna*, xi, 11.

nāg, a spring (of water) (usually looked upon as sacred, where it issues from a mountain side), xii, 6; sg. dat. *nāgas*, v, 9; xii, 6; *nāgas-manz*, (descended, etc.) into the spring, iii, 5, 9; xii, 7, 12; *nāgas-pēth*, (went, etc.) up to, or on to the bank of, a stream (a common idiom), iii, 4 (bis), 5, 9; xii, 6 (bis), 11, 2, 4; *nāgas akith kun*, on one side of the spring, xii, 14.

sg. abl. *kasam nāga-pētha*, an oath from by the stream, an oath made on the bank of the spring, calling the spring to witness, v, 9; voc. *nāga*, v, 9; pl. nom. *nāg*, vi, 15; dat. (for acc.) *nāgan*, vi, 15.

nagma, m. a melody, song; in Kāshmīrī, a dance of women; pl. nom., id., iii, 7.

nigīn, m. a jewel; pl. nom. id., i, 9; ag. *nigīnau*, (a tray filled) with jewels, viii, 3, 11.

Nōh, m. Noah, iv, 3.

nahīth tshunun, to cancel, make void, xii, 4.

nakha, adv. near, ii, 9.

nōkh^{ta} (xii, 19) or *nōk^{ta}* (xii, 4), m. a point; hence a particular on which one can condemn a person; *tamis rath-ta kēntshāh nōkh^{ta}*, seize some point (in) him, bring a charge of some fault against him, get up something against him, catch him tripping, xii, 19; so *kar-ta kēntshāh nōktāh* (with suff. of indef. art.), xii, 4.

nakār, m. prohibition; — *karun*, to prohibit (dat. of obj. prohibited), iv, 6.

nōkar, m. a servant; *nōkar bēhun*, to sit down as a servant, to take

service, xii, 3; pl. nom. *huzūrī-nokar bēhānⁱ*, to sit down as personal servants, to be employed as such, viii, 5.

nōkarī, f. service; *kyāh nōkarī karakh*, what service wilt thou do? what employment dost thou want? xii, 3; *bēhiv mē-nish nōkarī*, be employed (in) my service, take service with me, viii, 5.

nōkta, see *nōkhta*.

nāl 1, m. a horse-shoe; pl. nom. *nāl*, xi, 17.

nāl 2, m. the neck; sg. dat. *nālas*, vi, 9; abl. *nāla*, v, 9; viii, 10. Cf. *nōlⁱ*.

nāla, f. pl. cries, lamentation; nom. (acc.) *nāla diñē*, to utter cries, to lament, vii, 22, 3.

nālē, postpos. (Hindī), with, xi, 4.

nōlⁱ, adv. on the neck (cf. *nāl* 2), viii, 10 (ter); — *tshumun*, to put round the neck, viii, 10; *amis ōs^u pōshāk^h nōlⁱ*, he had garments on his neck, i.e. he was wearing garments, x, 4; *pōshāk^h tshon^u ami nōlⁱ*, she put the garment on her neck, i.e. she dressed herself, xii, 7.

nam, a nail (of the finger or toe); pl. nom. *nam*, v, 6.

namun, to bow; fut. sg. 3, *namī*, vi, 16; 2 past m. sg. 3, *namyōv*, vi, 16.

nēmīs, see *nōth*.

nāmurād, adj. unsuccessful; in Kāshmīrī, without hope, without expectation, i, 10.

non^u, adj. naked; bare (of a sword), viii, 6; manifest, hence, glorious, vi, 7; with emph. *y*, *nonuy*, vi, 7; f. sg. nom. *nūñ^ū*, viii, 6.

nun, m. salt; sg. abl. *nuna-ratshi-hanā*, a little salt, v, 6. (Elsewhere the word is written *nūn*.)

nēnd^{ar}, f. sleep; — *karūñ^ū*, to sleep, v, 6; — *pēñ^ū*, sleep to fall, v, 5, 7; — *yīñ^ū*, sleep to come, v, 6 (ter); *yīyiy nēnd^{ar} shēh^ūj^ū*, sleep will come to thee cold, i.e. thou wilt cease to be sleepy; but it also means "cool sleep will come to thee", and is misunderstood by the hearer in this sense, v, 6 (bis).

ningalun, to swallow; pres. part. *ningalān*, vi, 15 (bis).

nān-gār, m. a menial cultivator, xi, 10.

nanun, to become manifest; pres. m. sg. 3, *chuh nanān*, vii, 1.

naphts, m. the belly ; sg. dat. *naphtsas*, x, 3.

nar, m. a male ; (of a bird) a cock, viii, 1 ; sg. abl. *naran*, viii, 1.

nār, m. fire ; *zinis nār dyun^u*, to set fire to the firewood, xii, 21, 2, 4 ; *nār gōmot^u tshēṭa*, the fire (had) become extinguished, xii, 23 ; sg. dat. *nāras-manz*, (leap) into the fire, iii, 4 ; abl. *nāra-han zōlith*, having kindled a little fire, iii, 1.

nūr, m. light, brilliancy, glory ; sg. abl. *nūra*, vii, 6.

nūr^ū, f. the arm (from shoulder to wrist), xii, 15.

narm, adj. smooth, vii, 24.

nērun, irreg. to go forth, come forth, issue, emerge ; to issue, turn out, happen (as the result of something), vi, 11 ; to be issued (of an order), xi, 4 ; *hatabōdⁱ-khōris drāy*, they turned out (i.e. amounted to) hundreds of *kharwārs*, ix, 9 ; *nīrith gatshun*, to issue forth and be gone (Hindī *nikal jānā*), ii, 3 ; xii, 15 ; *nīrith yun^u*, to come forth (Hindī *nikal ānā*), xii, 12.

inf. *hyotun nērun*, he began to go forth, ii, 3 ; *log^u nērani*, began to issue, x, 7 ; conj. part. *nīrith*, ii, 3 ; xii, 12, 5 ; pres. part. *nērān*, viii, 7 ; impve. sg. 2, *nēr*, ii, 9 ; pl. 1, *nērav*, xi, 12 ; 2, *nīriv*, ii, 7 ; xii, 1 (bis) ; *nīriv-sa*, go ye forth, sirs, x, 9 ; indic. fut. pl. 1, *nērav*, xii, 18 ; imperf. *nērān*, xii, 1 ; m. sg. 3, *ōs^u nērān*, viii, 1.

1 past m. sg. 3, *drāv*, ii, 8 ; iii, 1, 3, 4 (bis) ; v, 1, 4, 5, 6, 9 ; vi, 7, 11 ; viii, 9 (bis) ; x, 2, 3, 4 (bis), 5 (bis), 7 (bis), 9, 14 (bis) ; xi, 4, 13 ; xii, 4, 5 (bis), 10, 1, 3, 5, 7, 8, 9, 20, 3 ; with suff. 3rd pers. sg. dat. *drās*, issued from it, xii, 3 ; *drās-na*, did not issue from it, (if it does not) issue from it, xii, 3 ; pl. 3, *drāy*, ix, 9 ; x, 11 ; f. sg. 3, *drāyē*, iii, 1, 2 ; v, 7 (bis) (*drāyē bāzar*, she went forth to the bazaar), 9 ; with suff. 3rd pers. sg. dat. *drāyēs*, she issued from his (side), vii, 7.

nēravun^u, n. ag. one who goes forth ; as adv. as I go forth, v, 8.

nāsh, m. destruction, see *ōlⁱ-nāsh*, ix, 3.

nish, near, the equivalent of the Hindī *pās*, and governing the dative ; *mē-nish*, near me, by me, viii, 5 ; forming datives of possession, *tšē-nish*, in thy possession, x, 14 ; *tōhē-nish*, in your possession, x, 5, 12. After a verb of motion, and governing a noun signifying a person, it means “to”. Thus :

- ôkhun-zādas nish*, (brought it) to the teacher's son, xii, 2; *böyis-nish*, (go) to the brother, v, 10; *lāl-shēnākas-n.*, (came) to the lapidary, xii, 25; *mě-n.*, (came) to me, xii, 22; *mējēras-n.*, (brought him) to the master of the horse, x, 5; *phakīras-n.*, (came) to the mendicant, iii, 2; *pātashāhas-n.*, (brought him) to the king, ii, 11; *pātashēhas-n.*, (came, etc.) to the king, viii, 5, 13; x, 1, 2, 3, 5; *wazīras-n.*, (came) to the Vizier, xii, 5, 10, 3; *yiman-n.*, (she came) to these (persons), v, 8; *yāras-n.*, (came) to the friend, x, 4, 11; *zanāni-n.*, (came) to the woman, xii, 4. Cf. *nishě 1* and *nishin*.
- nishě 1*, i.q. *nish*, q.v.; *phakīras-nishě*, (he was) near (i.e. with) the mendicant, ii, 9; *tôrka-chānas-nishě*, near (i.e. in the house of) the cabinet maker, vii, 20; *mě-nishě*, in my possession, x, 14; governing dat. of person and following a verb of motion, *mě-nishě*, (came) to me, xii, 22; *phakīras-nishě*, came to the mendicant, ii, 7; *wazīras-nishě*, (he came) to the vizier, xii, 19; governing inan. noun, *palangas-nishě*, he came near the bed, x, 7; Cf. *nish* and *nishin*.
- nishě 2*, postpos. governing abl. (= Hindī *pās-sē*), from near, from; *khāba-nishě abtar*, terrified from (i.e. at) the dream, vi, 12; *tsakhi-nishě byonuy*, distinct from (i.e. absolutely without) anger, vii, 2.
- nishāna*, m. a token (given as a sign of recognition), x, 8, 14 (bis); xii, 21.
- nishin*, postpos. governing dat, i.q. *nish* and *nishě 1*; *phakīras-nishin*, (he was) near (i.e. with) the mendicant, ii, 8; *khāwandas-nishin*, (go) to (your) master, viii, 10; *pātashāh-zādan-nishin*, (came) to the princes, viii, 4. Cf. *nish* and *nishě 1*.
- nās'yēth* (xii, 16, 7) or *nas'yēth*, f. admonition, advice (xii, 1), instruction; — *karüñ^u*, to advise, give instruction, xii, 16; *nas'yēth karay akh kath*, I will give thee one piece of instruction (xii, 1).
- nata*, conj. (if) not then, (if so and so does) not (happen) then, otherwise, v, 7.
- noṭ^u*, m. a jar, a pitcher, iii, 5 (ter), 9; *dōda-noṭ^u*, a milk-jar, xi, 13; sg. dat. *natīs-pēth*, on the jar, iii, 5, 9.

nēth see *nōth*.

nē:h^u, f. a thumb-ring ; sg. abl. *nēchi*, vi, 16.

nōth or *nēth*, pronoun defective, said to be used mainly by villagers, as the equivalent of *yih* 1, this. It has no nominative, and *nēth* is the inan. sg. dat. In declension it runs parallel to *ath*, q.v.

As a substantive we have m. pl. dat. (for acc.) *nōman*, (look at) these, viii, 1.

As adjective we have m. sg. dat. *nēmīs mātīs siwāh*, excepting this madman, v, 9 ; *nēmīs manōshēs*, to this man, xii, 15 ; m. pl. nom. *nōm lāl*, these rubies, x, 5 ; f. pl. nom. *nōma wōlinjē*, these hearts, viii, 4 ; dat. *nōman mārāwātalan*, to these executioners, x, 12 ; *nōman zanēn*, to these persons, x, 12 ; ag. *nōmav ṭahalyav*, by these grooms, x, 12.

nēth^ar, m. a marriage-arrangement ; — *karun*, to make a marriage, to marry (so and so, *amis sōty*, xii, 15), viii, 2 (bis) ; xii, 15.

nōtuwān, adj. feeble, i, 2.

nav, card. nine ; pl. abl. *nawav asmānav-pēṭhⁱ*, above the nine heavens, iii, 8.

nāv, m. a name, ii, 1 ; xii, 4 (bis) ; *amis chuh nāv*, her name is, xii, 8 ; *tath chuh nāv*, its name is, xii, 18.

now^u, adj. new, i, 11.

nōw^u, see *Lachē-nōw^u*, s.v. *lach*.

nay 1, see *na*.

nay 2, f. a reed-flute, vii, passim ; gen. m. *nayē-hond^u*, vii, 1 ; f. *nayē-hūñz^u*, vii, 1.

nōyid, m. a barber, xi, 18 ; xii, 4 (bis), 5 (bis), 10 (bis), 3, 9 (bis), 22, 3, 4, 5 ; *nōyid-sabakh*, a barber-lesson, instruction in barber's work, v, 6 ; sg. ag. *nōyidan*, xii, 19, 25. Cf. *nāyēz^u*.

nyun^u, irreg. to take, v, 12 ; vi, 9 ; viii, 9 (ter), 11 ; x, 1, 5 (bis) ; xi, 18 ; xii, 19, 25 ; to bring (news), ii, 1, 6 ; x, 7, 8 ; xii, 23 ; *ratith nyun^u*, to arrest, capture (a prisoner), v, 7, 9 ; x, 5 ; *tulith nyun^u*, to lift up and take away, to raise (a person from a bed) and lead (him) away, iii, 7.

impve. sg. 2, with suff. 3rd pers. sg. acc. *nin*, xii, 25 ; pl. 2, with same suff., *niyūn*, x, 5 ; indic. fut. pl. 1 *nimav*, xii, 19.

1 past m. sg. *nyūv*, viii, 9 ; *nēv*, iii, 7 ; with suff. 3rd

pers. sg. ag. *nyūn*, vi, 9; with suff. 3rd pers. pl. ag. *nyūkh*, x, 5 (bis); xi, 18; with ditto, and also suff. 3rd pers. sg. gen. *nyūhas*, viii, 9; pl. *niy*, v, 9; with suff. 2nd pers. sg. ag. *nūth*, x, 1; with suff. 3rd pers. sg. ag. *nīn*, v, 7.

f. sg. *niyē*, ii, 1, 6; x, 7, 8; xii, 23; with suff. 3rd pers. sg. ag. *niyēn*, v, 12; with suff. 3rd pers. pl. ag. *niyēkh*, viii, 11.

plup. m. sg. *ōs^u nyūmot^u*, viii, 9.

naṣṭān, m. a place where canes or reeds grow, a cane-brake, vii, 26, 7, 8; dat. *naṣṭānas-kun*, (saying) to the cane-brake, vii, 26; gen. m. *naṣṭānuk^u*, vii, 26; f. *naṣṭānūc^u*, vii, 29.

nyāwun, to cause to be taken, to cause to be taken away, to have dispatched; 1 p.p. *nyōw^u*. In xi, 6, this is given a pleonastic suffix *ku*, forming *nyōw^u-k^u*, of which the m. pl. nom. is *nyōv^t-k^t*.

nāyēz^u, f. a barber's wife, xi, 19. Cf. *nōyid*.

nāz, m. blandishment, coaxing; pl. dat. *nāzan*, ii, 7 (applied by a man to soldiers).

nēza, m. a spear; iron railings or the like round a garden, etc. (v, 4); pl. nom. *nēza*, v, 4.

nazdīkh, postpos. near; *sōdāgāras-n.*, (he arrived) near (i.e. came to) the merchant, viii, 10.

nīzīkh, adv. near, viii, 6 (bis); x, 4; *gōs n.*, he went near it, viii, 10; postpos. governing dat., near, *badanas-n.*, (came) near the body, viii, 6; *shēharas-n.*, (he came) near the city, x, 3.

nazar, f. look, regard, glance; observation, inspection, watching; — *chēs bātsan-kun*, his sight is (i.e. eyes are) directed towards the married pair, viii, 6; — *chēkh ō-kun*, their eyes were directed thither, xii, 23; *nazarāh*, a single glance; *nazarāh karūn^u*, to take one look at a person, viii, 11; *nazar karūn^u*, to look at, observe, inspect, watch, ii, 1; x, 7, 8 (ter); xii, 23; dat. *byūth^u nazari*, he sat for looking, he sat in watch, x, 7; *nazari tām^t-sanzi sōty*, owing to his looking at (me), vii, 13.

nazarbāz, m. a watcher, a watchman, a detective; pl. ag. *nazarbāzav*, ii, 1; x, 7, 8; xii, 23.

pīchē (Hindi), adv. afterwards, xi, 4.

pōda, adj. born, created; manifest, manifested; — *karun*, to

create, iii, 8 (ter); vii, 4, 6 (bis), 8; xii, 7; — *gatshun*, to become manifest, to become visible, to come into sight, ii, 1; iii, 8; x, 4, 5, 7; xii, 10.

pagāh, adv. to-morrow, iii, 4; vi, 16; on the following day, next day, vi, 16; xii, 10.

phahi in *phahi dyun*^u, to impale, v, 10.

phaharawāv, m. a file, a rasp, v, 4.

phakh, m. an evil smell, a stink, ii, 4.

phakīr, m. a religious mendicant, a faqīr, i, 2; ii, 1, 2, 3 (bis), 9; iii, 1; x, 7 (many times), 8 (many times), 9, 12 (bis), 4 (bis); — *lāgun*, to dress oneself as a faqīr, pretend to be a faqīr, x, 12; with suff. of indef. art. *phakīrāh*, ii, 1 (bis); *phakīrā akh*, x, 7; sg. dat. *phakīras*, ii, 3, 4, 7, 8, 9; iii, 1, 2, 9; x, 8 (bis); ag. *phakīran*, iii, 1; x, 7, 8, 12; gen. *phakīra-sond*^u, x, 12; f. — *sünz*^u, x, 8, 14; voc. *phakīra*, ii, 3; x, 8; *phakīrō*, ii, 2; pl. dat. *phakīran* (for gen.), vi, 13; ag. *phakīrav*, v, 8.

phakīrī, f. the condition or state of a religious mendicant, faqīr-hood, x, 14; sg. gen. *phakīriyē-hond*^u, x, 9.

phikir^u, f. thought, consideration, reflection; concern, solicitude, anxiety; *kēh chēna phikir*^u (xii, 5) or *kēshāh chēna phikir*^u (xii, 20), there is no anxiety, there is no reason to be anxious; with suff. of indef. art. *phikīrāh karūn*^u, to do a thinking, to consider, reflect, xii, 19, 24; *phikiri gatshun*, to go into anxiety, to become anxious, viii, 10; xii, 4.

phal 1, m. a fruit; pl. nom. *phal*, ix, 9.

phal 2, f. a small piece, a splinter; pl. nom. (for acc.) *phala*, vii, 14.

phol^u, m. a grain, hence any small round object, such as a pearl, etc.; *kañi-phol*^u, a pebble, xii, 15 (bis).

phōlun, to flower; to break (of the dawn), iii, 3; v, 5, 7; viii, 9; xii, 2 (bis); inf. obl. *phōlani logun*, to begin to break, v, 5, 7; xii, 2; pres. m. sg. 3, *chuh phōlān*, xii, 2; past m. sg. 3, *phōl*^u, iii, 3; viii, 9.

phamb, m. cotton-wool, viii, 6, 13.

pahān, a dim. suff. *drāv dūr-pahān*, he went forth a little distance, x, 7; *byūṭh*^u *dūri-pahān*, he sat down at a little distance, x, 7; *khasun hyor*^u-*pahān*, to go a little distance up-stream, xii, 6.

pahar, m. a division of time consisting of three hours, an eighth part of a day, a watch, viii, 5 (bis), 6 (bis), 8 (bis), 10, 1, 3; *rōts^u-hond^u pahar*, a watch of the night, iii, 1; sg. abl. *patimi pahara*, at the last watch (of the night), v, 8; pl. nom. *pahar*, viii, 5.

phardā, adv. to-morrow, on the morrow, vi, 11.

pharun, to cause loss, to be a plunderer or robber; past m. sg. 3, *phor^u tas Yiblis*, Satan caused loss to him, plundered him, ruined him, iv, 2.

phērun, to go round, wander about, i, 2; ii, 8; to return, go back; to feel regret, be grieved, viii, 1, 7, 10 (bis), (all with dat. of subject); *thūd^u-kani phērun*, to turn oneself backwards, to turn the back (on a person), v, 4.

conj. part. *phīrith*, having returned; with or without *pot^u*, very common in the meaning "back again", as in *phīrith yun^u*, to come back, return, ii, 3; v, 10; viii, 10; esp. to return home, go home, v, 1, 4; so *phīrith nērun* (x, 14) or *phīrith pot^u nērun* (xii, 19), to go forth back again; *phīrith wasun*, to come down again (after going upstairs), iii, 9; with verbs of saying, it means "in answer"; thus, *phīrith dapun*, to say in answer, to reply, iii, 1, 8; v, 4, 5, 6, 8, 11 (bis); viii, 8; ix, 1; x, 1 (bis), 6, 10; xi, 15; xii, 3, 4, 5 (bis); so *phīrith wanun*, to reply, v, 2, 4; *wanun pot^u phīrith*, id., x, 7; *phīrith ladun*, to send (a message) in reply, x, 3 (bis); with *wōthun*, to arise, we have *wōthus phīrith*, he up and replied to him, viii, 6; x, 2; *wōthus pot^u phīrith*, id., x, 6; *wōtsh^us phīrith*, she up and answered him, xii, 11. With *gatshun*, we have *phīrith gatshun*, to go having turned away, i.e. to become hostile, iv, 3.

pres. m. sg. 3, *chuh phērān*, ii, 5; imperf. m. sg. 3, *ōs^u phērān*, i, 2.

past m. sg. 3, *phyūr^u*, viii, 1; with suff. 3rd pers. sg. dat. *phyūrus*, viii, 7, 10 (bis).

phirun, to turn something round; freq. part. *phir^t phir^t*, turning (me) round and round, vii, 18; conj. part. *phīrith tshunun*, to turn upside down, iii, 5.

pharōsh, m. a seller; *lāl-pharōsh*, a ruby-seller, a jeweller, xii, 3.

Phōrsat, m. N.P., Sir Douglas Forsyth, xi, 2.

phursath, f. leisure, freedom from duties, xii, 17.

paharawöl^u, m. a man who keeps a watch, a watchman, sentry ;
sg. dat. -*wölis*, viii, 8.

phār'yād, m. a lamentation, cry for help or redress, complaint ;
— *dyun^u*, to lay a complaint, cry for redress, vii, 22 ; x, 2.

phāsh, m. abusive language reflecting on a woman's chastity ;
mě ma kar sīras phāsh, do not accuse my secret (parts) of
unchastity, do not disgrace me by letting me remain naked,
xii, 7.

phaṭun, to be broken ; past f. sg. 3, *phüt^u*, iii, 5 ; with suff.
2nd pers. pl. dat. *phüt^uwa*, x, 12.

phuṭ^arun, to break (trans.) ; impve. pl. 2 with suff. 3rd pers. sg.
acc. *phuṭ^aryūn*, xii, 3 ; past m. sg. with suff. 3rd pers. pl.
ag. *phuṭ^arukḥ*, xii, 4 ; ditto and 3rd pers. sg. dat. *phuṭ^ar^uhas*,
ii, 11.

photuwāh, m. a decree, order, ii, 7. This word has here the suff.
of the indef. art. added.

phyūr^u, etc., see *phērun*.

pakh, f. a wing ; pl. nom. *pakha*, viii, 7.

pākh, adj. pure, spotless, undefiled, virginal (of a woman), v, 10.

pōkhṭa, adj. ripe ; as subst. pl. dat. (for acc.) *pōkhṭan*, vi, 15.

pakun, to walk, to go, to go along ; inf. *hyotukḥ pakun*, they began
to go, x, 1 ; neg. conj. part. *mōdān chuh wuñě pakanay*, the
plain is still not having been walked, i.e. we have not yet
passed over it, x, 1 ; pres. part. *pakān*, going, i.e. as I go,
v, 7 ; impve. pl. 2, *pakiv-sa*, go ye, sirs, x, 1 ; pres. m. sg. 3,
chuh pakān, iii, 11 ; *pakān chuh*, viii, 7 ; xii, 7 ; pl. 3, *chih*
pakān, xii, 2 ; *pakān chih*, x, 4 ; f. sg. 3, *chēh pakān*, iii, 2 ;
xii, 7 ; imperf. m. sg. 3, *ōs^u pakān*, v, 7 ; pl. 3, *ōsⁱ pakān*,
x, 1.

pakanāwun, to cause to go, to set on the march (xi, 14) ; to drive
an animal (xi, 8) ; pres. (aux. omitted) m. pl. 3, *pakanāwān*,
xi, 4 ; imperf. m. pl. 3, *ōsⁱ pakanāwān*, xi, 8.

pakarwun^u, n. ag., f. sg. nom. *pakarwūñ^u*, one who marches, xi, 11.

pal, m. a rock, xii, 14 (bis), 15 ; sg. dat. *palas*, xii, 15.

pöläduw^u, adj. made of steel ; m. pl. nom. *pölädävⁱ*, v, 4.

pālun, to protect ; *salām pālūn^ū*, to make a bow, to salute reverently (xii, 16) ; conj. part. *pōlith*, xii, 16.

palang, m. a bedstead, cot, bed, iii, 7 ; v, 5, 9 ; x, 7 ; sg. dat. *palangas*, v, 5, 6 (ter) ; viii, 13 (bis) ; x, 5, 7 (quater), 8 (bis), 12 (bis) ; *palangas tūr^ū*, the tenon of the bedstead, x, 5, 12.

pōlāv, m. a dish made of rice boiled in soup, with flesh, spices, etc., vi, 2 ; pl. nom. *pōlāv*, ii, 3.

pām, f. a reproach ; pl. nom. *mē rōzan pāma*, reproaches will remain (upon) me, i.e. I shall get a bad name, x, 3.

pān, m. the body, the human body, iii, 4 (ter) ; *bāla-pān*, a youthful body, a youthful condition, vii, 11, 5 ; sg. dat. *pānas*, vii, 24, 5.

pāna, reflex. pron. self ; myself, vii, 15 ; thyself, xii, 11, 25 ; himself, i, 1 ; ii, 5 ; vi, 4 ; vii, 1, 2, 3 ; x, 2, 7 (bis), 8 ; xii, 5, 12, 21, 4 ; herself, v, 9, 10, 1 ; vii, 1 ; xii, 7 ; oneself (indef.), x, 1, 6 ; themselves, iii, 8 ; viii, 3, 8 ; x, 12. This word is equivalent to the Hindi *āp*.

sg. nom. *pāna*, i, 1 ; v, 10, 1 ; x, 7 (bis), 8 ; xii, 7, 11, 21, 4 ; with emph. *y*, sg. nom. *pānay*, vii, 1 ; pl. nom. *pānay*, x, 12.

dat. (sg. unless otherwise stated), ii, 5 ; iii, 8 (pl.) ; v, 9 ; vi, 4 ; vii, 1, 2, 15 ; viii, 3 (pl.), 8 (pl.) ; x, 1, 6 ; xii, 5, 12, 25 (bis) ; with emph. *y*, *pānas^ūy*, vii, 3 ; *had pānas chēs karān*, I am making a limit for myself, i.e. I consider myself perfect, vii, 15.

ag. sg. *pāna*, x, 2.

gen. *panun^ū*, q.v., s.v.

The dat. *pānas* is often used adverbially, to signify "voluntarily", "of one's own free will", "of one's own accord", vi, 4 ; vii, 2. Especially, with verbs of motion, it signifies "to go of one's own accord", hence, simply, "to go off", "start off", as in *pānas gatshun*, to go away on one's own business, to go away, to go home, iii, 8 ; v, 9 ; viii, 3 ; *pānas nērun*, to go forth on one's own business, xii, 5 ; *pānas yun^ū*, to set out home, xii, 12 ; so *gay pānas bīthⁱ*, they sat down free from duty, they rested after finishing their turn of duty,

viii, 8; *gay pānas pānas*, they went away each on his own business, or each to his own home, v, 9.

pinhān, adj. secret, hidden, concealed.

panja, a claw, xii, 16, 7; sg. abl. *panja-sōtiy*, only by using the claw, xii, 16.

panun^u, poss. adj. reflex. (usually considered as the genitive of *pāna*) own, the equivalent of the Hindi *apnā*. My own, iii, 1; iv, 7; vii, 21 (bis), 2, 6; x, 12; xii, 22; thine own, ii, 9, 11; iii, 2, 9 (bis); v, 1, 10; vi, 6; viii, 10; x, 1, 3, 8 (bis); xii, 16, 25; his own, ii, 5, 7, 11; iii, 1, 3 (bis), 9; v, 1, 4 (bis), 5 (ter), 10, 2; viii, 3, 9 (bis), 10, 3; x, 5, 6, 9, 10, 3 (bis), 4 (ter); xii, 4 (quater), 5 (quater), 10, 1 (bis), 2, 3, 4, 7, 20, 2, 5; her own, iii, 2, 4; v, 5, 8, 9 (bis), 10 (bis), 2; vii, 20, 6; viii, 11; ix, 6; x, 3 (bis), 5; xii, 4, 5, 10, 3, 4, 5 (ter), 8; one's own (indef.), x, 6; our own, x, 12; your own, x, 1; their own, v, 10; viii, 1, 5, 11; x, 5; xii, 18; *panun*^u *panun*^u, each his own, xi, 10.

m. sg. nom. *panun*^u, ii, 5, 9, 11; iii, 1 (bis), 2, 3 (bis), 9 (ter); v, 1 (bis), 4, 5 (bis), 9, 10; vii, 21, 6; viii, 3, 5, 9; ix, 6; x, 5, 6, 8, 9; xii, 4 (bis), 5 (ter), 10, 1 (bis), 2, 3, 4, 5 (bis), 6, 7, 8 (bis), 20, 2 (bis), 5; with emph. *y*, *panunuy*, x, 1; dat. *pananis*, ii, 7; iii, 2, 4; v, 8, 10, 2; viii, 9, 10; x, 5, 12, 4; xii, 4, 5, 10, 3, 5, 8; abl. *panani*, v, 10; vii, 21, 2, 6; xii, 4, 5; pl. nom. *panān*^t, vii, 20; x, 14; *panān*^t *panān*^t, xi, 10; *panin* (m.c. for *panān*^t), iv, 7; dat. *pananēn*, viii, 10, 3, 4.

f. sg. nom. *panūñ*^u, v, 5; viii, 1, 11 (bis); x, 1, 3 (bis), 6, 8, 10, 3; xii, 14, 25; dat. *panañē*, v, 4, 10, 2; x, 5; xii, 4; ag. *panañi*, v, 5; x, 12; abl. *panañi*, x, 3, 13; *panañē* (m.c. for *panañi*), vi, 6.

pānts, card. five; *katha pānts* (f. pl. nom.) five statements, x, 1 (several times), 14; *pānts katha*, x, 6; *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis); pl. dat. *pāntsan kathan*, for five statements, x, 1; *pāntsan zanēn*, to the five men, x, 6.

pōntsyum^u, ord. fifth, x, 1; f. sg. nom. *pōntsim*^u, x, 6 (bis).

pānawōñ or *pānawūñ*, adv. mutually; *pānawōñ*, viii, 1, 2; xi, 19;

xii, 25; *pānawūñ*, x, 1. This word is equivalent to the Hindi *āpas-mē*.

papun, to ripen; conj. part. *papith yun^u*, to become ripe, ix, 9.

par, m. a foot; pl. dat. *paran*, (we fall) at (his) feet, ix, 1.

pāra, see *zāra-pāra*, s.v. *zār*.

parī, f. a fairy, xii, 7, 8, 11 (bis), 4, 20, 5; sg. ag. *parⁱyi*, xii, 15; pl. nom. *parⁱyē*, iii, 7, 8.

pīr, m. a saint, a spiritual guide or father, the head of a religious order; pl. dat. (for gen.) *pīran*, vi, 13; ag. *pīrav*, v, 8.

pör^ü, f. a hut; dim. f. sg. nom. *pāri-hanā*, a hovel, a small hut, xii, 2.

pūr^u, adj. full, in *pūr^u-khumār*, full of languishment, v, 2.

parda, m. a veil; with suff. of indef. art. *pardā kor^unakh*, she put a veil over them, she hid them under a veil, vi, 4.

pargan, m. a certain fiscal division, a parish, a "pargana", xi, 5.

prôn^u, adj. old, of former times; m. pl. nom. *prônⁱ*, vi, 11; viii, 5.

parun, to read, xii, 18, 23; to read, study, viii, 3, 4; to recite (a holy name, or a charm, etc.), vi, 17 (bis); vii, 4; xii, 1 (bis).

pres. part. *parān gatshun*, to go reciting, i.e. to recite continually, vi, 17; vii, 4; impv. sg. 2, *par*, vi, 17; indic. fut. sg. 1, *para*, xii, 1 (bis); imperf. m. pl. 3, *ösⁱ parān*, viii, 3, 4; past m. sg. with suff. 3rd pers. sg. ag. *porun*, xii, 23; with suff. 3rd pers. pl. ag. *porukh*, xii, 18.

pārun, to prepare, make ready (a bed); conj. part. (in sense of past part.) *palang pōrith*, a bed prepared, iii, 7.

pōrun, to put (a garment) on, x, 2, 9; to clothe (a person), v, 10; past m. sg. with suff. 3rd pers. sg. *pūrun*, x, 2, 9; f. sg. with same suff. *pōr^un*, v, 10; *pūrith*, having put on (a saddle to a horse), xi, 9.

prang, m. a bed, a couch; *wutsha-prang*, a flying couch, = the magic carpet of our fairy tales, xii, 18.

prārun, to wait for (a person), v, 6, 11; to watch (for an opportunity), ii, 10; pres. part. *prārān*, v, 11; pres. m. sg. 3, *chuh prārān*, v, 6; 2 past m. sg. 3, *prāryāv*, ii, 10.

prath, a distributive preposition, as in *prath-dōha*, on each day, every day, viii, 1 (bis).

prishun, to ask ; 1 past m. sg. 3, with suff. 3rd pers. sg. ag. *timan^uy pryutshun*, he asked them, xii, 1.

partawa, m. the sound of a footstep, a footfall, xii, 15 (*pyawv*, fell).

pōravī, f. following ; hence (in Kāshmīrī) protection ; — *karūn^u*, to protect, i, 1.

Parwardīgār, m. the Cherisher, the Provider, Providence, an epithet of the Deity, i, 11.

parzanāwun, to recognize ; pres. m. sg. 2 neg. interrog. *chukh-nā parzanāwān*, dost thou not recognize ? x, 12 ; past m. sg. *parzanōw^u*, x, 5 ; xii, 2 ; with suff. 1 sg. nom. *parzanōwus*, I was recognized, x, 12 ; with suff. 3rd pers. sg. ag. *parzanōwun*, viii, 9, 10 ; plup. f. sg. 3, *ös^u parzanōv^umüts^u*, x, 5.

pōsa, m. N. of a small copper coin, a pice ; *khām pōsa*, see *khām*. pl. dat. *pōsan*, vii, 25, 26.

pēsh, adv. and prep., in front, before ; *gay pēsh-ē-pātashāh*, they went before the king, they were taken into the king's presence, vi, 9 ; *amis pēsh anun*, to bring before him, to cause him to experience (trouble), xii, 25.

pōsh, m. a flower ; *pōshē-gōnd^u*, a bunch of flowers, a nosegay, v, 4 (ter) ; *pōshē-mōdān*, a flower-meadow, a field of flowers, xi, 3 ; *pōshē-thūr^u*, a flower-shrub, ii, 3.

pōshākh, m. a robe, a garment, v, 9 (bis) ; x, 2 (bis), 4 (ter), 9 ; xii, 6 (bis), 7 (several times) ; — *trāwun*, to put off a garment, disrobe oneself ; sg. dat. *ath pōshākas kūr^un shēkal yinsān-hyuh^u* or *ath pōshākas korun yinsān-hyuh^u*, he made the garment into the shape of a man, x, 7 ; *pōshākas-manz*, (entered) into the garment, x, 7 ; *āmⁱ kūr^unas pōshākas thaph*, he (the dog) caught hold of his coat, viii, 9.

pēshkār, m. a certain high official ; in vi, 11, a chief clerk.

pasand, adj. approved ; — *karun*, to approve of, v, 1 ; xii, 4 (bis).

pata, adv. after, afterwards, viii, 7 ; xi, 18 ; xii, 6, 25 ; with emph. *y*, *patay*, xii, 10 ; *pata-kani*, afterwards, x, 1 ; with verbs of motion, *pata pata*, (to go along) after, to follow, iii, 1, 2 ; viii, 9 ; xii, 7. Cf. *brūh brūh*, s.v. *brūh*.

postpos. This governs the dative in the case of animate objects, and the ablative in the case of inanimate objects. It also governs pron. suffixes in the dative. Thus :—

A. Animate dative. *miñě-marě pata lārān*, running after the hind, ii, 9; *yiman pata*, after these (women came another), xii, 7.

B. Inanimate ablative. *ami pata*, after this, viii, 13; xii, 17; *tami pata*, after that, x, 12; xii, 16.

C. Governing suffixes. *lōris pata*, they ran after her, ii, 9; *pata lādyēyēs*, she ran after him, vi, 8; *yimawa pata*, I will come after you, I will follow you, xii, 1; *pata chikh lārān*, they are running after them, xi, 18.

pot^u, backwards, back again; — *yun^u*, to come back, return, v, 1; — *phērun*, id., xii, 19; — *phīrith*, common as adv., back again, in return, in reverse, esp. common with verbs of saying, to say back again, to say in reply, x, 3, 6 (bis), 7.

pūt^u, the young of any animal or insect, esp. a dear child; pl. dat. *pōtēn*, ix, 3 (young ones of a bee).

path, adv. behind; *path rōzun*, to remain behind, remain over and above, xii, 23; *path-kun*, afterwards, iii, 5; v, 5; in the rear, v, 8.

prep. governing dat. *path wanan*, at the back of the forests, deep in the forest, vii, 10.

pěth, postpos. governing dat., on, upon, in various shades of meaning. Thus:—

on, upon, *asmānan pěth*, on the heavens, iv, 4; *palangas-pěth*, (lying) on the bed, viii, 13; *wōdi-pěth*, (carry) on the crown of the head, iii, 1; xi, 12, 6.

on to, upon, *lālan-pěth*, (the hand fell) upon the rubies, x, 5; *natis-pěth*, (put) upon the jar, iii, 5; *cārpāyi-pěth*, (sat down) upon the bed, x, 5, so *ath-pěth*, (sat) on it, xii, 21; *athⁱ-pěth*, on it verily, xii, 21; *zūnadabi-pěth*, (going forth) on to the roof-bungalow, viii, 1.

on to (with verbs of mounting, etc.), *guris-pěth*, (mounted) the horse, ii, 11; *athⁱ pěth*, (got up) on to it (a bed), iii, 7; so *palangas pěth*, (got up) on to the bed, v, 5, 6 (bis), 9 (*ath*); x, 7 (bis); *bathis-pěth*, (ascended) on to the bank of the river, xii, 7; *athⁱ-pěth*, (ascended) on to it (a pyre), xii, 24.

down on to, *bathis-pěth*, (put) down on the bank, xii, 6, 7.

With certain words it is used in the sense of “to” after

a verb of motion. Thus *adālūts^ũ-pěth*, (went) to the court of justice, v, 9; *kōli-akis-pěth*, (went) to (the bank of) a stream, xii, 2; *nāgas-pěth*, (arrived, etc.) at the spring, (went) to (the bank of) the spring, iii, 4, 5, 9 (bis); xii, 6, 11, 2, 4.

on, close by, *nāgas-pěth chěh*, she is (i.e. lives) close by a spring, iii, 4.

It means "in" in *khāwand thōwun đēras-pěth*, she put her husband in a tent, v, 11.

It means "on", i.e. "with regard to", "towards", in *āgas-pěth* (infidelity) to a master, viii, 6, 8, 11; *nēcivěn-pěth*, (an order) concerning or against (his) sons, viii, 13.

Forming adv. *athⁱ-pěth*, thereupon, xii, 7.

pětha, postpos. governing abl. from on, as in *guri-pětha*, (fell) from on (his) horse, fell off his horse, ii, 6; *guryau-pětha*, (dis-mounted) from (their) horses, xii, 2; *Kōh-i-Tōra-pětha*, (commandments given) from on Mt. Sinai, iv, 5.

from (generally), as in *kati-pětha*, where from? whence? ii, 2; *Landana-pětha*, from London, xi, 3; *sōnar-ata-pětha*, (a cry raised) from (i.e. in) the goldsmiths' market, v, 7.

In special cases it means simply "on", like *pěth*, as in *pětha kūr^ũnas mōhar*, on it she put a seal, x, 3, in which *pětha* governs the dat. pron. suff. *as*. Similarly x, 3 (again), and x, 10.

Another special meaning occurs in *karin kasam nāga pětha*, let her make an oath from on (the bank of) (i.e. by) the spring, v, 9.

pětha-kani, on the top of (it = *athⁱ*), viii, 1.

pěthⁱ, postpos. governing abl., on, above, in various shades of meaning. Thus:—

nawav asmānav pěthⁱ, above the nine heavens, iii, 8.

kala-pěthⁱ, (leaped) over (his) head, ii, 9.

tami-pěthⁱ-kani, in addition to that, iii, 8.

põthⁱ or *põthin*, adv. used with other words to indicate manner. It may be added either to adjectives or to adverbs, and in the latter case is pleonastic. It converts adjectives into adverbs of manner, and when the adjective is declinable it is put, before *põthⁱ*, into the case of the agent. Thus:—

Added to an adjective, *lōt'-pōthⁱ* (*lōt'^u*), gently, xii, 5; *pāzⁱ-pōthⁱ* (*poz^u*), really, truly, x, 6, 10.

Added to an adverb, *kētha-pōthⁱ*, how? in what manner? iii, 9; v, 8; viii, 5; x, 8; xii, 3, 24; *tithay-pōthⁱ*, in that very manner, exactly so, xii, 23; *yēthay-pōthⁱ*, in what very manner, exactly as, xii, 22; *yithay-pōthin*, in this very manner, exactly thus, viii, 3.

We occasionally find this word added to the agent case of a substantive. Thus, from *tsūr^ū*, theft, we have *tsūri-pōthⁱ*, theft-like, i.e. secretly, xii, 6, 7, 17; so *tsūri-pōthin*, iii, 1. *pathar*, adv. on the flat ground; hence, down, in phrases such as *pathar wasun*, to fall to the ground, ii, 3; *pathar pyon^u*, id., ii, 11; *pāwun pathar*, to throw down on the ground, iii, 9. *pathwōrⁱ*, m. a village accountant, ix, 10.

putol^u, an idol; pl. dat. *putalēn*, iv, 6; *putal-khāna*, an idol house, a temple or room in which idols are worshipped, sg. dat. *-khānas*, vi, 4.

pētarun, to be responsible for the carrying out of any work; *pyon^u pētarun*, a load of responsibility to fall on a person, ii, 5.

pātashāh (पातशाह) or *pātashēh* (पातशह) a king. This word is given with either of these spellings almost at random in the stories as written in the *nāgarī* character. I have followed them in this.

sg. nom. *pātashāh*, ii, 8, 10, 1 (bis); iii, 1 (ter), 2 (bis), 3, 4 (several times), 5, 6, 7 (ter), 8; v, 7, 9, 11; vi, 9, 10, 1, 2, 6 (quater); viii, 1 (bis), 2, 3 (bis), 6, 7 (ter), 8, 11 (ter), 2, 3 (quater), 4 (bis); x, 4, 10 (bis), 2 (bis), 4 (quater); xii, 3, 4, 9, 19 (bis), 20 (bis), 4 (bis), 5; *-bāy*, a king's wife, a queen, viii, 1 (bis), 2, 3 (quater), 4, 6 (bis), 11 (quater), 2 (bis), 3 (bis); *-kūḍ^ū* (= *-kūr^ū*, bel.), v, 5; *-kūr^ū*, a king's daughter, a princess, v, 2 (bis), 5, 8 (bis), 9 (several times), 10; xii, 1 (bis), 2 (ter). With suff. of indef. art. *pātashāhā*, viii, 1.

pātashēh, ii, 5, 8, 9; xii, 5, 10, 1, 2, 3, 4; *pātashēh-kūr^ū*, a princess, xii, 10 (ter), 3 (ter), 5, 21, 5. With suff. of indef. art. *pātashēhā akh*, viii, 7, 11; *pātashēhāh*, ii, 1.

sg. dat. *pātashāhas*, iii, 3; viii, 1.

pātashēhas, i, 8; ii, 1, 3 (bis), 4, 5, 11; iii, 1, 3, 5, 9; v, 7 (bis), 9 (ter), 10, 1; vi, 16; viii, 1, 2, 5 (bis), 7 (bis), 13; x, 1, 2, 10, 1, 2 (bis); xii, 1, 3 (ter), 4 (quater), 5 (ter), 9, 11, 2, 3, 8, 9 (bis), 20 (bis), 1, 2, 3.

sg. ag. *pātashāhan*, ii, 11; vi, 11; viii, 5.

pātashēhan, i, 10; ii, 1, 4 (bis), 8; iii, 1, 8 (bis), 9; vi, 15 (bis); viii, 6, 11 (ter), 3 (bis); x, 2 (ter), 6 (bis), 7, 12; xii, 4 (bis), 5, 11, 9, 21, 4.

sg. gen. *pātashāha-sond^u*, ii, 10; v, 10; vi, 11; *sāndⁱ* (m. pl.), viii, 1, 13; *-sūnz^u*, v, 7 (bis); viii, 1; x, 14; *-sanžē*, v, 2, 4; *-sanzi*, v, 4; xii, 4.

pātashēha-sond^u, xii, 1, 4; *-sandis*, ii, 5, 6, 7; v, 11; xii, 22; *-sandi*, ii, 9; *-sandēn*, viii, 1, 6; *-sandyau*, viii, 5; *-sūnz^u*, x, 5; xii, 1; *-sanžē*, v, 1 (bis); xii, 4, 5; *-sanzi*, xii, 5.

pātashōhī, f. royalty, sovereignty, the state or condition of a king, x, 2, 4, 9; a kingdom, x, 11; xii, 19; — *karūñ^u*, to rule, exercise sovereignty, viii, 12; x, 4; xii, 26; sg. loc. *patashōhī-manž*, xii, 19; gen. *-hond^u* *pōshākh*, a royal robe, x, 2, 9; pl. dat. *pātashōhiyēn-kyut^u*, x, 11.

pātashēham, interj. my king! your Majesty! ii, 4; v, 9 (bis); viii, 2, 6 (bis), 7, 8 (bis), 10 (bis), 3; x, 2 (bis), 6, 12 (bis); xii, 3 (bis), 19 (bis), 23.

pātashāhzāda, m. a king's son, a prince; sg. dat. *-zādas*, viii, 5; pl. nom. *-zāda*, viii, 3 (bis), 11 (ter); dat. *-zādan*, viii, 4 (bis), 11 (bis); gen. *-zādan-hond^u*, viii, 4.

patyum^u, adj. last, final; m. sg. abl. *patimi pahara*, at the last watch (of the night), v, 8.

pāwun, to cause to fall; impve. sg. 2, with suff. 3rd pers. sg. acc. *pāwun pathar*, cause him to fall down, iii, 9; fut. impve. *mě pōvⁱzi yād*, cause memory of me to fall, i.e. make (so and so) remember me, vi, 11.

pay, m. a clue (for discovering a thief, etc.), iii, 3.

pāy, m. a means; *mōkalan pāy*, a means of salvation, ix, 11.

pyāday, m. a messenger; the messenger of death, x, 12.

pyāla, m. a cup, viii, 7; *āba-pyāla*, a water-cup, viii, 7; sg. dat. *lodun pyālas āb*, he filled the cup with water, viii, 7; *pyālas chuh thaph karith*, he holds the cup, viii, 7.

pyon^u, to fall, vii, 19; x, 5; to fall, throw oneself down (before a person, in humility), ix, 1; to fall (into a place), to trespass (into a garden or the like), v, 7 (bis); to fall (of sound, on a person's ears), xii, 15; to fall to a person's lot, to happen to him, to be felt by him, vii, 30 (love); viii, 9 (bis) (poverty), 11 (pity); ix, 2 (calamity); x, 3 (adversity); to fall (of sleep), v, 5, 7; to fall (in a person's way), to be encountered, vii, 12.

wasith pyon^u, to fall down (= Hindī *gir parnā*), ii, 3, 6; *pyon^u pathar*, to fall to the ground, to fall down, ii, 11; *bēmār pyon^u*, to fall sick, v, 1; *pyon^u pētarun*, a load of responsibility to fall (on a person, dat.), ii, 5; *pyōm wanun*, it is fallen to me to speak, I shall have to speak, xii, 10; *pyōs nāv*, a name fell to him, he was named (so and so), xii, 4; *yād pyon^u*, memory to fall to so and so, so and so to remember, iii, 5; vii, 20; xii, 15; *amis dōd^u ōs^u pēmōt^u yād*, she remembered the pain, xii, 15; *chus pēwān nayistān yād*, she remembers the cane-brake, vii, 26.

impve. sg. 3, *pēyin*, ix, 2; indic. fut. pl. 1, with suff. 3rd pres. sg. dat. *pēmōs*, ix, 1; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus pēwān*, vii, 26; m. pl. 3, *pēwān*, vii, 20.

past m. sg. 3, *pyawv*, xii, 15 (bis); *pēv*, ii, 3, 5, 6, 11; iii, 5; v, 1, 7 (bis); viii, 9; with suff. 1st pers. sg. dat. *pyōm*, vii, 12; xii, 10; with suff. 3rd pers. sg. dat. *pyōs*, v, 6; viii, 11; x, 5; xii, 4; f. sg. 3, with suff. 1st pers. sg. dat. *pēyēm*, vii, 19; with suff. 3rd pers. sg. dat. *pēyēs*, v, 5; with suff. 3rd pers. pl. dat. *pēyēkh*, v, 7.

perf. m. sg. 3, *chuh pēmōt^u*, x, 3; plup. m. sg. 3, *ōs^u pēmōt^u*, viii, 9; xii, 15; fut. subj. f. sg. 3, *āsi pēmōts^u*, vii, 30.

pyāwal, adj. (of a woman), fresh from childbirth; f. pl. *pyāwal*, xi, 7.

pōz, m. a hawk, falcon, vi, 16 (bis); viii, 7 (quater); sg. dat. (for acc.) *pōzas*, viii, 7.

poz^u, adj. true, x, 8; with emph. *y*, as adv. *pozuy*, x, 6 (ter); m. sg. ag. *pāzⁱ-pōthⁱ*, really, truly, x, 6, 10; see *pōthⁱ*.

pazun, to be proper = *gatshun* 1, and used in the same way, the future being used in the sense of the present.

fut. sg. 3, interrog. *yī pazyā*, is this proper ? is this right ?
vi, 8.

racēn, see *raṭun*.

rūdⁱ, *rūd^u*, *rūd^umot^u*, see *rōzun*.

rāh, m. a fault ; *maṭi rāh ladun*, to impose a fault on (so and so's) shoulder, to charge a person with a crime, v, 9.

rahath (? gender) (= pers. *rāhat*), rest, repose, ease, tranquillity.
kara rahath, I will make ease, I shall be at ease, ix, 4.

rājē, m. a king (esp. a Hindū king) (the usual form of this word is *rāza*, but in these stories it only occurs in Nos. x and xi, and, there, under the form *rājē*), x, 7, 8, 14 (ter) ; sg. dat. *rājēs*, x, 7, 8 (bis), 14 ; ag. *rājēn*, x, 8 (bis), 14 ; gen. *rājē-sūnz^u*, the king's (daughter), x, 7 (bis) ; voc. *rājē*, xi, 2 (addressed by Queen Victoria to Sir Douglas Forsyth).

In composition we have voc. *rājē-sa*, Your Majesty ! x, 8 (bis) ; *rājē-sōb* (nom. sg.), His Majesty, x, 8 ; voc. *rājē-sōba*, Your Majesty ! x, 7 ; *rājē-bikarmājēth*, King Vikramāditya, ag. *-bikarmājētan*, x, 8 ; gen. f. *-bikarmājētūn^u*, x, 6.

rājy, m. ruling (as a king) ; — *karun*, to rule, x, 14.

rājēzāda, a prince ; pl. nom. *rājēzāda*, xi, 7.

rakh, f. a plain kept for the pasturage of the king's cattle, x, 5 ;
sg. dat. *rakhi*, x, 12 (bis).

rukhsath, m. permission to depart, leave of absence, *congé* ; — *dyun^u*, to give a person leave to depart, to dismiss, xii, 25 ; — *hyon^u*, to take leave to depart, to take leave, xii, 10, 3.

rumāl, f. a handkerchief, kerchief, towel ; sg. dat. *rumāli-kēth*, in a kerchief, iii, 2.

rīnzⁱ, see *ryūnz^u*.

rapaṭ, m. a report (the English word) ; — *dyun^u*, to make a report, v, 9.

rōpay, m. a rupee ; *rōpayē-hath*, a hundred rupees, viii, 9, 10 ;
x, 6 ; *rōpayēs tsōr hath*, four hundred rupees, x, 1, 2 ; *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis) ; x, 1, 2 (bis).

rasad, f. assembling of provisions, etc., xi, 5 ; share, portion, quota, proportionate division, xi, 10 ; — *kariūñ^u*, to collect supplies, xi, 5 ; — *kārⁱthan ānⁱhay nān-gār*, menial cultivators were brought in (from the villages), (each village) providing its proportionate quota, xi, 10.

rosh^u, m. a necklace, v, 10, 12.

rost^u (f. rūtsh^ū), an adjectival suffix signifying "without"; *banana-rost^u*, without what is fated, (no one) escapes from what is fated, vii, 23.

rāth 1, m. night; sg. dat. *rātas*, by night, x, 1, 6; xii, 4; *rātas-rāth*, on this very night, x, 5, 12; sg. gen. m. pl. *rātāk^t*, of last night, v, 9.

rāth 2, f. night; — *āyē*, night came, x, 5; — *bariūñ^ū*, to pass the night, i, 10; — *lagūñ^ū*, night to come on, viii, 9; — *kadūñ^ū*, to pass the night, x, 11; xii, 5; — *gayē ādā*, the night went to completion, the night came to an end, x, 8; xii, 9, 12; with suff. of indef. art. *rāthāh*, xii, 5; sg. gen. *rōts^ū-hond^u*, iii, 1.

rāth 3, adv. *dōh ta rāth*, day and night, i.e. always, continually, vii, 3; *rāth-kyut^u*, by night. Cf. *rātsas*.

rēth, m. a month, sg. dat. *rētas*, pl. nom. *rēth*, dat. *rētan*, as in the following: *rētas-kyut^u khar^aj* or *rētas khar^aj*, a month's expenditure, salary for a month, xii, 4; *trēn rētan-kyut^u khar^aj*, salary for three months, xii, 5, 11; *rēth gav ādā*, a month went to completion, a month came to an end, xii, 4; *trih rēth gay ādā*, three months came to an end, xii, 11; *trih rēth gay*, three months passed, xii, 6.

rāt^ali, adv. by night, viii, 9.

rat^an, m. a jewel; *rat^ana-kor^u*, a bracelet of jewels, xii, 10, 12, 14 (bis), 15 (bis), 18, 20.

raṭun, to take hold of, grasp, seize, iii, 5; to seize, capture, ii, 11; to arrest (a prisoner), v, 7 (bis), 9; x, 5, 12 (bis); to take hold of, take, accept, viii, 3, 4 (bis); x, 3, 5, 8, 12; *gōlām raṭun*, to engage as a servant, viii, 13; *latan tal raṭun*, to hold under the feet, viii, 7; *mōkh raṭun*, to seize (so and so's) face, to look intently at, v, 9; *kēṭshāh nōkhṭa raṭun*, to find some fault with (dat.), to get up some charge against, xii, 19; *yād raṭun*, to seize the memory, to keep on the memory, i, 7.

conj. part. *raṭith*, ii, 11; iii, 5; v, 7, 9 (bis); x, 5; impv. sg. 2, *raṭh*, i, 7; viii, 4; pol. sg. 2, *raṭhta*, xii, 19; past sg. m. *roṭ^u*, x, 5, 12; with suff. 3rd pers. sg. ag. *roṭun*, viii, 7; x, 3;

with suff. 2nd pers. pl. ag. *roṭ^uwa*, x, 12 ; pl. *rātⁱ*, v, 7 ; viii, 13 ; f. sg. *rūt^ū*, x, 8 ; with suff. 3rd pers. sg. ag. and 3rd pers. pl. abl. *rūt^ūnakh*, viii, 3 ; pl. with suff. 3rd pers. sg. ag. *racēn*, viii, 4 ; perf. m. sg. 3, *chuh roṭ^umot^u*, x, 12.

rāṭun, to cause to be grasped, to cause to stick ; perf. part. m. sg. *rōṭ^umot^u*, viii, 1 (of a thorn).

ratsh, f., a very small amount of (anything) ; *ratshi-han*, v, 6 (bis), or *ratshi-hanā*, v, 6 (bis), id.

rātsas, adv. by night, viii, 5. Cf. *rāth*, 3.

rawāna, adj. dispatched, sent ; — *karun*, to dispatch, x, 3.

riwun, to lament ; pres. f. sg. 1, *chēs riwān*, vii, 22.

rāy, f. belief, judgment, opinion ; thought, meditation, deliberation ; an intention, viii, 11 ; — *kariūñ^ū*, to consider, think, xii, 15.

ryūnz^u, a ball (such as children play with) ; pl. nom. *rīnzⁱ*, v, 3 (bis), 4 (several times), 5.

raz, f. a rope ; *gāsa-raz*, a grass rope, xi, 9.

rēza, m. a piece, a fragment ; — *karun*, to cut to fragments.

rōzun, to remain, continue, i, 5 ; ii, 9 ; vii, 18, 20 (bis), 3 ; x, 1, 6, 8 ; xii, 1, 15, 8 ; to wait a while, to wait, vii, 9 ; to abide, continue in one place, ix, 6, 8, 10, 2 ; *path rōzun*, to remain behind, to remain over and above, to be all that is left, xii, 23 ; *pāma rōzan*, reproaches will remain, i.e. (I) shall get a bad name, x, 3.

inf. abl. *bēdār rōzana-sōty*, by means of remaining awake, x, 8 ; forming inf. of purpose, *rōzani āy*, came in order to stay, x, 6, 8, 10, 2 ; freq. part. *rūzⁱ rūzⁱ*, remaining continually, vii, 18 ; pres. part. *rōzān*, vii, 23 ; perf. part. *rūd^umot^u*, i, 5 ; xii, 23 ; impve. pol. pl. 2, *rūzⁱtav*, vii, 9 ; indic. fut. sg. 2 interrog. *rōzakha*, xii, 18 ; 3, *rōzi*, x, 1, 6 ; pl. 3, *rōzan*, x, 3 ; pres. f. sg. 3, with suff. 3rd pers. pl. dat. *nakha rōzān chēkh-na*, she does not remain near them, ii, 9 ; past m. sg. 3, *rūd^u*, xii, 1, 15 ; pl. 3, *rūdⁱ*, vii, 20 (bis).

sa 1, see *tih*.

sa 2, a vocative suff., equivalent to our “sir” or “sirs”. Attached to :—

(a) A noun, *rājē-sa*, Your Majesty ! x, 8 (bis).

(b) Verbs, *an-sa*, bring, sir, xii, 10 ; *anukh-sa*, bring them,

sir, x, 12; *di-sa*, give, sir, x, 8; *gatsh-sa*, go, sir, ii, 9; *nin-sa*, take her, sir, xii, 25; *niriv-sa*, go forth, sirs, x, 9; *pakiv-sa*, walk, sirs, x, 1; *wan-sa*, tell, sir, x, 1 (bis), 2; *wanta-sa*, please tell, sir, ii, 4; *waniv-sa*, say, sirs, x, 6.

(c) A conjunction, *yina-sa*, that not, sir, xii, 1.

(d) An interjection, *hata-sa*, O, sirs, x, 5.

söb (= *ṣāhib*), an honorific suffix; *rājē-söb*, His Majesty, x, 8; sg. voc. *rājē-söba*, Your Majesty! x, 7; *Khödā-Söb*, God; sg. dat. *Khödā-Söbas*, x, v; ag. *Khödā-Söban*, iii, 8 (bis).

sabab, m. a reason, cause, viii, 5.

subuh, m. morning, dawn, x, 8; xii, 9; *sub^ahan*, adv. in the morning, at dawn, x, 11; *sub^ahanas*, id., xii, 12; *sub^ahas*, id., xii, 5.

Subhān, m. N.P., Subhān, N. of the author of the 7th story in this collection, — The Tale of the Reed-flute.

sabakh, m. a lecture, lesson, reading; *sabakh dapun*, to teach a lesson, iv, 4; v, 5; — *parun*, to read a lesson, to study, viii, 3, 4; sg. dat. *sabakas*, viii, 3 (bis), 11; *sabakas āsun*, to be at a lesson, to be at school, viii, 11; *chēs-na tshuñ^ū-müts^ū nöyid sabakas*, I (fem.) was not taught a barber's lesson, I did not learn barber's work, v, 6.

Söbir Tīlanōñ^u, m. N.P., Ṣābir, the oilseller, N. of the author of the 11th story in this collection, — How Forsyth Sāhib went to conquer Yärkand.

sadāh, m. a sound, viii, 9.

södā, m. goods, wares, merchandise, viii, 9; marketing, bargaining, acting as a merchant, iii, 1; v, 10; sg. dat. *södāhas*, iii, 1; v, 10.

södāgar [iii, 3 (bis), 4] or *södāgār* [iii, 1 (ter), 3; v, 11 (bis); viii, 9 (bis), 10 (bis)], m. a merchant; with suff. of indef. art. *södāgārā*, viii, 9; *södāgārā akh*, viii, 9; sg. dat. *södāgaras*, iii, 2; *södāgaras*, viii, 9, 10; ag. *södāgāran*, viii, 9, 10; gen. *södāgara-sond^u*, iii, 1; *södāgāra-sond^u*, iii, 1; pl. gen. *södāgāran-hond^u*, viii, 9.

södāgar-bāy, f. a merchant's wife, iii, 1 (bis), 2, 3; sg. dat. *-bāyē*, iii, 1, 2.

Södūrabal, m. N. of a place in Kashmīr; with emph. *y*, *Södūrabalay*, only in *Södūrabal*, vii, 31.

sōh, *suh*, see *tih*.

shēchⁱ, f. a message ; — *ladūn^u*, to send a message, x, 3 (ter).

sōhib, m. a possessor, owner, lord, great man ; a European gentleman, xi, 20 (referring to Sir Douglas Forsyth) ; a title of courtesy added to the name of a European gentleman, *Phōrsaṭ sōhibun^u* (of Mr. Forsyth), xi, title ; God, iv, 4, 5 ; ix, 3 ; *sōhib-ē āgāh*, an intelligent master, i.e. a master of recondite learning, a profound magician, ii, 9 ; *sōhib-i-kitāb*, a master of books, a famous author, x, 13 ; sg. gen. *Sōhibasond^u*, of God, iv, 4, 5 ; *Phōrsaṭ sōhibun^u* (treated as part of a proper name), xi, title ; sg. voc. *Sōhibō*, O God ! ix, 3.

Bār-Sōhib, the Almighty, vii, 2, 3 ; ag. — *Sōhiban*, vii, 5.

shūbun, to shine ; to be beautiful, ii, 4, 5 ; vii, 10 ; to be beautiful, to be glorious, vii, 5 ; to be becoming, to suit, be worthy, be proper, xii, 4, 5.

pres. m. pl. 3, with suff. 3rd pers. sg. gen. *chis shūbān*, vii, 5 ; imperf. f. sg. 1, *ōs^us shūbān*, vii, 10 ; durative past conditional, *āsihē shūbān*, it would have been (i.e. it must have been, it probably was) beautiful, ii, 4 ; (I would see) how beautiful it was, ii, 5 ; past cond. sg. 3, *shūbihēh*, xii, 4, 5.

shod^u, m. news, intelligence, ii, 10.

shāh, *shēh* 1, m. a king ; *shēhan-shāh*, a king of kings, an emperor, i, 1 ; *shāh-i-yūsūph*, King Joseph, vi, 1 ; sg. ag. *shēhan*, i, 7. *shēh* 2, card. six. *shēh zañē*, six females, xii, 6, 7 ; pl. dat. *shēn kōd-khānan*, for six prisons, v, 7 ; *shēn zañēn*, for (of) six females, xii, 6.

shōhī, f. royalty ; *khal^{at}-ē-shōhī*, a robe of honour of royalty, a royal robe, x, 4 (ter).

shēhul^u 1, m. coolness, cold, i, 11.

shēhul^u 2, adj. cool ; (of sleep) cold, the reverse of deep, v, 6 ; f. sg. nom. *yiyiy nēnd^{ar} shēh^uj^u*, sleep will come to thee cold, i.e. you will lose the desire to sleep, but it also means cool (refreshing) sleep will come to you, and is misunderstood by the hearer in this sense, v, 6 (bis).

shēhmār, m. a great snake, a huge poisonous python, viii, 6 (bis) ; 13 (bis) ; with suff. of indef. art. *shēhmārā*, viii, 7 ; sg. dat. *shēhmāras*, viii, 6, 13 ; gen. *shēhmāra-sond^u*, viii, 6, 13 (bis).

shēhar, m. a city, x, 9; a country, ii, 1; *shēhar-ē-Yirān*, the land of Persia, ii, 1; with suff. of indef. art. *shēharā*, v, 1.

sg. dat. *shēharas*, (went) to the city, x, 10; *nīzikh shēharas*, (arrived) near the city, x, 3; *shēharas and-kun*, (arrived) at the outskirts of the city, x, 5; *shēharas-kun*, (went, etc.) towards the city, set out for the city, x, 3, 5, 12; *shēharas-manz*, in the city, v, 11; x, 14; into the city, v, 9; *shēharas akis-manz*, (arrived) at a certain city, xii, 2; *shēharas nēbar*, (he was taken) outside the city, x, 5.

gen. *shēharakis*, (to the king) of the city, xii, 3.

abl. *shēhara dūr*, far from the city, viii, 11; *shēhara-manza*, from in the city, viii, 11; *tsaliv yimi shēhara*, flee ye from this city, xiii, 11.

shāhzāda, a prince; sg. dat. *-zādas*, viii, 13; pl. nom. *-zāda*, viii, 5, 11 (bis), 3.

shākh, f. a branch; *shākha-bargau-sōty*, (beautiful) with the leaves of (my) branches, vii, 10.

shēkh, m. anxiety; — *gashun*, anxiety to occur, anxiety to be felt, v, 8; xii, 15.

shēkh^{as}, m. a person, an individual; with suff. of indef. art. *shēkh^{as}tā*, x, 1; *shēkh^{as}tāh akh*, xii, 3; sg. dat. *shēkh^{as}tas*, x, 2 (bis); ag. *shēkh^{as}tan*, x, 2, 6.

shēkal, f. a form, shape; *pōshākas kūr^{ūn} shēkal yinsān-hish^ū*, he folded his clothes into the shape of a man, x, 7.

shikam, m. the belly; sg. dat. *shikamas-manz*, (entered) into (her) belly, x, 7 (bis); abl. *shikama-manza*, (issued) forth from (her) belly, x, 7 (bis).

shikār, m. hunting, sport, the chase; sg. dat. *shikāras*, ii, 4, 8; viii, 7.

shikast, m. weakness, sickness; sg. abl. *shikasta-sōty*, owing to (his) weak condition, v, 5.

shōlun, to shine, flame (of a lamp); pres. sg. m. sg. 3, *shōlān chuh*, vi, 6.

shām, m. evening; *shāman-bōgⁱ*, at about evening, at eventide, v, 5.

shēmāh, m. the flame of a lamp, vi, 6; viii, 13; x, 7 (bis).

shumār, f. counting, enumeration; *shumār būz^ū*, the counting was

heard, i.e. the roll-call was heard, the roll was called, xi, 16.
Cf. *bě-shumār*.

shēmshēr, f. a sword, viii, 6, 13; x, 7; — *kaḏiūñ^ū*, to draw a sword, viii, 13; x, 7; — *lāyūñ^ū*, to give a blow with a sword, viii, 6; — *tulūñ^ū*, to raise a sword (in order to strike), ii, 7; iii, 9 (ter); x, 7; sg. dat. *kūr^{ūs} thaph shēmshēri*, she seized the sword, iii, 9; gen. *shēmshēri-hond^u tēg*, the blade of a sword, viii, 6, 13; *shēmshēri-hiñz^ū tsünd^ū*, a blow of a sword, a sword-cut, iii, 5, 6.

shānd, m. a bed-pillow; *shānd dyun^u*, to put (anything) under one's pillow, x, 7; *khōra chēs karān shānd*, she goes from the foot of the bed to the pillow, v, 5; sg. abl. *shānda*, v, 5.

shōngun, to go to sleep; past m. sg. 3, *shōng^u*, x, 7. The conj. part. *shōngith*, having gone to sleep, is used as an adjective, meaning "asleep", viii, 7.

shēnākh, m. one who recognizes, in *lāl-shēnākh*, one who recognizes rubies, a lapidary. See *lāl-shēnākh*, s.v. *lāl* 1.

shāph, m. a charm, spell, incantation; *amis shāph dyutun*, she pronounced a spell over him, xii, 15; *shāph tul^unas*, she took the spell off him, xii, 15. Cf. *kas^m*.

shār, m. a poem, xi, title.

shōr, m. in *shōra-gāh*, an outcry, vi, 12, 3.

shur^u, m. an infant, a child; *shurⁱ-bāshē*, child-talk, infantine babbling, v, 2.

shrākh, f. a knife, x, 13.

shērīkh, m. a sharer, partner, i, 10.

shērun, to put in order, to arrange; conj. part. *shērith trāwun*, to make ready (for a person), x, 7; fut. pl. 1, *shērav*, xi, 12, 7.

shranz, ? m. a blacksmith's tongs, xi, 16.

shēstruw^u, adj. made of iron, xii, 16, 7; m. sg. abl. *shēstravi*, xii, 16; pl. nom. *shēstrāvⁱ*, v, 4; fem. sg. nom. *shēstriv^ū*, v, 4; abl. *shēstravi*, v, 4.

Shētān, m. Satan, iii, 8; sg. ag. *Shētānan*, iii, 8.

shōtsh, m. purity, the condition of not being defiled, hence (x, 3) pure (i.e. undefiled) food.

sakharun, to prepare to set out, make ready to depart.

II past, m. pl. 3, *sakharyēy*, xii, 18.

sak^ath, adj. hard, severe, vii, 13, 18.

sāl, a feast, vi, 2; a wedding feast, v, 9; sg. dat. *sālas*, v, 9; vi, 2.

söl, m. a stroll, ramble, walk, taking the air, excursion, with suff. of indef. of art. *sölāh*, ii, 2; sg. dat. *sōlas*, ii, 4, 8; iii, 1; viii, 7.

sul^u, dawn; *suli*, at dawn, xii, 23; *sōli-gārē* (m.c. for *suli-gari*), at dawn time, v, 7.

salāh, m. advice, viii, 11; *thāviv mē-sōty salāh*, make ye a consultation with me, i.e. have an understanding with me, have an intrigue with me, viii, 3.

salām, f. peace (in Arabic formulas), x, 14; xii, 26; a bow, salutation; a complimentary present, viii, 3 (bis), 11; — *karūn^u*, to make a bow, to salute, iii, 1; xii, 4, 5, 9, 12, 3, 6, 7, 20, 3; — *pālūn^u*, id., xii, 16; sg. dat. *salāmi*, viii, 3.

sultān, m. a Sultan; *Sultān-i-Mahmōd-i-Gaznavī*, Sultān Maḥmūd of Ghaznī, i, 1.

salay, f. a spike, v, 4; sg. abl. *salayi-sōty*, with, or by means of, a spike, v, 4 (bis).

Sulaymān, m. N.P. Solomon, xii, 17.

samā, m. heaven; *arz o samā*, earth and heaven, vii, 26.

sumb^u, adj.; adequate (for), sufficient (for); *rētas sumb^u*, (money) sufficient for a month, xii, 4; m. pl. nom. *lāl traṭis sumbⁱ*, rubies enough for a necklace, sufficient to make a necklace, xii, 5.

sōmb^arun, to collect, bring together, amass; fut. pass. part. m. sg. *cyōn^u gatshī sōmb^arun^u*, you must collect, xii, 21; conj. part. *sōmb^arith*, ix, 9; pres. m. pl. 3, *chih sōmb^arān*, xi, 7.

sōmb^arāwun, i.q. *sōmb^arun*; fut. pass. part. m. pl. *gatshan sōmb^arāwānⁱ*, they must be collected, xii, 24; past m. sg. *sōmbarōw^u*, xii, 21, 4; with suff. 2nd pers. sg. ag. *sōmb^arōwuth*, xii, 24.

samakhun, to meet a person, have an interview with, to encounter; past m. sg. with suff. 3rd pers. pl. ag. *samokhukh*, xii, 25.

sāmān, m. requisites, materials, appliances, vii, 5; xi, 9; pomp and circumstance, xi, 20; *sōrui sāmān*, the entire appliance, xi, 9; *bā-sōrui-sāmān*, with all pomp, xi, 20; pl. nom. *sāmān*, vii, 5.

samsār, the world, iv, 1, etc.; sg. dat. *samsāras*, for *samsāras-manz*, in the world, ix, 6.

sān, postpos. with; *gāṭa-sān*, with skill, skilfully, i, 6.

sīna, m. the bosom, vii, 21.

śōn, m. gold; sg. gen. *śōna-sond^u*, made of gold; m. pl. nom. *śōna-sāndⁱ*, v, 3, 4 (bis), 5; f. sg. *śōna-sūnz^ū*, v, 1; *śōna-kan*, an ear adorned with golden ears; pl. dat. with emph. *y, śōna-kananay*, vii, 11.

śōn^u, adj. deep; — *khash*, a deep cut, v, 6.

śōn^u, possess. pron. our, x, 12; with emph. *y, śōnuy*, viii, 13; f. sg. nom. *śōn^ū*, viii, 11; x, 5.

sond^u, postpos. of gen. Added

A. to masc. sg. animate nouns. *gōlāma-sond^u*, of the servant, viii, 6; *khōdāyē-sond^u*, of God, xii, 7; *lāl-shēnāka-sond^u*, of the lapidary, xii, 8, 25; *mōlⁱ-sond^u*, of the father, xii, 21, 2; *phakīra-sond^u*, of the faqīr, x, 12; *pātashāha-sond^u*, of the king, ii, 10; v, 10; vi, 11; *pātashēha-sond^u*, of the king, xii, 1, 4; *sōdāgara-sond^u*, of the merchant, iii, 1; *sōdāgāra-sond^u*, id., iii, 1; *Sōhība-sond^u*, of the Master (i.e. of God), iv, 4, 5; *shēhmāra-sond^u*, of the python, viii, 6, 13; *śōnara-sond^u*, of the goldsmith, v, 2; *yāra-sond^u*, of the friend, x, 4, 11; *Yūsūpha-sond^u*, of Joseph, vi, 10; *zānⁱ-sond^u*, of the person, viii, 11.

hīhara-sandis, of the father-in-law, x, 12; *pātashēha-sandis*, of the king, ii, 5, 6, 7; v, 11; xii, 22.

mōli-sandi, of the father, xii, 21; *patashēha-sandi*, of the king, ii, 9; *wazīra-sandi*, of the vizier, xii, 4, 5.

pātashāha-sāndⁱ, of the king, viii, 1, 13; *śōnara-sāndⁱ*, of the goldsmith, v, 10.

pātashēha-sandēn, of the king, viii, 1, 6.

pātashēha-sandyau, of the king, viii, 5.

gōlāma-sūnz^ū, of the servant, viii, 11; *khāwanda-sūnz^ū*, of the husband, iii, 2; *mōlⁱ-sūnz^ū*, of the father, xii, 19, 20 (ter); *phakīra-sūnz^ū*, of the faqīr, x, 8, 14; *pātashāha-sūnz^ū*, of the king, v, 7 (bis); viii, 1; x, 14; *pātashēha-sūnz^ū*, of the king, x, 5; xii, 1; *rājē-sūnz^ū*, of the king, x, 7 (bis); *śōnara-sūnz^ū*, of the goldsmith, v, 1, 3, 10.

pātashāha-sanžě, of the king, v, 2, 4; *pātashēha-sanžě*, of the king, v, 1 (bis); xii, 4, 5.

pātashāha-sanzi, of the king, v, 4; xii, 4; *pātashēha-sanzi*, of the king, xii, 5; *sōnara-sanzi*, of the goldsmith, v, 7, 9 (bis); *yāra-sanzi*, of the friend, x, 4.

B. Used with masc. sg. inan. noun, to indicate the material of which a thing is made. *sōna-sāndⁱ*, made of gold, v, 3, 4 (bis), 5; *sōna-sūñz^ū*, id., v, 1.

C. With sg. an. pron. m. or f. *āmⁱ-sond^u*, of him, v, 3; viii, 6, 8, 10; of her, xii, 7.

āmⁱ-sandi, of her, x, 5; *tāmⁱ-sandi*, of him, i, 3; vii, 6.

āmⁱ-sūnz^ū, of him, iii, 4; xii, 4; *āmⁱ-sanzi*, of her, xii, 15; *tāmⁱ-sūnz^ū*, of her, xii, 15; *nazari tāmⁱ-sanzi-sōty*, owing to his seeing (me), vii, 13.

sangsār, m. lapidation, stoning (the punishment), viii, 8.

Sōnamarg, f. N. of a *marg* or mountain plateau in the Sind valley of Kashmir, celebrated for its flowery meads. It is a favourite camping ground for European visitors; sg. dat. *Sōnamargi*, at Sōnamarg, xi, 3.

sōnar, m. a goldsmith, v, 1 (bis), 3, 5 (bis), 6, 7, 9, 10 (bis); sg. dat. *sōnaras*, v, 9; gen. *sōnara-sond^u*, v, 2; *-sāndⁱ* (m. pl. nom.), v, 10; *-sūnz^ū* (f. sg. nom.), v, 1, 3, 10; *-sanzi* (f. sg. ag.), v, 7, 9 (bis).

sg. ag. irreg. *sōnar* (for *sōnaran*), v, 4.

sōnar-aṭh, the goldsmiths' market, the goldsmiths' quarter (of a town), v, 7.

This word is more usually *sonur* or *son^{ar}*.

saniyās, m. a kind of Hindū ascetic, a *Samnyāsīn*, v, 10, 11 (quater); sg. dat. *saniyāsas*, v, 12; voc. (poet.) *saniyāsū*, v, 11.

sapadun, *sapanun*, to become.

fut. sg. 2, *sapadakh*, vi, 11; interrog. *sapadakha*, iii, 2; 3, *sapadi*, vi, 16; past m. sg. 3, *sapod^u*, iii, 7; *sapod^u* *sawār*, he became mounted, he mounted (a horse), xii, 1; with suff. 1st pers. sg. dat. *sapodum*, there became to me (crushing), I became (crushed), vii, 13; f. sg. 2 with neg. suff. *sapüz^ūkh-na*, thou didst not become, iii, 2; pl. with suff. 3rd pers. sg. dat.

- sapañēs z^{ah} katha sara*, two statements became tested for him, i.e. he had two statements tested, x, 4.
- saphar*, m. travelling, a journey, xii, 25; sg. dat. *sapharas*, x, 1, 6 (bis); gen. (poet. for *sapharuk^u*) *sapharun^u*, xi, 3.
- sapañēs*, see *sapadun*.
- sar*, m. the head; *sar tsatun*, to behead, viii, 11.
- sara* 1, m. investigation, testing, x, 4; *sara karun*, to test, viii, 13; x, 2, 6 (ter), 14. In this phrase, the grammatical object is the thing tested, as in *karēn tsōr katha* (f. pl.) *sara*, he tested four statements (x, 6). Similarly *sapañēs z^{ah} katha sara*, two statements became tested for him, i.e. he had two statements tested (x, 4). Cf. *saragī*.
- sara* 2, see *sarun*.
- sārⁱ*, an old word, now used in compounds such as *sārⁱ gatshun*, to be flooded, to be covered with a flood of water, iv, 3.
- sēr*, adj. satisfied, contented, i, 3.
- sīr*, m. a secret, a mystery, ii, 4; *sīr bāwun*, to explain a secret, vii, 21; *mē ma kar sīras phāsh*, do not accuse my secret (parts) of unchastity, i.e. do not disgrace me by letting me remain naked, xii, 7.
- sōr^u*, adj. all. This word is always used with emph. *y*; m. sg. nom. *sōrui*, iii, 1; v, 7, 9; xi, 9; xii, 19; *bā sōrui sāmān*, with all pomp, xi, 20; pl. nom. *sōriy*, iii, 4; v, 9; vi, 16.
- sūr*, m. ashes, xii, 23; *sūr mathun*, to rub ashes over one's body (like a Hindū ascetic), v, 9; *ṭōka-sūr*, ashes of crushing, i.e. crushing into a powder like ashes, crushing to powder, vii, 13.
- sg. dat. *sūras-manz*, in the ashes, xii, 23; abl. *sūra-manza*, from amid the ashes, xii, 23.
- sarda*, m. coolness, i, 11.
- saragī*, f. investigation, testing, viii, 7 (bis), 8, 10; x, 7. Cf. *sara* 1.
- srēh*, m. moisture; with suff. of indef. art. *āba-srēhā*, a water-moisture, a slight trickle of moisture, viii, 7.
- srān*, m. bathing; — *karun*, to bathe (oneself), xii, 6 (bis), 7 (bis); sg. dat. *srānas*, v, 9.
- sarun*, to remember; fut. sg. 1, *sara*, xi, 14.
- sārun*, to carry goods from one place to another, and there to

collect them, to pile up ; conj. part. *sōrith*, ix, 9 ; pres. part. *sārān*, xi, 10 ; pres. m. pl. 3, *chih sārān*, xi, 6.

sar^aph, m. a serpent, x, 13.

susurāray, f. a rustling sound, xii, 23.

suti, see *tih*.

sath, card. seven ; (preceding noun) *sath kuthⁱ*, seven rooms, vi, 3 ; *sath hēlⁱ*, seven ears of corn, vi, 15 ; (following noun) *nāg sath*, seven springs, vi, 15 ; *gōv^ū sath*, seven cows, vi, 15 (fem.) ; *lāl sath*, seven rubies, x, 2, 5, 12 (bis) ; *dōha lāl sath sath*, seven rubies each day, xii, 9.

pl. dat. *satan kōd-khānan*, to seven prisons, v, 8 ; *satan hēl^{ēn}* (for acc.), seven ears of corn, vi, 15 ; *satan gōv^{ūn}* (for acc.) seven cows (fem.), vi, 15 ; *nāgan satan* (for acc.), seven springs, vi, 15 ; *lālan satan pēth*, on the seven rubies, x, 5 ; abl. *sataṁ-manza*, from among the seven, x, 12 ; *sataṁ zamānav tālⁱ*, below the seven worlds, iii, 8.

sāth, m. a particular instant of time, a moment, vii, 8 ; with suff. of indef. art. *sāthāh*, during a moment of time, for a short time, ii, 4 ; *sāthā*, id., vi, 3 ; vii, 9.

sg. abl. *ami sāta*, at that time, iii, 6 ; xii, 4, 15 ; with emph. *y, yēmi sātay*, at what time verily, vii, 8.

sōth, m. the season of spring ; *sōta*, in the spring time, ix, 7.

sēthāh, adj. very much ; *sēthāh yinsāph*, great pity, viii, 4. adv. very, very much, exceedingly. With adj. preceding the word qualified, as in viii, 1, 9 (bis) ; or following it as in *khōbsūrath sēthāh*, very beautiful, xii, 4, 5 ; but *sēthāh khōbsūrath*, xii, 10, 5 ; *khōta sēthāh khōbsūrath*, much more beautiful than, xii, 10. With a verb, *sēthāh gav khōsh*, became much pleased, viii, 11 ; xii, 9 ; so *sēthāh gōkh khōsh*, viii, 14, but *gōs sēthāh khōsh*, xii, 12 ; *sēthāh phyūr^u*, they regretted extremely, viii, 1 ; *phyūrus sēthāh*, he regretted extremely, viii, 10.

sōtin, postpos. i.q. *sōty*, q.v. governing dat. ; *mē-sōtin*, (share) with me, i, 7.

Governing abl., with, by means of ; *drāti-sōtin*, (cut) with a sickle, ix, 5 ; *kalama-sōtin*, (write) with a pen, ix, 12 ; with, by means of, owing to ; *muhima-sōtin*, owing to poverty, i, 4 (bis).

söty, adv. with, together with ; *söty dyun*^u, to give with (a person), to give as a companion, vii, 5 ; x, 14 ; xii, 16 ; *söty hyon*^u, to take (a person) with (one), to take as a companion, ii, 1 ; v, 6 ; *söty tulun*, to carry along (with one), xii, 2 ; *söty-söty*, continually in (one's) company, vii, 5.

postpos. governing dat. and abl.

A. Governing dat. with, together with, in various shades of meaning ; thus,

amis-söty, in company with her, v, 7 ; *khāwandas-söty*, (burnt) together with her (dead) husband, iii, 4 ; *kōrē-söty*, (keep her) in (your) daughter's society, v, 10 ; *mē-söty*, in company with me, in my company, xii, 2 ; (come) with me, xii, 7 ; (go) with me, x, 9. We have it governing a pronominal suffix in the dat. in *söty ôsus*, (a falcon) was with him, viii, 7.

With, in the sense of consultation with, etc., *mē-söty* (intrigue) with me, viii, 3 ; (sin ye) with me, viii, 11 ; *pātashāhzādan-söty*, (sin) with the princes, viii, 11.

Together with, simultaneously with ; *ādamas-söty*, (created) simultaneously with Adam, vii, 6.

Together with, along with ; *karis-söty*, (the arm was pulled off) together with the bracelet, xii, 15.

(a marriage) with (so and so) in *amis-söty*, xii, 15, 8.

(conversation) with (so and so), *amis-söty*, x, 7 (bis) ; *kōrē-söty*, xii, 1.

Special meanings are *pānas-söty*, with oneself, under one's own control, x, 1, 6 ; *tah-söty mushtākh*, enamoured of that, iii, 8.

B. Governing abl., with, by means of ; *ami-söty*, (scratches) with it, xii, 17 ; *bār⁴shi-söty*, (dug) with (his) spear, viii, 7 ; *litri-söty*, (cut) with a saw, vii, 19 ; *bēdār rōzana-söty* (escaped) by keeping awake, x, 8 ; *salayi-söty*, (scratched) with a spike, v, 4 (bis) ; with emph. *y*, *panja-sötiy*, (a pleasant feeling arose) merely owing to (the application of) the (iron) claw, xii, 16 ; *thapi-sötiy*, merely by means of the grasp, xii, 12.

With, by means of, owing to ; *ad^ala söty*, (contented) owing to his justice, i, 3 ; *asara-söty*, owing to the result,

vi, 16; *bargau-söty*, owing to the leaves, vii, 10; *mahabata-söty*, owing to affection, x, 4; *nazari-söty*, owing to (his) seeing (me), vii, 13; *shikasta-söty*, (fell asleep) owing to weakness, v, 5; with emph. *y, böchi sötiy*, owing only to hunger, vi, 16.

satyum^u, ord. seventh; m. sg. dat. *satimis*, v, 7; f. sg. nom. *satim^u*, xii, 7.

sawāb, m. meed, reward (of good works, of faith, etc.), ix, 12.

siwāh, postpos. with the exception of, except, save; *nēmis matis siwāh*, with the exception of this madman, v, 9.

sawāl, m. asking, questioning; solicitation; a petition, application; — *dyun^u*, to present or make a petition, x, 5.

sawār, adj. mounted, riding (on); *sawār sapadun*, to mount, ride, xii, 1.

say, *söy*, *suy*, see *tih*.

syod^u, adj. straight; as adv. *yimau syod^u*, straight in front of them, viii, 6, 13.

söyīsth, m. a horse-attendant, a groom, syce, xii, 3, 4.

sōzun, to send; fut. pass. part. m. sg. nom. *sōzun^u gatshi panun^u khāwand*, you must send your husband, v, 1; past m. sg. with suff. 3rd pers. sg. ag. *sūzun*, x, 4.

ta 1, conj. and, i, 5; iii, 5; v, 4, 9, 12; *et passim*; *ta* — *biyē*, both . . . and, viii, 9.

ta 2, conj. introducing the apodosis of a conditional sentence, as in *yi-y, ta tih kyāh? ti-y, ta yih kyāh?* if this, then (*ta*) what (is) that? if that, then (*ta*) what (is) this? iii, 4 (bis), 9; so vii, 9; after *yēli*, when, *yēli būz^u, ta tsol^u*, when he heard, then he fled, ii, 7; *yēli mōrun, ta ada phyūrus*, when he had killed (the dog), then afterwards he grieved, viii, 10.

ta 3, illative conjunction, hardly translatable; equivalent to the Hindī *tō*. In the following passage translated “verily”, but this is merely written for want of a better word, viii, 9.

ti, conj. also, viii, 5, 8; x, 10, 1, 2; xii, 10. Often used as an enclitic, as in *ās^t-ti*, we also, xii, 1; *mē-ti*, me also, vi, 11; ix, 1; xi, 14; *su-ti*, he also, ii, 4; *ti-ti*, that also, viii, 9; x, 6 (ter); *ṭa^a-ti*, thou also, ix, 6; *yi-ti*, this one also, x, 8. and, xii, 17.

even ; *kāh-ti*, any even, i, 5 ; anyone even, vii, 23 ; *kēh-ti*, any at all, viii, 9.

tī . . . *tī*, both . . . and, iii, 8 ; x, 13 ; xii, 12 ; *tō-ti*, nevertheless, x, 3.

tī, see *tih*.

tō, in *tō-ti*, nevertheless, x, 3.

tab, m. fever, v, 3, 10.

tōbⁱ, c.g. an humble servant, a subject ; with suff. of indef. art. *tōbⁱyāh*, f. (of a woman), xii, 18.

tōb^r, m. interpretation (of a dream), vi, 11, 4 (bis), 5 (bis), 6 ; — *karun*, to interpret, vi, 11, 16.

tēg, m. the blade (of a sword) ; sg. dat. *tēgas*, viii, 6, 13.

tagun, to be known how to be done, to be possible, used as a quasi-impersonal passive, to make potential compounds. It is generally used to indicate mental possibility, while *hēkun* (which does not occur in these tales) indicates physical possibility. Its use with the infinitive or future passive participle will be clear from the following :—

fut. sg. 3, *tagi*, it will be possible ; with suff. 1st pers. sg. dat. and interrog. neg. *tagēm-nā*, will it not be possible for me ? i.e. of course I can, of course I know how, x, 5 ; with suff. 2nd pers. sg. dat. *muhim tagiy kāsunnuy*, poverty would have been known how to be verily expelled for thee, thou wouldst have been able to expel poverty, i, 15 ; *tšē mā tagiy*, I wonder if (*mā*) it will be possible for thee, I wonder if you know how (to make it right), x, 5 ; with the same suffix and the interrogative suffix *tagiyē mōkalāwüñ^ü*, will she be possible for thee to be released ? do you know how to release her ? v, 8 ; *tagiyē yih pātashāh-kūr^ü bacāwüñ^ü*, can you save this princess ? v, 9.

past m. sg. *amis tog^u bōzun dōd^u*, to her the pain was possible to be understood, she could understand the pain, v, 3 ; with suff. 3rd pers. sg. dat. and neg. *togus-na* (or *tamis tog^u-na*) *mōl karun*, to fix a price was not known how to him, i.e. he did not know how to fix a price, he could not fix a fair price, viii, 9 (bis).

cond. past sg. 3, with suff. 1st pers. sg. dat. *tih yēli tagihēm*,

if that had been known how to me, i.e. if I had known how,
v, 8.

tih, pron. he, she, it, that.

ANIMATE. SUBST. MASC. sg. nom. *suh*, ii, 8, 11 (bis); v, 9 (bis), 10; viii, 7, 8; x, 1, 4, 12 (quater); xii, 5, 19 (ter), 20. Used idiomatically in introducing the hero of a story, as *suh pātashēhā akh ōs*⁹, that king one was, equivalent to "once upon a time there was a king", viii, 7; so viii, 9, 11; *su-ti*, he also, ii, 4; *suy*, he verily, i, 4, 8; iii, 3 (bis); v, 1; vi, 16; viii, 7, 9; x, 12; xii, 25; he only, he alone, vi, 6; vii, 29, 30; x, 1, 6.

dat. *tas*, to him, i, 5, 8; ii, 8; iv, 2; v, 7; vii, 1; viii, 6 (bis), 8, 11 (bis); *tamis*, ii, 7; viii, 9 (bis); *tamis*⁹y, to him verily, ii, 1; viii, 9; xii, 1.

ag. *tām*⁹, by him, ii, 1; iv, 3, 4, 5, 6; x, 3, 12.

gen. (*tām*⁹-*sond*⁹), his; *tām*⁹-*sandi*, i, 3; vii, 6; -*sanzi*, vii, 13.

pl. nom. *tim*, they, v, 4 (bis), 8; viii, 3 (bis), 4 (bis), 11; x, 12 (bis); xi, 5; xii, 16 (ter); *timay*, they verily, v, 9; viii, 4; *tim-hay*, they verily, ix, 8, 9, 10.

dat. *timan*, to them, them, viii, 1; xi, 8; xii, 16, 7; *timan*⁹y, to them verily, them verily, viii, 11; xii, 1.

ag. *timau*, by them, vi, 11; *timav*, x, 12.

gen. *tihond*⁹, their, xii, 16; *tihanza*, viii, 3, 11.

FEM. sg. nom. *sa*, she, v, 5 (bis), 9; viii, 11; x, 14; xii, 6, 10, 5, 9, 20, 5; *sōh*, xii, 5; *say*, she verily, iii, 1, 4; xii, 14.

dat. *tas*, to her, xii, 2 (bis), 15 (bis), 25.

gen. (*tasond*⁹), her, *tasandēn*, ix, 3; (*tām*⁹-*sond*⁹), *tām*⁹-*sūnz*⁹, xii, 15.

pl. nom. *tima*, they, them (acc.) (fem.), viii, 11; xi, 9; *timay*, them verily (fem.), x, 14.

dat. *timan*, to them (fem.), xii, 6 (bis), 7.

ag. *timau*, by them (fem.), xii, 7.

ADJ. MASC. sg. nom. *suh*, that, ii, 8, 9 (bis); viii, 7 (bis), 10 (bis), 3 (bis); x, 12 (bis), 4; xii, 25, 6; *suy*, that very, xii, 19.

dat. *tas*, to that, that, ii, 7 ; vii, 4 ; viii, 7 ; x, 12 ; xii, 7, 20 ;
tamis, to that, viii, 9 ; xii, 19.

pl. nom. *tim*, those, viii, 13.

dat. *timan*, to those, x, 6.

FEM. sg. nom. *sa*, that, x, 1, 6, 12 ; *sōh*, iii, 5.

dat. *tamis*, to that, iii, 9 ; xii, 10.

ag. *tami*, by that, x, 10.

pl. nom. *tima*, those, xii, 19.

INANIMATE. SUBST. (m. or f.). sg. nom. *tih*, that, iii, 4 (bis), 9 ; viii, 3, 9, 11 ; x, 1 ; xii, 3 (bis), 7, 16, 9. As a correlative to a preceding relative, iii, 1, 8 (bis) ; v, 8 (bis) ; xii, 7, 20 ; *ti-kyāzi*, because, viii, 2 ; *ti-ti*, that also, viii, 9 ; x, 6 (ter) ; *tiy*, that verily, vii, 1 (bis) ; iii, 9 ; *tī*, that verily, xi, 1 ; *tiy*, (for *tih* + *ay*), if that, iii, 4 (bis), 9.

dat. *tath*, for that, for it, ii, 1 ; v, 4 ; vii, 27, 8 ; viii, 6 ; x, 3 ; xii, 16, 8 ; *tathⁱ*, to that verily, iii, 8 ; xii, 4, 11 (ter), 4.

ag. *tāmiy*, by that verily, iii, 1.

abl. *tami pata*, after that, x, 12 ; xii, 16 ; *tami-pēthⁱ kani*, in addition to that, iii, 8 ; *tami-tālⁱ*, below it, xii, 14 ; *tamiy*, therefore, x, 14.

gen. *tamyukuy*, of it verily, vii, 12.

ADJ. As an adjective the masculine and feminine forms are commonly used in the sg. nom., even when agreeing with inanimate nouns. In one case the inanimate form of the pronoun is used, viz. *tih pōshākh*, that garment, xii, 6. Other examples are :—

MASC. sg. nom. *suh*, that, xii, 4 (ruby) (bis), 11 (bracelet), 4 (rock), 5 (pain) ; *suy*, that very, ii, 4 (magic power, correlative) ; vii, 8 (time), 13 (fault) ; ix, 11 (action).

dat. *tath*, to that, etc., ii, 1 (bis), 7 ; iii, 5 ; v, 6 ; xii, 4, 6 (bis), 11, 4, 5, 24 ; *tathⁱ*, to that very, xii, 6 (bis), 14.

abl. *tami*, from that, etc., ii, 7 ; v, 5 ; viii, 9 ; x, 12 ; agreeing with inan. gen. masc. iii, 9 ; x, 10 (bis), 4.

pl. nom. *tim*, those, x, 12 (bis) ; *timay*, those very, v, 5.

dat. *timan*, to those, xi, 6.

FEM. sg. nom. *sa*, that, viii, 7 (thirst) ; x, 10 (dish of food) ; *sōh*, xii, 20 (news) ; *say*, that very, ii, 6 (news) ; viii, 7

(story), 10 (id.), 3 (id.) ; ix, 4 (prison) ; xi, 5 (assembling) ;
sōy, vii, 16 (separation).

dat. *tath jāyē*, at that place, xii, 15.

abl. *tami kōli manza*, from in that stream, xii, 4, 6 ; *tamiy kōli kōli*, along that very stream, xii, 6 ; *tamiy wati*, by that very road, xii, 14, 5.

gen. *tami kathi-hond^u*, of that story, iii, 5.

tōhē, *tōhⁱ*, see *t^ah*.

thad^u or *thar*, f. the back ; sg. obl. *thūd^u* or *thür^u* 1 (for *thür^u* 2, see s.v.); sg. abl. *thūd^u-kani* (v, 4, bis), *thür^u-kani* (v, 4), (turning herself) backwards (from there).

thod^u, adj. erect, upright, standing up, ii, 3 ; vii, 11 ; — *wōthun*, to stand up, ii, 5, 6 ; v, 6, 9 ; xii, 14, 5.

thaharun, to stay in expectation, to await, wait ; pres. f. sg. 1, neg. *chus-na thaharān*, I am not waiting, i.e. I am not going to stay here, I cannot stop here (on account of the evil smell), ii, 4.

tāhkhīth (for *tahqīq*), adv. of a certainty, certainly, assuredly, x, 12 ; xi, 13 ; xii, 3.

tahol^u, m. a groom, x, 5, 12 (quater).

tihond^u, *tihanza*, see *tih*.

tuhond^u, possessive pron. your, ii, 2 ; xii, 15. Cf. *t^ah*.

thiūñ^u, f. fresh butter. With suff. of indef. art. *thiūñ^uā*, ix, 4.

thaph, f. a grasp with the hand ; sg. abl. *thapi-sōtiy*, merely by means of the grasp, xii, 12.

— *diñ^u*, to seize, take hold of, *thaph dits^us*, he seized it, viii, 7 ; *dits^un ath thaph*, he seized it, he grasped it, xii, 12 ; — *karüñ^u*, to take hold of ; *kür^unas thaph*, he took hold of her, iii, 4 ; *kür^us thaph shēmshēri*, he took hold of the sword, iii, 9 ; *kanas kür^unas thaph*, he took hold of him by the ear, iii, 9 ; *karüñ^u gatshi thaph dāmānas*, you must seize hold of (her) skirt, v, 9 ; *kür^us-na kōsi dāmānas thaph*, no one has seized hold of (my) skirt, v, 9 ; *āmⁱ kür^unas pōshākas thaph*, he caught hold of him by his garment, viii, 9 ; *tathⁱ kārⁱzi thaph*, you must take hold of it, xii, 11 ; *thaph karith*, having (previously) grasped, i.e. holding, iii, 8 (bis) (of holding the bridle of, or leading, a horse) ; *athas chuh thaph karith*, he is

holding (his) hand, v, 6; *nālas thaph karith*, holding him by the neck, vi, 9; *chuh thaph karith pyālas*, he is holding the cup, viii, 7; — *lāyūñ^u*, i.q. — *karūñ^u*, v, 9 (poet.).

thür^u 1, see *thad*.

thür^u 2, f. a shrub; *pōshē-thür^u*, a flower-shrub, ii, 3.

thōth^u, adj. beloved, dear, vii, 4; i.q. *tōth^u*, q.v.

thōvⁱkⁱ, see *thawun*.

thawun or *thāwun* (this verb is the equivalent of the Hindī *rakhnā*), to place, put, deposit, ii, 4; iii, 1, 5, 9; v, 11; vi, 5; vii, 7, 9, 11; ix, 4; x, 5, 10, 2 (quater); xii, 4, 9, 12, 5, 23; to keep, ii, 11; v, 10; xii, 25; to station (a person in a certain place), xi, 6; to appoint (a person to a post), *akh bōy^u thōwun wazīr*, he appointed one brother Vizier, viii, 14.

amanāth thāwun, to place as a deposit, to give in trust, x, 12; *thōwun dabōvith*, to press (into the ground), to hide in the ground, to bury, x, 3; *thāwun darwāza*, to open a door, viii, 4 (bis), 11 (bis), 2; *thāwun kuluph*, to unlock, iii, 8 (bis); *thāwun kan*, to apply the ear, to give ear, attend, pay attention (to), listen (to), ii, 7; viii, 6, 8, 11; ix, 1, 4; *thāviv mē-sōty salāh*, keep an understanding with me, have an intrigue with me, viii, 3.

perf. part. m. sg. nom. *thow^umot^u*, viii, 9.

impve. sg. 2, *thāv*, iii, 8 (bis); viii, 4; with suff. 1st pers. sg. dat. *thāwum*, viii, 8, 11; with suff. 3rd pers. sg. gen. *thāwus*, iii, 5, 9; pl. 2, *thōviv*, viii, 3; pol. sg. 2, *thāvta*, ix, 4; with suff. 1st pers. sg. dat. *thāvtam*, viii, 6; ix, 1; with suff. 3rd pers. sg. acc. *thāvtan*, ii, 4; pl. 2, *thāvⁱta^v*, ii, 7; fut. with suff. 3rd pers. sg. acc. *thōvⁱzēn*, v, 10.

fut. and pres. subj. sg. 1, with suff. 2nd pers. sg. acc. *wumāh thāwath*, I may not now keep thee, ii, 11; with suff. 2nd pers. sg. dat. *thāway darwāza*, I will open for thee the door, viii, 11.

pres. f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chēs-na thāwān*, viii, 11.

past masc. sg. *thōw^u*, viii, 12; with suff. 2nd pers. sg. ag. *thōwuth*, vi, 5; x, 12; with suff. 3rd pers. sg. ag. *thōwun*, v, 11; viii, 7, 14; x, 3; xii, 15; with same, and also with suff. 1st pers. sg. dat. *thōw^unam*, ix, 4; with same, and

also with suff. 3rd pers. sg. dat. *thōw^unas*, iii, 1 ; xii, 4, 23 (bis) ; with same, and also with suff. 3rd pers. pl. dat. *thōw^unakh*, viii, 4, 9.

pl. with suff. 3rd pers. sg. ag. and also with suff. 3rd pers. sg. dat. *thāvⁱnas*, xii, 9 ; with suff. 3rd pers. pl. ag. *thōvikh*, x, 12.

fem. with suff. 3rd pers. sg. ag., *thōv^ün*, xii, 25 ; with same, and also with suff. 3rd pers.

sg. dat. *thūv^unas*, x, 5, 10 ; xii, 12 ; with suff. 3rd pers. pl. ag. *thōv^ükh*, viii, 11.

perf. m. sg. with suff. 2nd pers. pl. ag. *chuwa thōw^umot^u*, x, 12 ; with suff. 3rd pers. pl. ag. *chukh thōw^umot^u*, x, 12 ; pl. (without auxiliary) *thōvⁱmālⁱ*, x, 12.

Altogether irregular is the peculiar form *thōvⁱ-kⁱ* (xi, 6). This is the m. pl. of the past *thōw^u*, with a pleonastic suffix *-k^u* added. So that we get *thōw^u-k^u*, m. pl. nom. *thōvⁱ-kⁱ*.

tuj^ü, *tujyāv*, etc., see *tulun*.

ṭōk^u, m. a tray ; sg. dat. *ṭōkis*, viii, 4 ; *ṭōkis-manz*, viii, 12.

ṭōkh, m. crushing ; sg. abl. *ṭōka-sūr*, ashes of crushing, crushing into powder like ashes, crushing to powder, vii, 13.

takhsēr, m. a crime, a fault, viii, 10 ; x, 12.

ṭuk^ara, m. a piece, fragment ; pl. nom. *ṭuk^ara karānⁱ*, to break or cut into pieces, viii, 6 ; *shēhmāras chuh karān ṭuk^ara*, he cuts the python to pieces, viii, 13.

ti-kyāzi, see *tih*.

tal, adv. below ; *tal wasun*, to descend, ix, 6 ; postpos. governing dat., below ; *athⁱ-tal*, below it verily, ii, 3 ; *dārē-tal*, under the window, v, 4 ; *latan-tal*, under the feet, viii, 7 ; *palangas-tal*, under the bed, viii, 6, 13 ; x, 7, 8.

tala, postpos. governing abl. ; *lari-tala*, issued from under the side, vii, 7.

tālⁱ, postpos. governing abl. ; *sataṣ zaminav tālⁱ*, below the seven worlds, iii, 8 ; *tamī tālⁱ*, below it, xii, 14.

talau, interj. O ! Ho ! v, 5 (addressed by a woman to her husband) ; x, 1 (addressed by men to men).

tēli, adv. then, ii, 3 ; v, 5, 6 (bis) ; xii, 3.

tōlun, to weigh (something) ; inf. sg. obl. *tōlani āy*, they came to weigh, ix, 10.

tulun, to raise, take up, lift up, iii, 1, 2, 7; v, 4; x, 12; xii, 2, 4, 6 (bis), 7, 9, 17; *māzas chum tulān*, he is raising bits of my flesh, i.e. cutting bits out of me, vii, 14; *nam tulānⁱ*, to cut (another's) nails, to manicure, v, 6; *shēmshēr tuliñ^ü*, to raise, i.e. to draw, a sword, ii, 7; iii, 9; x, 7; *shāph tulun*, to raise (i.e. undo) a charm, xii, 15; *tulun sōty*, to carry along with one, xii, 2; *wōth tuliñ^ü*, to leap, ii, 9.

fut. pass. part. m. sg. *gatshi pōshākh tulun^u*, you must take up the garment, xii, 6; conj. part. *tulith*, iii, 7; pres. m. sg. 3, *tulān chuh*, xii, 17; with suff. 1st pers. sg. gen. *chum tulān*, vii, 14; 1 past m. sg. *tul^u*, iii, 1; with suff. 3rd pers. sg. ag. *tulun*, iii, 2; xii, 2, 7; with ditto, and with suff. 3rd pers. sg. gen. *tul^unas*, xii, 15; with suff. 3rd pers. pl. ag. *tulukh*, xii, 2; pl. *tulⁱ*, xii, 9; with suff. 3rd pers. sg. ag. *tulin*, x, 12; with ditto, and with suff. 3rd pers. sg. gen. *tulⁱnas*, v, 6; f. sg. *tuj^ü*, ii, 9; with suff. 3rd pers. sg. ag. *tuj^ün*, ii, 7; iii, 9; v, 4; x, 7; 3 past m. sg. *tujyāv*, xii, 6; with suff. 3rd pers. sg. ag. *tujyān*, xii, 4.

tal^ür^ü, f. a bee; *māch-tal^ür^ü*, a honey-bee, ix, 1, 3, 4, 5; sg. ag. -*tal^ari*, ix, 1, 6.

tālav, m. the ceiling of a room; sg. abl. *tālawa-kani*, down from the ceiling, viii, 6.

tilawōñ^u, m. an oil-seller, an oilman; sg. voc. *tilawāñi*, xi, 20.

tam, m. weariness (from walking, travelling, etc.); — *dyun^u*, to cause such weariness, vii, 17.

tāmⁱ, *tami*, *tim*, *tīma*, *timau*, see *tih*.

tum, you (Hindōstāni), xi, 4.

tamākh, m. longing, longing desire, vii, 26.

timan, see *tih*.

tamis, see *tih*.

tamāshē, m. an entertainment, exhibition, sight, show, spectacle; sg. dat. *mushtākh tamāshēs-kun*, enamoured of the spectacle, iii, 7.

tamaskhurī, f. jesting, joking.

tāmath, adv. so long (of time); *tāmath* . . . *yāmath*, so long . . . as, xi, 20.

timav, *tamiy*, *tāmiy*, *timay*, *tīmay*, see *tih*.

tān, m. a limb of the body; pl. nom. *tān*, viii, 7.

tānana, *tan^anana*, *tanānāy*, meaningless words, introduced into a verse, like our "fol-de-riddle-i-do", v, 12.

tāñ, adv. and postpos. as far as, up to, as in *ot^u-tāñ*, up to there, i.e. by that time, x, 4, 6; *az-tāñ*, up to to-day, until to-day, x, 7, 8; xii, 20; *ṣēr-tāñ*, up to lateness, i.e. during a long time, v, 6; *yot^u-tāñ*, up to where, i.e. as soon as, xii, 6; *yut^u-tāñ*, up to here, i.e. by this time, in the meantime, v, 7.

Used as a suffix implying indefiniteness added to an interrogative pronoun, as in *kus-tāñ wōpar*, someone else, v, 4; *kyāh-tāñ takhsīr* some fault or other, viii, 10.

By itself, *tāñ* is used in the sense of *yut^u-tāñ*, abl., xi, 20; xii, 1.

tāph, m. sunshine, i, 11.

tārē, see *tōr^u*.

tōr 1, m. Mount Sinai; sg. abl. *tōra-pēṭha*, from on Mount Sinai, iv, 5.

tōr 2, adv. there, x, 3.

tōra, adv. therefrom, thence, i, 6, 8; v, 4, 9; viii, 11; xii, 1, 11.

tūrⁱ, adv. there verily, even there, vii, 20; x, 3.

tōr^u, f. delay; sg. abl. *tārē* (m.c. for *tāri*), with delay, hence, as adv. confusedly, v, 7.

tūrⁱ, see *tōr* 2.

tūr^u, f. an adze; sg. abl. *tōri-dab*, the blow of an adze, vii, 18.

tūr^u, f. a tenon (in carpentry), x, 5, 12.

tarbyēḥ, f. instruction, tuition, ii, 4, where the word is treated as m. It is usually f.

trēh or *trih*, card. three; *trih*, x, 1, 12 (as subst.); *trih katha*, three statements, x, 1; *lāl trih*, three rubies, x, 12; *trih rēḥ*, three months, xii, 6, 11; *zanāna trēh*, three women, xii, 19 (ter); *tithiy trēh*, three times as much, xii, 24; pl. dat. *trēn rētan-kyut^u khar^aj*, expenses for three months, xii, 5, 11; *yiman zanānan trēn*, to these three women, x, 20.

tōrka-chān, m. a carpenter, turner, cabinet maker, who is not a village servant, but who works independently on his own account; sg. dat. *-chānas*, vii, 17, 20.

trōm^t, f. a copper dish, or tray, viii, 3 (bis), 11.

trōm^u, f. i.q. *trōm^t*, iii, 1.

tārun, to cause to pass over; *bāj tārun*, to take tribute (from a subordinate king, etc.), x, 10; xi, 2; *zadě pānas tārañě*, to cause holes to pass over a person's body, to bore holes in it, vii, 25; pres. part. *tārān*, xi, 2; imperf. m. sg. 3, *ós^u tārān*, xi, 2; past m. pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tör^tnam*, vii, 25.

tīrandāz, m. an archer, a bowman; pl. nom. *tīrandāz*, ii, 7; dat. *tīrandāzan*, ii, 7.

trēnaway, card. all three, the three, xii, 25.

taraph, m. a direction; pl. dat. as adv. *taraphan*, in all directions, xi, 5.

tōrīph, m. praise: *tōrīph-ě-Yūsūph*, praise of Joseph, vi, 17.

trapun, to shut (a room, viii, 3), (a door, viii, 11); past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *trop^unas*, she shut (the door,—room) against him, viii, 3, 11.

trēsh, f. thirst; — *cěñ^u*, to drink thirst, i.e. to drink water to allay thirst, to drink water, viii, 7 (bis); — *lagūñ^u*, thirst to be felt, to become thirsty, viii, 7.

tro^u, m. a necklace, xii, 5 (ter); sg. dat. *lāl traṭis sumb^t*, rubies sufficient for a necklace.

trāwun, to let go, let loose; to abandon, leave behind, ii, 10; xi, 11; to emit, give forth, i, 5 (sighs); xi, 11 (light); to cast, throw, v, 4 (many times); xii, 11, 2; to put off, doff (garments), v, 9; x, 2.

trāwun ārām, to take repose, iii, 3, 7; viii, 5; *trāwun kadam*, to put forth a step, to step forward, iv, 5; *trāwun yěla*, to let go free, to release, iii, 4 (bis); x, 5 (ter), 12.

tshanun trövith, to let drop, throw down, xii, 16, 7; *tshunun trövith*, to throw or dash down and cast away, ii, 5; viii, 7 (bis)

trāwun kadith, to take off, doff (clothes), xii, 6; *trāwun mörith*, to kill (= Hindī *mār dālnā*), x, 8; *palang trāwun shīrith*, to make ready a bed, x, 7.

fut. pass. part. *gatshi kākad trāwun^u*, you must throw the paper, xii, 11; conj. part. *trövith*, ii, 5; viii, 7 (bis); xii,

16, 7; pres. part. *trāwān*, xi, 11; perf. part. sg. f. *tröv^u-müts^u*, x, 8.

impve. sg. 2, *trāv*, iii, 4; v, 9; pl. 2, *trövyuv* (for *tröviv*), x, 5; pol. pl. 2, *tröv^ulav*, x, 5; fut. sg. 3, with suff. 2nd pers. sg. dat. *trāviy*, xii, 6; pres. m. sg. 3, *chuh trāwān*, xii, 2; imperf. m. sg. 3, *ös^u trāwān*, i, 5.

past m. sg. *trôw^u*, xii, 7; with emph. *y*, *trôwuy*, iv, 5; with suff. 3rd pers. sg. ag. *trôwun*, ii, 10; iii, 3, 7; v, 4 (ter); x, 2; xii, 12; with ditto, and suff. 1st pers. sg. dat. *trôw^unam*, v, 4 (ter); with ditto, and suff. 2nd pers. sg. dat. *trôw^unay*, v, 4 (ter); with suff. 3rd pers. pl. ag. *trôwukh*, viii, 5; x, 5; with ditto, and suff. 3rd pers. sg. dat. *trôw^uhas*, x, 7, 12.

past f. sg. with suff. 3rd pers. sg. ag. *tröv^un*, iii, 4.

trëyum^u, ord. third, viii, 8; m. sg. dat. *trëyimis*, viii, 8.

f. sg. nom. *trëyim^u*, xii, 19 (bis); abl. *trëyimi lati*, on the third occasion, viii, 7.

tas, *tasond^u*, see *tih*.

tasati, m. satisfaction; — *ās-na*, satisfaction did not come to him, he did not become satisfied, vi, 16.

tātⁱ, adv. there, in that place, ii, 1; v, 1, 7, 9; viii, 12.

tati, adv. from there, thence, iv, 2; vii, 17; there, in that place (for *tātⁱ*), iv, 7; v, 7; x, 5; xii, 4, 6, 14, 6; with emph. *y*, *tatiy*, there verily, v, 9.

tōta, m. a parrot, ii, 4, 5 (bis), 6, 7 (bis), 8, 9, 11; sg. dat. *totas*, ii, 9; *tōtas-manz*, ii, 5, 8; ag. *tōtan*, ii, 7, 10.

tot^u, adv. there, in that place, v, 1; xii, 7, 16; from there, thence, iii, 9.

tath, *tathⁱ*, see *tih*.

tôth^u, adj. beloved, iv, 4; i.q. *thôth^u*, q.v.

tithay, adv.; *tithay pōthⁱ*, in that very manner, xii, 22. Cf. *tyuth^u*.

tāv, m. fever caused by starvation; hence, exhaustion generally as in *sapharun^u tāv*, exhaustion of the journey, exhaustion from long travel, xi, 13.

tuwun, to close (the eyes); 2 past f. pl. *tuwyēyē achē*, he closed his eyes, xii, 22.

tay 1, a pleonastic word put at the end of a line of verse, iv, 1 ff.

tay 2, m. authority; — *karun*, to rule, xi, 3.

tiy, that verily; if that; see *tih*.

töyiphdār, m. an artizan; pl. dat. -*dāran*, xi, 16 (for genitive).

tayār, adj. ready, complete; — *karun*, to make ready, to complete, prepare, iv, 2; xii, 18, 22.

tyūt^u, adv. so soon; *yūt^u* . . . *tyūt^u*, as soon as . . . so soon, xii, 2.

tyuth^u, adj. such, of that kind; m. pl. nom. with emph. *y*, *tithiy trēh*, three times so many, xii, 24; f. pl. nom. *tisha*, such (women), xii, 19.

tyuth^u (with emph. *y*, *tyuthuy*) is often used adverbially to mean "so", "exactly so", v, 6; viii, 7; xii, 12, 5. Cf. *tithay*. In viii, 7, it means "at that very time".

tyuth^u is correlative of *yuth^u*, and *tyuthuy* of *yuthuy*.

tsě, see *ts^ah*.

tsöcě, see *tsöt^ü*.

ts^ah, thou, ii, 11; iii, 2 (fem.), 9; v, 3, 5, 7, 12; vi, 11; viii, 1 (bis), 3 (fem.), 6, 8, 10, 1 (fem. bis), 3; ix, 1 (bis); x, 1, 4, 5, 8, 12; xii, 1, 4 (bis), 5, 10, 3 (bis), 5; *ts^a-ti*, thou also, ix, 6; *ts^ay*, thou verily, i, 10; xii, 15.

sg. acc.-dat. *tsě*, v, 10; vi, 11; viii, 3, 11; x, 5, 12; xii, 3, 7 (bis), 13, 8, 21; *tsě-nishě*, in thy possession, x, 14.

ag. *tsě*, i, 12 (v.l.); ii, 11 (bis); xii, 20.

gen. For this, the possessive pronoun *cyôn^u* is used, q.v.

pl. nom. *tōhⁱ*, viii, 3, 5 (ter), 13; xii, 1 (quater).

acc.-dat. *tōhě-nish*, in your possession, x, 5, 12.

ag. *tōhě*, x, 12.

gen. For this, the possessive pronoun *tuhond^u* is used, q.v.

tsḥādun or *tsḥādun*, to seek for, search for; imperf. f. sg. 1, with suff. 3rd pers. sg. acc. *ös^usan tsḥādān*, I (fem.) was seeking for him, xii, 15; 3 past m. sg. with suff. 1st pers. sg. ag. *tsḥājyām*, I searched (earth and heaven), vii, 26. Cf. *tsḥārun*.

tsḥājyām, see *tsḥādun*.

tshanun or *tshunun* (*tshanun* is used only in villages), to cast, throw; to put, place, viii, 6; x, 7; to put on (clothes), v, 9 (bis); x, 4; to apply (an ointment, medicine, etc.), v, 6 (bis); — *nōlⁱ*, to put on the neck, tie on to the neck, viii, 10; to put on (clothes), xii, 7; — *sabakas*, to put to

a lesson, to teach, v, 6; *wōth tshunüñ^u*, to throw a leap, to leap, ii, 9; iii, 4; — *kađith*, to drive out, expel, viii, 10; to doff clothes, x, 9; — *nahūth*, to cancel, xii, 4; — *phirith*, to put upside down, iii, 5; — *trōvith*, to let drop, throw down, xii, 16, 7; to dash down and cast away, ii, 5; viii, 7 (bis); — *tsatith*, to tear to pieces, xii, 15.

fut. pass. part. f. sg. *tshunüñ^u*, iii, 4; perf. part. f. sg. neg. *chēsna tshun^umüts^u sabakas*, I have not been taught, v, 6.

impve. sg. 2, *tshun*, iii, 5; v, 9; pol. sg. 2, *tshun-ta*, x, 4; fut. *tshān'zi*, xii, 16.

pres. m. sg. 3, *tshanān chuh*, xii, 17.

past m. sg. *tshon^u*, xii, 7; with suff. 3rd pers. sg. ag. *tshunun*, ii, 5; v, 6, 9 (bis); viii, 6; x, 7, 9; with ditto, and with suff. 3rd pers. sg. dat. *tshun^unas*, viii, 7 (bis); xii, 15; with suff. 3rd pers. pl. ag. *tshunukh*, viii, 10; with ditto, and with suff. 3rd pers. sg. dat. *tshun^uhas*, xii, 4; f. sg. with suff. 3rd pers. sg. ag. *tshun^un*, ii, 9; viii, 10.

past cond. sg. 1, *tshunahō*, v, 6.

tshanānāwun (village form for *tshunanāwun*), to cause to be cast;

past pl. m. with suff. 3rd pers. sg. ag. *tshanānōvin*, x, 13.

tshōpa, in *tshōpa karith*, having made silence, in silence, xii, 4.

tshārun, a dialectic form of *tshādun*, q.v., to search for, seek; pres.

m. pl. 3, *tshārān chih*, iii, 3; fut. pl. 1, *tshārav*, xi, 17.

tshēta, adj. extinct; *nār gömot^u tshēta*, the fire had become extinct, xii, 23.

tshōta, m. a stout stick, a club, iii, 1, 2.

tshāwul, a he-goat, iii, 5 (ter).

tshyot^u, m. remains or leavings of food, orts, refuse, offal; hence, food which, as such, is considered to be defiled, x, 3, 12 (bis); fem. *tshēt^u-han*, a little waste food, x, 5.

tsüj^u, etc., see *tsalun*.

takh, fem. rage; sg. abl. *tsakhi-hot^u*, m. full of rage, vii, 14; *tsakhi-nishē*, from anger, vii, 2.

tsalun, to flee, run away, ii, 7, 9; v, 5; vi, 8 (bis); viii, 4 (bis), 11 (bis), 3; ix, 1 (ter), 4; xii, 25; to escape by flight, ii, 8.

pres. part. *salān*, vi, 8; viii, 13; impve. pl. 2, *saliv*, viii, 4, 11; pres. subj. sg. 3, with irreg. suff. 2nd pers. pl. dat.

tsaliv, (I say) to you he may escape, ii, 8; imperf. m. sg. 3, *ôs^u tsalān*, xii, 25.

1 past, m. sg. 3, *tsol^u*, ii, 7; vi, 8; pl. 3, *tsalⁱ*, viii, 4, 11; f. sg. 3, *tsüj^ü*, ii, 9; v, 5.

2 past, f. sg. 1, *tsajyēyēs*, I (fem.) fled, ix, 4.

perf. f. sg. 3, *chēkh tsüj^ümüts^ü*, ix, 1; 2, *chēkh tsüj^ümüts^ü*, ix, 1; pluperf. f. sg. 3, *ös^ü tsüj^ümüts^ü*, ix, 1.

tsamruw^u, adj. made of leather, leathern, xii, 16, 7.

tsōn, see *tsōr*.

tsünd^ü, f. a blow, a stroke; — *lāyūñ^ü*, to strike a blow (with a sword), iii, 5, 6.

tsānun, to cause to enter; to bring in; past m. sg. with suff. 3rd pers. pl. ag. *tsónukh*, iii, 7; f. with suff. 3rd pers. sg. ag. and 1st pers. sg. *tsōñ^unam lār*, he caused pursuit to enter for me, i.e. he caused me to run away, ix, 2. Causal of *atsun*, q.v.

tsop^u, m. a bite; pl. nom. *tsápⁱ hēñⁱ*, to take bites, to bite repeatedly, x, 7.

tsöpör^u, adv. on all four directions, on all sides, ii, 3, 5; *tsöpörⁱ*, id., xii, 21, 4.

tsēr, m. delay; — *gatshun*, delay to occur (to a person), to be delayed, to be late, iii, 1; v, 9; *tsēr-tāñ*, up to lateness, during a long time, v, 6.

tsērⁱ, adv. late, iii, 1.

tsōr, card. four, x, 12 (ter); *gay tsōr*, they became four, viii, 5; following qualified noun, *mahanivⁱ tsōr*, four men, x, 5; *mārawātal tsōr*, four executioners, x, 12; *nēcivⁱ tsōr*, four sons, xii, 1.

Preceding qualified noun, *tsōr dōh*, four days, xii, 23; *tsōr hath*, four hundred, x, 1 (bis); *tsōr katha* (f.), four statements, x, 6 (ter); *tsōr pahar*, four watches, viii, 5; *tsōr yār*, four friends, vii, 5; *tsōr zāñⁱ*, four persons, x, 1 (bis).

pl. dat. *mārawātalan tsōn*, to four executioners, x, 5; *tsōn asmānan-pēth*, on the four heavens, iv, 4; *tsōn zanēñ*, to the four persons, viii, 5; x, 5 (bis), 12.

ag. *tsōrav zanēñ*, by four persons, x, 1, 2.

tsūr, m. a thief, x, 12 (ter); xii, 1; *lōñⁱ-tsūr*, a fate-thief, a destroyer of good luck, vii, 12.

pl. nom. *tsūr*, viii, 9; xii, 1; ag. *tsūrav*, iii, 3 (bis); *tsūrau*, viii, 9 (bis).

tsūr^u, f. theft; — *karūn^u*, to do thieving, to be a professional thief, xii, 1; sg. dat. *gav tsūri* (for *tsūrē*), he went to steal, xii, 1; ag. *tsūri-pōthⁱ*, like theft, secretly, xii, 6, 7, 17; *tsūri-pōthⁱⁿ*, id., iii, 1.

tsōl^u, m. a police spy, a detective. In v, the word is used in the sense of a police constable. pl. dat. *tsrālēn*, v, 7.

tsārun, to pick out, select; past cond. sg. 3, *mānē tsārihē* (for *tsārihē*), he who might pick out (i.e. explain) the meaning, vi, 14.

tsōratsh, (?) f., a leather-cutter (the tool), xi, 14.

tsūryum^u, ord. fourth; m. sg. dat. *tsūrimis*, viii, 11 (ter); ag. *tsūrimⁱ*, xii, 1.

tsōt^u, f. a loaf; pl. nom. *tsōcē*, v, 7 (bis), 8 (bis).

tsāth, m. a pupil; sg. dat. *tsātas bāhan hatan-hond^u*, (a leader) of twelve hundred pupils, v, 1.

tsātahāl, m. a school, viii, 4, 11; abl. *-hāla*, viii, 4.

tsatun, to cut, to tear. *tsatith tshanun*, to tear (a paper) to pieces, xii, 15; *sar* (or *kala*) *tsatun*, to behead, iii, 2; viii, 6, 11.

fut. pass. part. m. sg. *tas gatshi kala* (or *sar*) *tsatun^u*, his head should be cut off, viii, 6, 11; pl. *tim gatshan tsātānⁱ*, they must be cut, v, 4; conj. part. *tsatith*, xii, 15; fut. pl. 3, with suff. 3rd pers. sg. dat. *tsātanas*, they will cut for him, v, 7; do. interrog. *tsātanasa*, v, 7; past m. sg. *tsot^u*, iii, 2; pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tsātⁱnam*, ix, 5.

wa, conj. used in the corrupt Arabic phrase, *wa-salām, wa-yikrām*, and the peace, and the respect, a polite ending to a story, equivalent to "may peace and respect be upon the hearers", x, 14.

wōbāl, f. a guilty condition, blameworthiness; sg. dat. *wōbālⁱ* (m.c. for *wōbāli*), v, 2.

wuchun, to see; to look at, inspect, v, 5; vii, 18, 24; viii, 1, 3; to watch, iii, 1; viii, 6, 9.

inf. nom. with suff. of indef. art. *wuchunāh kor^unakh*, she made a look at them, i.e. she looked at them, viii, 3; abl. forming inf. of purpose, *wuchanⁱ*, in order to see, viii, 7.

impve. pol. sg. 2, *wuchta*, ix, 4; x, 5; pl. 2, *wuchⁱtav*,

viii, 1; with suff. 1st pers. sg. acc. *wuch'tōm*, please inspect me, vii, 24; indic. fut. sg. 2, *wuchakh*, iii, 8.

pres. m. sg. 1, *chus wuchān*, iii, 8; 2, *kyāh chukh wuchān*, what dost thou see? iii, 8; 3, *chuh wuchān*, iii, 1, 4, 7, 8; viii, 6, 9; xii, 4; *wuchān chuh*, iii, 7; xii, 19; with suff. 1st pers. sg. acc. *chum wuchān*, vii, 18; imperf. m. sg. 3, *ōs^u wuchān*, iii, 1.

past m. sg. *wuch^u*, iii, 8; v, 9; xii, 15; with suff. 3rd pers. sg. gen. *wuchus chēndas*, (she) looked into his pocket, v, 5; with suff. 3rd pers. sg. ag. *wuchun*, i, 4; ii, 1; iii, 8 (bis), 9; v, 5, 7 (with two singular grammatical subjects—one fem., the other, the nearer, masc.); viii, 6, 7 (bis), 9 (bis), 10; x, 5, 8; xii, 2, 7; with suff. 3rd pers. pl. ag. *wuchukh*, ii, 4; x, 8; xii, 1; *ath ōlis wuchukh*, they looked at that nest, viii, 1; pl. *wuchⁱ*, v, 4; with suff. 1st pers. sg. ag. *wuchim*, vi, 15; with suff. 3rd pers. sg. ag. *wuchin*, v, 5; with suff. 3rd pers. pl. ag. *wuchikh*, v, 9; with ditto, and also suff. 3rd pers. pl. nom. *wuchⁱhakh*, they were seen by them, viii, 1.

f. sg. *wuch^u*, x, 3; with suff. 3rd pers. sg. ag. *wuch^un*, ii, 8; iii, 4, 5; x, 5; xii, 15; with suff. 3rd pers. pl. ag. *wuch^ukh*, xii, 2; pl. with suff. 1st pers. sg. ag. *wuchēm*, vi, 15.

past cond. sg. 1, *wuchaha* (for *-hō*, similarly the next), I would see, i.e. I should like to see, viii, 10; with suff. 3rd pers. sg. acc. *wuchahan*, I should like to see it, ii, 5; 3, *wuchihē*, viii, 10.

wad, f. crookedness, v, 1.

wāda, m. (*wa'da*), a vow. With *izāfat*, *wāda-y-Khōda*, a vow by God; *wāday-Khōdā dyun^u*, to swear by God, to make a vow in God's name, xii, 7 (bis), 15 (bis).

wōḍ, f. the crown of the head; sg. dat. *wōḍi-pēṭh*, on the crown of the head, iii, 1; xi, 12, 6.

wōḍa, adv. from there, xii, 23. Cf. *ōra*, s.v. *ōr*.

wadun, to lament, to weep; fut. 1, neg. interrog. *wadanā*, shall I not weep? vii, 25; pres. f. sg. 1, *chēs wadān*, ix, 1; imperf.

f. sg. 3, *ōs^u wadān*, vii, 16; m. pl. 3, *wadān ōsⁱ*, xi, 5.

wōdañē, erect, standing up, iii, 1, 8; viii, 6; — *rōzun*, to remain

standing, to stand, xii, 1; *yih wuchukh ati wōdañč*, they saw him standing there, xii, 1.

wāday, see *wāda*.

Vigiñāh, m. N. of a certain forest goddess; *Vigiñāh Nāg*, a spring sacred to her, v, 9 (ter).

Wahab, m. a Musalmān proper name, Wahb. *Wahab-Khār*, Wahb the Blacksmith, N. of the author of stories ii and vi; voc. *Wahab-Khāra*, ii, 12; vi, 17.

vih, m. poison; *pyōs wōlinjē vih*, poison fell into his heart, i.e. he became in an agony of pain, v, 6.

wōh, adv. now, iii, 9; i.q. *wōñ*, q.v.

wōj^u, f. a finger-ring, v, 1; x, 8 (bis); xii, 14 (bis), 15.

wakth, m. time; sg. abl. *ami wakta*, at that time, vi, 16.

wōkawun, to draw forth, bring out; conj. part. *anun wōkavith*, to draw out (e.g. from a store-room) and bring, vi, 16.

wōla, see *yun^u*.

wōlād, m. offspring, issue, progeny; *wōlād-i-Ādam*, a descendant of Adam, iv, 3.

walawikum (borrowed from Arabic), and on you, xii, 26. Cf. *wa*.

walun, to wrap round anything; *tēgas walun phamb*, to wrap cotton wool round the blade (of a sword), viii, 6, 13; *zālas walun*, to wrap round in a net, to entangle in a net, ix, 7. Inf. abl. forming pass. *walana yun^u*, ix, 7; pres. m. sg. 3, *chuk walān*, viii, 13; past m. sg. with suff. 3rd pers. sg. ag. *wolun*, viii, 6.

wālun (causal of *wasun*), to cause to descend, to bring down, iii, 9; vii, 17 (bis); x, 8; xi, 11; *bōn wālun*, id., viii, 1; *basta wālūñ^u*, to bring the skin down, to flay a person alive, viii, 6; *kabari wālun*, to cause to descend into a tomb, to bury (a dead man), iv, 7; *kangañ wālūñ^u*, to cause a comb to descend, to comb the hair, v, 4.

fut. pass. part. f. sg. *wālūñ^u*, viii, 6; conj. part. *wōlith*, vii, 17; n. ag. m. sg. nom. with emph. *y*, *wālawunnuy*, immediately on bringing down, vii, 17; impv. sg. 2, with suff. 3rd pers. sg. acc. *wālun*, iii, 9; pl. 2, with same suff. *wālyūn*; indic. fut. pl. 1, *wālar*, xi, 11; 3, with suff. 1st pers. sg. acc. *wālanam*, iv, 7; pres. f. sg. 1, *chēs wālān*, v, 4; past m. pl. with suff. 3rd pers. pl. ag. *wōlikh*, viii, 1.

wölinj^ü, f. the heart, x, 5 ; sg. dat. *wölinjě*, v, 6 ; pl. nom. *wölinjě*, viii, 3, 4 (ter), 11 (bis), 2.

wālanay, f. bringing down ; humiliation, humbling (a proud person), vii, 15.

wālawōshⁱ, f. a kind of net made of hair (*wāl*), for catching birds or animals ; sg. dat. (in sense of loc.) *-wāshi* (poet. for *wāshě*), v, 2.

wumēdwār, adj. hopeful, i, 13.

wumāh, a negative adv. signify "now not", as in *wumāh thāwath*, now I may not keep thee, how can I keep thee now, ii, 11.

wan, m. a forest, a wood ; sg. dat. *wanas akis-manz*, (she arrived) in a certain forest, ix, 1 ; abl. *wana-manza*, from in the forest, ix, 4 ; gen. *wanuk^u*, ix, 1, 3, 5 ; pl. dat. *wanan*, ix, 2 ; *path wanan*, at the back of the woods, vii, 10.

wān, m. a shop, i, 2 (bis) ; a shop, in the sense of a working place, e.g. a blacksmith's shop, xi, 17 ; abl. *wāna-wān*, from shop to shop, i, 2.

won^u, m. a thing said (properly past part. of *wanun*) ; *wānⁱ dīnⁱ*, to give sayings, to send messages, xi, 20.

wanun, to say, speak, till ; *wanun phīrith*, to say in reply, to answer, v, 4 ; *wanun pot^u phīrith*, id., x, 7.

inf. *pyōm wanun*, it fell to me to speak, I shall have to speak, xii, 10 ; abl. *lāgⁱ wanani*, they began to say, x, 1 ; conj. part. *wanith*, vi, 16 ; *mōkalōw^u ami wanith*, she finished telling, ix, 6 ; perf. part. *won^umot^u*, a thing said, iv, title ; f. *wūñ^umiits^u*, vii, 30.

impve. sg. 2, *wan*, ix, 6 ; xi, 20 ; *wan-sa*, tell, sir, x, 1 (bis), 2 ; with suff. 1st pers. sg. dat. *wanum*, tell (say) to me, iii, 5 ; vi, 15 (bis) ; pl. 2, *waniv*, *kyāh kariv*, say ye what ye will do, xii, 1 ; *waniv-sa*, say ye, sirs, x, 6 ; with suff. 1st pers. sg. dat. *wanyūm*, tell ye me, x, 6 ; pol. sg. 2, *wanta*, iii, 9 ; x, 1, 8 ; *wanta-sa*, say please, sir, ii, 4 ; pl. 2, *wān'tav*, viii, 5 ; x, 1.

fut. sg. 1, *wana*, xii, 19 ; with suff. 2nd pers. sg. dat. *wanay*, I shall (would) say to (tell) thee, i, 12 (v.l.) ; viii, 6, 8, 11 ; ix, 4 ; x, 2 (bis) ; with suff. 2nd pers. pl. dat. *wanamōwa*, (a village form), x, 1 (bis), 2 ; 3, *wani*, vii, 20, 6 ;

with suff. 2nd pers. sg. dat. *waniy*, iii, 4; pl. 3, *wanam*, x, 12.

pres. m. sg. 3, (without auxiliary) *wanān*, v, 2 (to, *kun*); viii, 1 (bis), 11; ix, 1; *wanān chuh*, x, 6; with emph. *y*, *chuy wanān*, i, 13; vii, 3; with suff. 3rd pers. sg. dat. *chus wanān*, viii, 7; with suff. 3rd pers. pl. dat. *wanān chukh*, x, 7; f. sg. 3, *chēh wanān*, vi, 2; vii, 1, 20, 6; *wanān chēh*, ix, 6; with emph. *y*, *chēy wanān*, vii, 16; with suff. 3rd pers. sg. dat. *chēs wanān*, v, 2; *wanān chēs*, v, 5.

past m. sg. *won^u*, x, 12; with suff. 1st pers. sg. ag. and 2nd pers. sg. dat. *won^umay*, I said to thee, xii, 20; with suff. 2nd pers. sg. ag. and 3rd pers. pl. dat. *won^uthakh*, thou saidst to them, x, 2; with suff. 3rd pers. sg. dat. *wonus*, said to him, xii, 25; with suff. 3rd pers. sg. ag. *wonun*, he said, viii, 11; neg. *wonun-na*, xii, 7; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *won^unas*, v, 4; pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. *wānⁱmay*, iv, 1.

f. sg. with suff. 2nd pers. sg. ag. *wūñ^uth*, x, 1; pl. with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. *wañēmōwa* (a village form), x, 1; with suff. 3rd pers. sg. ag. and 3rd pers. pl. dat. *wañēnakh*, x, 1; with suff. 2nd pers. pl. ag. *wañēwa*, x, 6.

past cond. sg. 3, *wanihē*, vii, 24 (bis).

wōñ, adv. now, v, 6; vii, 26 (bis); viii, 7. Cf. *wōh*.

wuñ, even now, now indeed, now, immediately, ii, 5; iii, 1, 2; v, 5, 6, 8; viii, 10, 1; ix, 4 (bis), 6 (bis), x, 5 (bis), 6, 7; xii, 6, 15, 8 (ter), 9; *wuñē*, now and on, still, still more, x, 1; *wuñ^uy*, i.q. *wuñ*, viii, 7.

wōphā, see *bē-wōphā*.

wōphādōrī, f. loyalty, fidelity, faithfulness, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2.

wōphōyī, see *bē-wōphōyī*.

wōphīr, adj. (m.c. for *wōphīr*), abundant, plentiful; *tōbīr Yūsūphas chuh wōphīr*, there is abundant interpretation to Joseph, i.e. he is full of interpretation, vi, 14.

wōpar, adj. other; *kus-tāñ wōpar*, someone else, v, 4.

wāra 1, adj. well, safe, in good condition; *wāra-kāra*, safe and sound, x, 8.

- wāra* 2, adv. well, thoroughly, properly, vii, 24.
- vir*, ? gend., a fine (in money); *vir hēth*, bringing the money (to pay a fine), v, 7.
- wör^ü* 1, f. a kind of small earthen pot; pl. nom. *wārē*, xi, 13.
- wör^ü* 2, f. a garden, a field plot in which flowers (e.g. saffron) are cultivated; sg. abl. *wāri* and (m.c.) *wārē*, in the (saffron-) field, v, 7.
- vir^d*, m. skilled practice; hence, magic skill, magic power, ii, 3, 4.
- wöridāth*, ? gend. an occurrence, incident; *kari amis kēntshāh wöridāth*, he will do some occurrence to him, i.e. he will devise something against him, xii, 19.
- warihy*, m. a year; pl. nom. *warihy*, xii, 20.
- wöra-möj^ü*, f. a step-mother, viii, 1, 11; sg. dat. *-mājē*, viii, 11.
- wöra-nēc^{yuv}*, a step-son; pl. gen. *-nēcivēn-hond^u*, viii, 3.
- wartāwun*, to deal out (to), distribute, apportion, dispense; pres. m. pl. 3, (*chih*) *wartāwān*, xi, 7.
- wārayāh*, adj. very much, excessive; *wārayāh kāl* (viii, 2) or — *kālāh* (viii, 2), or — *kālas* (iii, 1), for (during) a very long time.
- wöryuv^u*, m. the house of a man's father-in-law, the house of a wife's father; sg. dat. *wörivis-manz*, x, 3.
- wörüz^ü*, f. the second wife of a widower, — *kariūñ^ü*, (of a widower) to take a second wife, viii, 1, 11. (The word also means a woman who has married a second time, after the death of her first husband.)
- vēs*, f. a female friend, a female crony, xii, 14; sg. voc. *vēsī*, ix, 1; *vis^{yiy}*, ix, 11.
- waīs*, f. the age (of a person); sg. dat. *hath waīsī gav*, he went in age a hundred (years), i.e. he lived for a hundred years, ii, 12.
- wōsh*, m. a sigh, a groan; pl. nom. *ōs^u trāwān āh ta wōsh*, he was emitting sighs and groans, i, 5. This word is more usually written *wōsh*. It is here probably altered to *wōsh* for the sake of rhyme.
- wasun*, to descend, go down, come down, iii, 2, 5, 9 (bis); v, 9; vi, 16 (bis); viii, 6, 13; ix, 4, 6; x, 5; xii, 6, 7, 11; to come down (in the sense of coming along), to descend (upon

a place), v, 7; *wasun bōn*, to descend, get down, viii, 4; xii, 14, 5; *tal wasun*, to go down below, ix, 6; *wāthⁱ guryau pētha bōn*, they dismounted from the horses, xii, 2; *wasith pyon^u*, to fall down, tumble down, ii, 3, 6 (= Hindī *gir parnā*).

inf. sg. obl. *log^u wasani*, he began to descend, viii, 6; fut. pass. part. f. sg. *chēh tal wasiñ^u jāy*, there is a place to be descended below, i.e. there is a place to which one must (in the end) descend (sc. the grave), i.e. we must all die, ix, 6; conj. part. *wasith*, ii, 3, 6.

impve. pres. sg. 2, *was*, iii, 5, 9; pl. 2, *wasiv*, vi, 16; viii, 4; fut. *wāsⁱzi*, xii, 14; with neg. *wāsⁱzi-na*, xii, 11; indic. fut. sg. 3, with suff. 2nd pers. sg. dat. *wasiy*, she will descend in thy presence, xii, 6.

pres. m. sg. 3, *chuh wasān*, v, 7; *wasān chuh*, viii, 13.

past m. sg. 3, *woth^u*, iii, 9; xii, 15; pl. 3, *wāthⁱ*, vi, 16; x, 5 (m. and f. subject); xii, 3 (m. and f. subject); f. sg. 1, *wiṭsh^us*, ix, 4; 3, *wiṭsh^u*, iii, 2; xii, 7; with emph. *y. wiṭsh^uy*, v, 9.

wustād, m. a preceptor, tutor, teacher; esp. the teacher from whom the reciter learnt the stories in this book. Very common in the phrase *dapān wustād*, "the teacher says," as in ii, 1, 5, 9, 10, 2, *et passim*; *wustādāh*, a certain teacher, i, 13.

wasth, m. an article, a thing; pl. nom. (for acc.) *wasth*, v, 1.

visⁱgiy, see *vēs*.

wath, f. a way, a road, a path, v, 9; xii, 14; *tath ös^u-na wath*, there was no path into it, i.e. no one was allowed to enter it, ii, 1; sg. abl. *wati*, (going) by or along a road, v, 7; x, 1; xii, 14, 5; *drāv yāra-sanzi wati*, he went forth by the road of his friend, i.e. he took the road to his friend's house, x, 4; *aḍa-wati*, on half the road, half-way, mid-way, vii, 20; *har-wati*, on every path, ii, 2; *wati wati*, along the road, vii, 17.

wāth, m. joining, uniting, junction, repairing something broken; *wāth karun*, to repair, join broken pieces, x, 12 (bis).

wōth, f. a leap, jump; — *tulūñ^u*, to leap, ii, 9 (bis); — *ṭhunūñ^u*, id. iii, 4.

woth^u, see *wasun*.

wōth^u, see *wōthun*.

wāth, m. a camel ; abl. *wātha-bār*, m. pl. camel-loads, i, 9.

wōthun, to arise, rise, ii, 3 ; iii, 1, 8 (bis) ; v, 6, 9 ; vi, 12, 3 ; xii, 3, 23 ; to arise (of some immaterial thing), to come into existence, to happen, iii, 3 (an outcry) ; vi, 15 (a famine) ; (with dat. of person), to rise in reply to a person, to up and answer, viii, 11 ; xii, 20 ; *phārith wōthun*, having replied to rise, to rise and answer, to up and answer, viii, 6 ; x, 2, 6 ; xii, 11 ; *wōthun thod^u*, to rise erect, to stand up, ii, 5, 6 ; v, 6, 9 ; xii, 14, 5.

conj. part. *wōthith*, ii, 3 ; v, 6 ; impv. sg. 2, *wōth*, iii, 8 (bis) ; indic. fut. sg. 3, *wōthi*, vi, 15 ; with suff. 2nd pers. sg. dat. *wōthiy thod^u*, (the rock) will stand up before thee, xii, 14.

past m. sg. 3, *wōth^u*, ii, 5, 6 ; v, 9 ; vi, 12, 3 ; xii, 3, 15, 23 ; with suff. 3rd pers. sg. dat. *wōthus*, he up and answered him, viii, 6 ; x, 2, 6 ; xii, 21.

f. sg. 3, *wōtsh^u*, iii, 1, 3 ; with suff. 3rd pers. sg. dat. *wōtsh^us*, she up and answered him, viii, 11 ; xii, 11, 20.

cond. past sg. 3, neg. *wōthihě-na thod^u*, he would not have stood up, i.e. he would not have been able to stand up, v, 9.

watharun, to spread out ; inf. sg. gen. *watharunuk^u musla*, a skin of spreading out, a leather mat, xii, 18 (bis) ; conj. part. *watharith*, xii, 21.

watharun^u, m. a mat, a carpet, xii, 24.

wōtharun, to wipe clean ; inf. obl. *log^u wōtharani*, he began to wipe clean, viii, 6 ; imperf. m. sg. 3, *ōs^u wōtharān*, viii, 6, 13 (bis).

wāt^uj^u, see *wātul*.

wātul, m. a sweeper, a mihtar ; sg. ag. *wātālⁱ*, xi, 14 ; voc. (addressed by his wife) *wātāl-gānau*, O pimp of a mihtar, xi, 15 ; f. *wāt^uj^u*, a mihtar's wife, sg. dat. *wāt^ajě*, xi, 14 ; voc. *wāt^ujⁱ*, xi, 15. Cf. *māra-wātul*.

wōtamukhⁱ, adv. upside down, v, 9.

wātun, to arrive, come to, come up to, reach, ii, 8 ; iii, 1 (ter), 2 (bis), 3 (ter), 4, 7, 9 ; v, 1, 4 (bis), 6, 7, 8, 9, 11 ; vii, 12, 29 ; viii, 4, 5, 6, 7 (bis), 9, 10, 1 (bis) ; ix, 1 (bis) ; x, 2, 3, 4 (ter), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis) ; xii, 1, 2, 4, 5 (ter), 8, 10 (ter), 1, 2 (bis), 3, 4, 5 (ter), 6, 7, 8 (ter), 9 (bis), 20, 2 (quater), 3, 4 (bis), 5 (bis) ; to arrive at (a person, dat.), get at (him),

circumvent (him), xii, 13; to be suitable, to be proper, to be convenient (in this sense, the fut. is used in the sense of the present, like *gatshi*, see *gatshun* 1); *tšē ta asē wāti-na*, is not proper for thee and for us, viii, 3, 11; *kyāh wāti karun^u*, what should be done? viii, 6, 8, 11.

In the sense of "arriving" if the object is a person, it is usually put in the dative governed by *nish*, as in *wōt^u lālshēnākas-nish*, he came to the lapidary, xii, 25; so *mē-nish*, to me, xii, 22 (bis); *wazīras-nish*, to the vizier, xii, 5, 10, 3, 9; *yāras-nish*, to (his) friend, x, 4, 11; *zanāni-nish*, to the woman, xii, 4. Or it may be indicated by a pronominal suffix, as in *wōtus*, he came to him, xii, 10; *wōts^us*, she came to her, ix, 1; xii, 15.

If the object is not a person it may remain simply in the nom. form of the acc. as in *wōt^u panun^u shēhar*, he arrived at his own city, x, 9; *wōt^u gara*, he reached the house, iii, 3; v, 1, 4; x, 4, 6, 14; xii, 1, 5, etc.; or it may be put in the dative, as in *wōt^u tath jāyē*, he arrived at that place, xii, 15; or a postposition may be used, as in *wōt^u shēharas-kun*, he arrived at the city, x, 5; or (with *manz*) *chuh wātān bāgas-manz*, he arrives in a garden, iii, 7; so *janatas-manz*, in heaven, xii, 24 (bis); *shēharas-manz*, in the city, x, 14; xii, 2; *wanas-manz*, in a forest, ix, 1; or (with *pēth*) *wōt^u nāgas pēth*, he arrived at the spring, iii, 4; xii, 12. It will be observed that the word *shēhar*, a city, may be used either by itself or with *kun* or with *manz*.

inf. obl. *log^u wātani*, he began to arrive, viii, 6; fut. past part. m. sg. nom. *gotsh^u wātun^u*, v, 7; *gatshi wātun^u*, xii, 22 (bis); perf. part. m. sg. nom. *wōt^umot^u*, xii, 22; conj. part. *wōtith*, vii, 12; xii, 18.

fut. sg. 1, *wāta*, xii, 24; 2, *wātakh*, xii, 16, 24; 3, *wāti*, iii, 9; viii, 6, 8, 11; xii, 15; neg. *wāti-na*, viii, 3, 11; pres. m. sg. 2 neg. *chukh-na wātān*, xii, 13; 3, *chuh wātān*, iii, 7.

past m. sg. 3, *wōt^u*, ii, 8; iii, 1 (bis), 3, 4; v, 1, 4 (bis), 6; viii, 4, 7 (bis), 9, 10, 1 (bis); x, 3, 4 (bis), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis); xii, 1, 4, 5 (ter), 10 (bis), 1, 2 (bis), 3, 4, 5, 7, 8, 9 (bis), 20, 2, 3, 5 (bis); with suff. 3rd pers. sg. dat. *wōtus*,

xii, 10; pl. *wōtī*, iii, 1 (m. and f. subject); v, 9 (ditto), 11; viii, 5; x, 2, 4; xii, 2 (m. and f. subject), 8 (ditto), 18 (ditto).

f. sg. 3, *wōts^ū*, iii, 2 (bis), 3; v, 8; ix, 1; with suff. 3rd pers. sg. dat. *wōts^ūs*, ix, 1; xii, 15.

fut. perf. m. sg. 3, *āsi wōt^umot^u*, vii, 29.

3 past m. sg. 3, *wātsāv*, iii, 3.

wātanāwun, to cause to arrive; fut. pl. 3, *wātanāwan*, v, 9; past m. sg. with suff. 3rd pers. sg. ag. *wātanōwun*, iii, 9; viii, 9 (bis); f. sg. with same suff. *wātanōw^un*, v, 10.

wāta^uwun^u, n. ag. of *wātun*, one who arrives, with emph. *y*, as adv.

wāta^uwunuy, immediately on arriving, xii, 15.

wōts^ū, see *wātun*.

wōtsh^ū, see *wōthun*.

wūtsh^ū, see *wasun*.

wutsha-prang, m. a flying couch, equivalent to the flying carpet of English fairy-tales, xii, 18.

wōts^ūs, *wātsāv*, see *wātun*.

wawun, to sow; past m. pl. with suff. 1st pers. sg. ag. *wāwim*, ix, 9.

vyūr^u, m. flower-nectar; with suff. of indef. art. *vyūr^uāh*, a little nectar, a drop of nectar, ix, 2.

wāz, m. a sermon (Musalmān); pl. nom. (for acc.) *wāz*, xii, 1.

viz, f. a time, a season; abl. *harda-vizi*, in the autumn season, ix, 8.

wuzun, to awake, be awakened, aroused; past f. sg. 3, *wuz^ū*, viii, 11; with suff. 3rd pers. sg. dat. *wuz^ūs*, viii, 11. In both cases of an evil desire.

wazîr, m. a prime-minister, a vizier, ii, 1, 6 (bis), 11 (ter); viii, 4, 11, 4; xii, 1, 2 (quater), 4, 5, 10 (bis), 3, 9 (bis), 22, 3, 4, 5 (ter), 6; sg. dat. *wazîras*, ii, 4 (bis), 5 (bis); viii, 11; xii, 4, 5, 5 (*nish*), 10 (*nish*), 3 (*nish*), 9, 9 (*nish*); ag. *wazîran*, ii, 4, 5 (bis), 7; viii, 1, 4, 12; xii, 1, 19, 25; gen. *wazîra-sandi gari*, in the vizier's house, xii, 4, 5; voc. *ay wazîra* (addressed by a subordinate), xii, 4; *wazîra* (ditto), xii, 13; *ha wazîra* (ditto), xii, 19; *hā wazîra* (ditto), xii, 10; *hā wazîrō* (addressed by a superior), ii, 4; pl. nom. *wazîr*, viii, 1, 2; dat. *wazîran*, viii, 4; ag. *wazîrau*, vi, 16; viii, 2.

wazirī, f. the post or office of a vizier, viziership, xii, 26.

y (*izāfat*), see *ē*, *i*, *y*.

yā, conjunct. or, ii, 12; viii, 1; *yā* . . . *yā*, either . . . or, x, 3, 7; xii, 9.

yi 1 (*izāfat*), see *ē*, *i*, *y*.

yi 2, *yī*, see *yih* 1.

Yiblis, m. Iblis, Satan, the Devil, iv, 2.

Yibrāhim, Abraham (the Patriarch), iv, 6.

yād, m. memory, remembrance; *yād-i-Ālāh*, memory of God, i, 7; *nās'yēth yād hēth*, keeping the advice in mind, xii, 17; *yād pāwun*, to cause memory to fall, to cause to be remembered, (dat. of obj. remembered), vi, 11; *yād pyon*^u, memory to fall, remembrance to come (to so and so), iii, 5; vii, 20; xii, 15; *amis dōd*^u *ōs*^u *pēmōt*^u *yād*, to her the pain has fallen (as) memory, i.e. she bore in mind the pain, xii, 15; *chus pēwān nayistān yād*, the canebrake falls to her as a memory, she remembers the canebrake, vii, 26.

yēd, f. the belly; with suff. of indef. art. *yēdāh*, ix, 7.

yīdam, m. (corruption of the Sanskrit *idam*), this (world), vii, 6.

yīd'kāh, m. an 'Īdgāh, the common outside a town where Musulmāns celebrate the 'Īd services (put by an anachronism in Joseph's time), vi, 16 (bis).

yēg-jāh, see *yēkh-jāh*.

yih 1, pron. demonstr. this; (referring to a person or thing near by, or just referred to), he, she, it. See *nōth* or *nēth*.

ANIMATE. SUBST. MASC. sg. nom. *yih*, this (referring to a male), xii, 2 (bis), 15; he, ii, 9, 11; iii, 7, 8; v, 5; viii, 6, 13; x, 1, 2, 5 (bis), 6, 12 (bis); xii, 1, 3 (quater), 6, 15, 24, and others; *yūh* (for *yih*^u), he, xii, 5; *yūh*, this, ii, 9; x, 12; with emph. *y*, *yihuy*, he verily, x, 7; xii, 15; *yōhay*, him verily (nom. form of acc.), x, 8; *yuhuy*, x, 1; *yi-ti*, this one also, x, 8.

pl. nom. *yim*, they (masc.), ii, 3; viii, 1, 3, 13; x, 1 (bis); xii, 2, 3, 23; they (one masc. and one fem.), xii, 18.

dat. *yīman*, to them (masc.), vii, 24; viii, 1, 3, 11; x, 12 (bis); xii, 21; to them (masc. and fem.), v, 8; in sense of

gen., of them, viii, 1, 4, 11, 12; with emph. *y*, *yiman^uy*, to them verily, vii, 20; viii, 13.

ag.-abl. *yimau*, by them, ii, 3; viii, 1, 3, 5; xii, 1 (bis), 17 (bis), 22; *yimav*, v, 8; viii, 11; x, 6, 12; *yimōv*, x, 1; with emph. *y*, *yimav^uy syod^u*, in front of them verily, viii, 6 (m. and f.).

gen. (f. nom.) *yihünz^u*, of these (birds, masc.), viii, 1.

FEM. sg. nom. *yih*, this (referring to a female), v, 10 (ter), 12; x, 8; xii, 25; she, ii, 8; iii, 4; v, 6, 10 (ter); viii, 3; xii, 4 (ter), 15, 20; with emph. *y*, *yihay*, she verily, xii, 20.

pl. dat. *yiman pata*, after them, xii, 7.

ag. with emph. *y*, *yimav^uy*, by them verily, iii, 7.

ADJ. MASC. sg. nom. *yih*, this, ii, 8, 9; iii, 3, 4; v, 5, 10, 1; viii, 6 (bis), 7, 9 (ter), 10, 3 (bis); ix, 4 (bis); x, 5, 7 (bis), 8, 10 (bis), 3, 4; xii, 1, 3, 4 (ter), 7, 10 (ter), 3 (bis), 5 (bis), 8, 21 (ter), 2, 4, 5, and others; *yüh*, in *yus yüh wazir ōs^u*, he who was this vizier, ii, 11.

dat. *yimis*, to this, iii, 8; x, 5.

ag. *yimⁱ*, by this, x, 2, 12.

pl. nom. *yim*, these, v, 9; viii, 1 (m. and f.), 3 (bis), 5 (bis), 11 (quater).

dat. *yiman*, to these, ii, 11; vii, 24; viii, 1, 3, 4, 11 (bis); x, 5.

ag. *yimau*, by these, v, 7; viii, 3, 9; *yimav*, iii, 1; x, 1, 5; x, 12 (bis).

FEM. sg. nom. *yih*, this, iii, 1; v, 7, 8, 9, 10; viii, 1; ix, 1, 4; x, 7; xii, 1, 2, 4 (bis), 5, 6, 7, 13, 5, 8, 20, 5, and perhaps others.

pl. nom. *yima*, these, iii, 8.

dat. *yiman*, to these, xii, 11, 4, 9, 20.

INANIMATE. SUBST. MASC. sg. nom. *yih*, this, iii, 4 (bis), 8, 9 (bis); vi, 16; viii, 7, 11; x, 4, 5 (bis), 7, 12; xii, 4 (bis), 16, 23, and others; it, viii, 7; with emph. *y*, *yē*, this indeed, vi, 8; *yihuy*, this verily, viii, 10 (bis); *yiy*, this very thing, viii, 1; this verily, ii, 5; *yēy*, this verily, vii, 24; iii, 9; with conj. *ay*, if, *yiy*, if this, iii, 4 (bis), 9.

dat. *yith*, to this, v, 1, 6; viii, 9; xii, 21.

pl. nom. *yim*, these (referring to masc. inan. things), x, 2, 12; *yima* (referring to fem. inan. things), viii, 4.

ADJ. sg. nom. *yih*, this, ii, 3, 10 (bis); v, 6; viii, 1, 5, 7 (bis), 9, 10, 3; x, 1, 4 (bis), 5; xii, 7, 11, 2, 5 (bis), 7 (bis), 8, 22, 3 (bis), 5, and others; with emph. *y*, *yihōy*, verily this, v, 10; *yuhay*, this very, xi, 2.

dat. *yith*, to this, iii, 5, 8 (bis), 9; v, 9; x, 5, 12.

abl. *yimi*, from this, viii, 4, 11.

pl. nom. *yim*, these (masc. things), v, 12; x, 12; xii, 6; *yima*, these (fem. things), v, 8; viii, 4; x, 1, 2, 6; with emph. *y*, *yimay* (fem.), these very, xii, 3, 23.

dat. *yiman*, to these, x, 5.

It will be observed that when emph. *y* is added to *yih*, the word takes several varying forms. As occurring in these tales they are as follows: *yihuy* (an. m. and inan.), *yihay* (an. f.), *yihōy* (inan.), *yuhuy* (an. m.), *yōhay* (an. m.), *yuhay* (inan.), *yiy* (inan.), *yīy* (inan.), *yī* (inan.).

yih 2, pron. rel. who, which, what. In construction, the antecedent clause as a rule contains a demonstrative or other pronoun as correlative, but in the following cases there is no correlative pronoun:—

(a) Relative clause preceding antecedent clause, ii, 9; xi, 3, 8.

(b) Antecedent clause preceding relative clause, v, 7.

When there is a correlative pronoun it is most usually some form of the demonstrative pronoun *tih*, q.v., as in—

(a) Relative clause preceding antecedent clause, ii, 4, 7, 8 (bis), 11; iii, 1, 8 (ter); v, 8, 9; vi, 16; vii, 1, 29; viii, 6, 8, 9, 11; ix, 9; x, 1 (bis), 6, 12 (bis); xi, 1; xii, 3, 7 (bis), 20, 2.

(b) Antecedent clause preceding relative clause, ii, 7; v, 5; vii, 8, 29, 30; x, 1, 6, 10, 2; xii, 4, 7, 11, 5, 25.

Or the correlative pronoun may be some form of *yih* 1, as in (in every case the antecedent clause preceding), x, 5; xii, 20, 5.

Or it may be some form of the pronoun *ath*, as in (antecedent clause in each case preceding), ii, 9; vi, 14; x, 7.

In vi, 14, the antecedent is the genitive of the interrogative pronoun *kyāh*, i.e. *kamyuk*^u, of what?

Sometimes the correlative pronoun is used twice, once immediately after the relative, and again in the antecedent clause, which in this case follows the relative clause. The repeated correlative is not necessarily the same as the one after the relative pronoun. Thus, *yus suh tōta ōs*^u, *yūh ōs*^u *phakīras nishē*, who he (i.e. he who) was the parrot, he was with the faqīr, ii, 9; so *yus yūh wazīr ōs*^u, *suh chuh hāpatasmanz*, he who was the vizier, he is (now) in the bear, ii, 11; *yus yih pātashāha-sond*^u *mor*^u *ōs*^u, *yih trōwun*, that which was the body of the king, that he abandoned, ii, 10; *yēsa yih Lālmāl Parī ōs*^u, *tas dyutun rukhsath*, she who was the Fairy Lālmāl, to her he gave leave to depart, xii, 25; *yēsa yih pata iñ*^u *n zīnīth*, *sa thōv*^u *n pānas*, she whom he had won and afterwards brought home, her he kept for himself, xii, 25.

Like the demonstrative pronouns, the relative pronoun has animate and inanimate forms, and either of these may be substantival or adjectival. But in some cases in which we should look upon the relative as a substantive it is treated as an adjective. This is specially the case when the antecedent correlative is an adjective. In such a case the relative, even if not in direct agreement with a noun, also takes the adjectival form. Thus, *suh lāl*, *yus tujyān*, xii, 4, that ruby which she had taken up. Here we have the inanimate adjectival form *yus*, because the antecedent correlative, *suh*, is an adjective. The inanimate substantival form would be *yih*. Similarly, *yih panun*^u *saphar*, *yus nōyidan ōs*^u *pēsh on*^u *mot*^u, this (*yih*) his suffering, which he experienced at the hands of the barber, xii, 25.

The following forms of this pronoun occur in these tales:—

ANIMATE. SUBST. MASC. sg. nom. *yus*, ii, 7 (bis), 8, 11; v, 9; vi, 14; vii, 29; x, 1, 6, 12 (bis); *yus-akhāh*, whoever, viii, 6, 8, 11.

dat. *yēs*, ii, 8, 9; vi, 16; vii, 1, 29, 30.

ag. *yēm*ⁱ, xii, 7.

pl. nom. *yim*, ii, 9; xi, 8.

ag. *yimav*, xi, 3.

FEM. sg. nom. *yěsa*, x, 6 ; xii, 20, 5.

dat. *yěs*, xii, 15.

ADJ. MASC. sg. nom. *yus*, ii, 9, 11 ; x, 12 ; xii, 25.

FEM. sg. nom. *yěsa*, x, 1 ; xii, 25.

INANIMATE. SUBST. sg. nom. *yih*, v, 7 ; viii, 9 ; x, 1 ; xii, 6, 7 (bis), 20 ; with emph. *y*, *yiy*, what verily, xi, 1 ; *yih-kěntshāh*, whatever, iii, 1, 8 (ter) ; v, 8.

dat. *yěth*, x, 7, 10.

abl. *yěmi*, xii, 11.

pl. nom. (masc.) *yim*, v, 5 ; x, 5.

ADJ. sg. nom. *yus*, ii, 4, 10 ; vi, 14 ; xii, 4, 25.

abl. *yěmi sātay*, at what time verily, vii, 8.

pl. nom. (masc.) *yim*, ix, 9.

yuh, *yüh*, see *yih* 1.

yihünz^u, see *yih* 1.

yihay, *yihōy*, *yihuy*, *yōhay*, *yuhay*, *yuhuy*, see *yih* 1.

yikh, see *yun^u*.

yěkh-jāh, adv. in one place, (of two persons) together, x, 12 ; *yěg-jāh*, id., ii, 4.

yikrām, in *wa-salām wa-yikrām*, interj. (may) both the peace and respect (be on you) (corrupt Arabic), x, 14.

yěl, m. pulling (with the arms), restraint ; abl. *yēla trāwun*, to release from restraint, to let a person go, iii, 4 (bis) ; x, 5 (ter), 12.

yēli, relative adv. when, at what time, ii, 3, 7 (bis) ; iii, 8 ; iv, 7 ; v, 5, 6 (bis), 9 ; vi, 11 ; vii, 19 (ter), 26 ; viii, 6, 7, 10 ; ix, 5, 7 ; x, 1, 3 (ter), 4 (bis), 5, 7 ; xi, 1 ; xii, 1, 15 (bis), 6, 8, 22.

In v, 8, "when" is used in the sense of "if".

yēmⁱ, *yěmi*, see *yih* 2.

yim 1, *yima*, *yimau*, *yimⁱ*, *yimi*, see *yih* 1.

yim 2, see *yih* 2.

yimahō, see *yun^u*.

yimāmath, ? gender, the office of a leader of prayers in a mosque,
bōh kara yimāmath, I shall act as prayer-leader in a mosque,
 I shall adopt the profession of such a leader, xii, 1.

yiman, *yiman^uy*, *yimis*, see *yih* 1.

yāmāth, adv. as long as, *tāmāth* . . . *yāmāth*, so long . . . as, xi, 20.

yimav 1, *yimōv*, *yimav^uy*, see *yih* 1.

yimav 2, see *yih* 2.

yimawa, see *yun^u*.

yimay, see *yih* 1.

yimōy, see *yun^u*.

yina, conj. that not. *karay akh kath*, *yina-sa kath karakh*, I say to thee one word, viz. that, sir, you will not make conversation, i.e. I tell you one thing,—do not converse, xii, 1.

yini, see *yun^u*.

yun^u, to come, i, 8; ii, 2, 3, 12; iii, 1 (bis), 3, 4 (bis); v, 5 (quinquies), 6 (bis), 7, 9 (bis), 10, 1; vi, 2 (bis), 15, 6 (bis); viii, 2, 3 (bis), 6 (bis), 7 (ter), 8, 9, 11 (ter), 3 (ter); ix, 1, 3, 6, 7, 8 (bis), 12; x, 1, 3 (bis), 4, 5, 6, 7, 12 (quinquies), 4; xi, 20; xii, 1, 3 (bis), 4 (quater), 5 (ter), 6 (bis), 7 (quinquies), 10, 2, 3 (bis), 4, 5 (bis), 6, 20, 3 (bis), 4.

āv armān, longing came (to the king), i.e. he felt longing, iii, 9; *bāgānⁱ yun^u*, to come by (one's) share, to obtain one's share allotted by fate, to receive one's fated portion, ix, 4; *brūha yun^u*, to come in front, to be seen in front of a person, to come into sight, x, 1; *bōy yin^u*, a smell to come, a smell to be perceived, xii, 15; *gara panun^u yun^u*, to come to one's own house, to go home, v, 10 (bis); xii, 5, 13; *lārān yun^u*, to come running, viii, 6; *nēnd^{ar} yin^u*, sleep to come, v, 6 (bis); *āv tsūrimis zānⁱ-sond^u pahar*, the watch of the fourth man came, i.e. it was now the time for him to go on watch, viii, 11; *phakh chus yivān*, a stink comes from it, i.e. it stinks, ii, 4; *rāth āyē*, night came, x, 5; *subuh log^u yini*, morning began to come, x, 8; so *subuh āv*, morning came, xii, 9; *tasalī ās-na*, satisfaction did not come to him, i.e. he was not satisfied, vi, 16; *āyē zabān*, speech came, i.e. she became able to speak, ix, 1.

With conj. parts. we have *hēth yun^u*, having taken to come, i.e. to bring, to take with one (Hindī *lē ānā*), iii, 1; viii, 6; xii, 2, 5, 11, 2; *nīrith yun^u*, to come forth, xii, 12; *phīrith yun^u*, to come back, to return, v, 1, 4, 10 (bis).

With the abl. of the infinitive of another verb *yun^u* forms a passive, as in *k^anana yun^u*, to be sold, vii, 26; *walana yun^u*, to become wrapped up, ix, 7. The passive of *bōzun*, to hear, *bōzana yun^u*, means (1) (potentially) to be visible, xii, 22; or (2) to be considered as such and such, to appear to be such and such, viii, 5; x, 4 (bis); or (3) to be known, recognized, as such and such, xii, 3.

inf. *mě na bani yun^u*, to come will not be possible for me, i.e. I shall not be able to come, x, 3; *tě gatshi yun^u*, thou must come, xii, 7; *tuhond^u gatshi yun^u*, you must come, xii, 15; abl. *subuh log^u yini*, morning began to come, x, 8; fut. pass. part. f. *hěts^unas yĩñ^u nēnd^r*, sleep began to come to him, v, 6; perf. part. m. sg. *āmot^u*, come (H. *āyā huā*), viii, 6.

impv. sg. 2 (irreg.) *wōla*, v, 5; x, 5, 12; pol. sg. 2, *yita*, with emph. *y, yitay*, ix, 1; with suff. 1st pers. sg. dat. *yitam*, please come to me, vi, 2.

fut. sg. 1, *yima*, with suff. 2nd pers. pl. dat. *yimarwa*, I will come to you, xii, 1; 2, with neg. interrog. *yikh-nā*, wilt thou not come? vi, 2; 3, *yiyi*, xii, 16; with suff. 2nd pers. sg. dat. *yiyiy*, will come to thee, v, 6 (bis); xii, 6; pl. 1, *yimav*, with suff. 2nd pers. sg. dat. *yimōy*, we shall come to thee, v, 10; 3, *yin*, with suff. 2nd pers. sg. dat. *yinay*, they will come before thee, xii, 6.

pres. m. sg. 3, *chuh yiwān*, xii, 3; *yiwān chuh*, v, 5; xii, 4; neg. *yiwān chuna*, xii, 22; with suff. 3rd pers. sg. abl. *chus yiwān*, is coming from it, ii, 4; pl. 2, *chiwa yiwān*, viii, 5; f. sg. 3, *chěh yiwān*, xii, 15; with suff. 3rd pers. sg. dat. and neg. *chěs-na yiwān*, v, 6; imperf. f. pl. 3 (auxiliary omitted) *yiwān*, vi, 15.

1 past m. sg. 1, *ās*, x, 12; 2 (with vocative suff. *ō*) *ākḥō*, ii, 2; 3, *āv*, i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (bis); viii, 3, 6 (ter), 7, 8, 9, 10, 1 (bis), 3; x, 6, 7, 12, 20; xii, 3, 4 (ter), 5 (quinquies), 7 (bis), 9, 10, 11, 2 (bis), 3 (ter), 4, 20, 3, 4; with suff. 1st pers. sg. dat. *ām*, viii, 13; with suff. 2nd pers. sg. dat. *ōy*, x, 4; xii, 3; irreg. with neg. interrog. *āy-nā*, did there not come to thee? ix, 3; with suff. 3rd pers.

sg. dat. *ās*, viii, 7 (bis); x, 4; with neg. *ās-na*, vi, 16; x, 4; with suff. 3rd pers. pl. dat. *ākḥ*, x, 1 (bis).

pl. 1, *āy*, v, 9 (m. and f.); x, 6, 7, 8, 12; 3, *āy*, viii, 2, 11, 3; ix, 7, 8; with suff. 1st pers. sg. dat. *ām*, viii, 3, 11.

fem. sg. 1, *āyēs*, ix, 4; 2, *āyēkh*, iii, 1; 3, *āyē*, iii, 4 (bis); v, 5, 7, 10; vii, 26; ix, 1; x, 5, 12; xii, 2, 7; with neg. *āyē-na*, v, 6; with neg. interrog. ix, 3; with suff. 1st pers. sg. dat. *āyēm*, v, 5; pl. 3, *āyē*, xii, 7.

3 past m. sg. 3, *āyāv*, with suff. 1st pers. sg. dat. *āyām*, iii, 3.

perf. m. sg. 3, *āmōt^u* (without auxiliary), v, 11; *chuh āmōt^u*, x, 12, 4; f. sg. 3, with suff. 2nd pers. sg. dat. *chēy āmūts^u*, v, 5; plup. m. sg. 3, with suff. 1st pers. sg. dat. *ōsum āmōt^u*, iii, 1; fut. perf. m. sg. 3, *mā āsi āmōt^u*, I wonder if he has come, xii, 23.

cond. past sg. 1, *yimahō*, x, 3.

yēngur, charcoal, pl. nom. *yēngur*, xi, 17.

yinsān, m. a human being, a man, x, 7; xii, 7; *-hyuh^u*, like a human being, x, 7 (bis); fem. *-hish^u*, x, 7.

yinsāph, m. compassion, — *gōs* (viii, 4) or *dilas yinsāph pyōs* (viii, 11), he felt compassion.

yinay, see *yun^u*.

yāñ, adv. as soon as, xii, 15.

yíñ^u, see *yun^u*.

yēñēwōl^u, m. the bridegroom's party in a marriage festival; hence, a marriage festival (from the bride's point of view), xii, 15; — *karun*, to hold a marriage festival, xii, 17, 18.

yipörⁱ, adv. in this direction, v, 4. Cf. *apörⁱ*.

yār, m. a friend, iv, 4; x, 1, 4, 6; sg. dat. *yāras*, x, 4, 11; ag. *yāran*, x, 4 (bis), 11; gen. *yāra-sond^u*, x, 4, 11; *yāra-sanzi wati*, on the friend's road, on the road to (his) friend, x, 4; voc. *yāra*, O friend, vi, 1, etc.; x, 4 (bis); pl. nom. *yār*, iv, 7; v, 9; vii, 5.

yōr, adv. here, in this place, ii, 2; viii, 5; ix, 6, 8, 10, 2; x, 4.

yōra 1, adv. hence, from this place, v, 8.

yōra 2, rel. adv. whence, from what place (with *tōra* as correlative), i, 6.

yūrⁱ, adv. emph. form of *yōr*, even here, hither; *diyiv yūrⁱ*, give ye (them) even here, produce them. x, 12; *wōlinj^u gatshēs yūrⁱ anūñ^u*, bring his heart here (hither), x, 5; *an kākad yūrⁱ*, bring the paper here (hither), xii, 15; *cyōn^u gatshi wātun^u yūrⁱ*, you must come here (hither), xii, 23; sg. gen. *yūrⁱ-hond^u wōla*, come here! v, 5.

Yārkanđ, m. the town of Yarkand, in Central Asia, xi, 1, etc.

yīran, f. an anvil, xi, 16.

Yīrān, m. Iran, Persia, ii, 1.

yēs, *yēsa*, *yus*, see *yih* 2.

Yīsāh, m. Jesus, iv, 4.

Yūsūph, m. Yūsuf, Joseph, vi, 1, etc.; sg. dat. *yūsūphas*, vi, 14, 16; ag. *yūsūphan*, vi, 15 (bis); gen. *yūsūpha-sonđ^u*, vi, 10.

yēhi, adv. where, in the place which, viii, 11; x, 7.

yitⁱ, adv. here, xii, 18; *yitⁱ-kyāh* . . . *ātⁱ-kyāh*, here you see on the one hand . . . there you see on the other hand, viii, 13; *yitⁱ-kyāh* . . . *yitⁱ-kyāh*, here you see . . . and here you see, x, 12.

yiti, adv. from here, hence, v, 5, 8; here, v, 8; sg. gen. *yityuk^u*, m. sg. dat. *yitikis pātashēhas-nishē*, to the king of this place, x, 1.

yi-ti, see *yih* 1.

yot^u, adv. where; *yot^u-tāñ*, up to which place, i.e. until, as soon as, xii, 6. Cf. *yotāñ*.

yut^u 1, adj. this much, with emph. *y*, *yutuy*, xi, 20. This word is usually spelt *yūt^u*.

yut^u 2, adv. *yut^u-tāñ*, up to here, i.e. in the meantime, v, 7. Cf. *yutāñ*.

yūt^u, adv. *yūt^u* . . . *tyūt^u*, as soon as . . . so soon, xii, 2.

yēth, see *yih* 2.

yith, see *yih* 1.

yith-nay, conj. so that not, in order that not, ix, 12.

yētha, adv. how, in the manner which; with emph. *y*, *yēthay pōthⁱ*, in what very manner, exactly as, xii, 2.

yitha, adv. thus, in this manner; with emph. *y*, *yithay pōthin*, in this very manner, viii, 3.

yuth^u, adj. and adv. as, of what kind, xii, 24 (correlative *tyuth^u*);

with emph. *y*, *yuthuy*, as verily, even as, exactly as (correl. *tyuthuy*), v, 6; xii, 12, 5; even as, at the very time that, viii, 7 (correl. *tyuthuy*).

yitam, see *yun^u*.

yotāñ, adv. until, (contraction of *yot^u-tāñ*, see *yot^u*), v, 10.

yutāñ, adv. in the meantime, (contraction of *yut^u-tāñ*, see *yut^u*), v, 5.

yitay, see *yun^u*.

yētātⁱ, adv. where, in the place where, xii, 6.

yutuy, see *yut^u* 1.

yüts^ü, adj. much, very, *yüts^ü-köl^u*, for a long time, ii, 4.

yivān, see *yun^u*.

yiy 1, *yīy*, see *yih* 1.

yiy 2, see *yih* 2.

yiyi, *yiyiy*, see *yun^u*.

zabān, f. tongue, speech, language; — *karüñ^ü*, to say a thing; hence, to promise, x, 8; — *āyē*, speech came (to it), it became able to speak (of a bee), ix, 1; sg. abl. *zabōñ^ü*, by word of mouth, xii, 16.

zab^{ar}, adj. superior, excellent, vii, 8, 28; — *gav*, it became excellent, as an interj. all right! xii, 15.

zacē, see *züt^ü*.

zāda, m. at end of compound, a son; *ōkhun-zāda*, the son of a religious teacher, xii, 2; sg. dat. *ōkhun-zādas*, xii, 2; *pātashāh-zāda*, a king's son, a prince, sg. dat. -*zādas*, viii, 5; pl. nom. -*zāda*, viii, 3 (bis), 11 (ter); dat. -*zādan*, viii, 4 (bis) 11 (bis); gen. -*zādan-hond^u*, viii, 4; *shāh-zāda*, a prince; sg. dat. -*zādas*, viii, 13; pl. nom. -*zāda*, viii, 5, 11 (bis), 3.

zod^u, m. a hole; f. *zūd^ü* (pl. nom. *zadē*), a small hole, vii, 25.

zid, m. hatred; *amis ōs^u zid Yūsūpha-sond^u*, he hated Joseph, vi, 10.

zāgun, to watch for, to be wide awake and on the alert; imperf. m. sg. 3, with suff. 3rd pers. sg. dat. *ōsus dagāy zāgān dādkhāh*, disloyalty, (like) a petitioner, was watching in him, ii, 5.

z^{ah}, card. two, viii, 8, 11; following noun qualified, *bacē z^{ah}*, two young ones, viii, 1; *bōyⁱ-bārānⁱ z^{ah}*, two brothers, viii, 5; *bōts^ü z^{ah}*, the two members of a family, husband and wife, v, 9, 10; viii, 1; *gabar z^{ah}*, two sons, viii, 1; *gulⁱ z^{ah}*, the two

fore-arms, v, 9; *gōlām z^{ah}*, two servants, viii, 5; *gurⁱ z^{ah}*, two horses, xii, 1; *hūnⁱ z^{ah}*, two dogs, viii, 4, 12 (bis), 3; *kōdⁱ z^{ah}*, two prisoners, v, 9; *lāl chīs z^{ah}*, he has two rubies, xii, 3; *nēcivⁱ z^{ah}*, two sons, viii, 11; *pātashāh-zāda z^{ah}*, two princes, viii, 3 (bis), 11; *rīnzⁱ z^{ah}*, two balls, v, 3, 4 (bis), 5; *shāh-zāda z^{ah}*, two princes, viii, 11; *wōlinjē z^{ah}*, two hearts, viii, 3, 4 (ter), 11, 2; *yim z^{ah}*, these two, viii, 5.

Preceding noun qualified, *z^{ah} kōdⁱ*, two prisoners, v, 8; *z^{ah} katha*, two statements, x, 1, 4.

sg. abl. *dōyi lati*, on two occasions, viii, 7.

pl. dat. *dōn*, viii, 11; following noun qualified, *bāyēn dōn*, to the two brothers, xii, 15; *pātashāh-zādan dōn*, to the two princes, viii, 11; *yiman dōn pātashōhiyēn kits^u*, for the kingdoms of these two, x, 11; *zanānan dōn*, to two women, xii, 11, 4; preceding qualified noun, *dōn bātsan*, to the husband and wife (see *bōts^u z^{ah}*, ab.), viii, 1, 6.

pl. gen. *pātashāh-zādan dōn-hanza*, of the two princes, viii, 4; *yiman dōn-handi-khōta*, than these two, xii, 19.

pl. ag. *bāranyau dōyau*, by the two brothers, viii, 3; *kōdyau dōyau*, by the two prisoners, v, 7; *yimav dōyau*, by these two, iii, 1; x, 5; *dōyau bātsau*, by the husband and wife, viii, 2, 5.

zāh, adv. ever, at any time; *na zāh*, never, xi, 14.

zahar, m. poison, viii, 6, 7, 13 (bis); *pātashēhas khot^u zahar*, poison rose to the king, i.e. he became enraged, viii, 7.

z^{al}, m. scratching (with the nails); with suff. of indef. art. *z^{al}lā-z^{al}lā*, a continuous scratching, xii, 17.

zāl, m. a net; with suff. of indef. art. *zālāh lāyun*, to cast a net (to catch fishes), i, 6, 7, 8; sg. dat. *zālas*, i, 6; *zālas walana yun^u*, to be caught in a net, ix, 7.

Zatīkhā, f. N.P. Zulaikhā (the wife of Potiphar, in the story of Joseph), vi, 1, etc.

zatīl, adj. brought low, humbled, i, 4.

zulm, m. tyranny; — *karun*, to do tyranny, ix, 1; *mē chruh zulm gōmot^u*, tyranny has been done to me, ix, 1 (bis), 6.

zālun, to set on fire, to kindle, to burn; conj. part. *zōlith*, iii, 1; fut. sg. 1, *zāla*, iii, 4 (bis); past m. sg. *zōl^u*, iii, 4; with suff. 3rd pers. pl. ag. *zōlukh*, ii, 12; iii, 4.

zima, m. responsibility; *zima karun*, to make a responsibility; *tšön zaněn kārīn zima tšör pahar*, four watches were made a responsibility to the four men, i.e. each was put in charge of a watch, viii, 5; *zima hyon^u*, to take responsibility, i.e. to confess, admit, *yih chēs-na hěwān zima kěh*, she does not admit anything, xii, 15; *zima khālun*, to cause a responsibility, to mount; *khōl^unas zima takhsēr*, he caused the responsibility (for) the crime to mount on him, i.e. he proved him guilty, x, 12; *zima khasun* responsibility to mount; *kāisi chuna khasān zima*, on no one does the responsibility mount, i.e. no one could be proved guilty, iii, 3.

zōmba, m. a Yak; pl. nom. *zōmba*, xi, 6.

zamān, f. earth, land, ix, 9; the world, land, as opposed to the sky, iii, 8; sg. dat. *mājě-zamāni*, in mother earth, ix, 9; pl. abl. *sataw zamānav tālⁱ*, below the seven worlds, iii, 8.

zan, f. a woman; *marda-zan*, man or woman, vii, 23; *maḡh^ar-i-zan*, the coquetry of a woman, x, 13.

zān, f. knowledge, understanding, vii, 29; *gōr-zān*, adj. ignorant, vii, 27; x, 5.

zīn, m. a saddle; *gur^u zīn karith*, a horse ready saddled, iii, 8; pl. nom. *zacě-zīn*, rag-saddles, saddles made of rags, xi, 9.

zon^u, m. a man, a male person; *kunuy zon^u*, only one person; *gav kunuy zon^u*, he went alone; sg. gen. *zānⁱ-sond^u*, viii, 11; pl. nom. *zānⁱ*, x, 1; dat. *zaněn*, viii, 5; x, 5, 6, 12 (bis); ag. *zaněv*, x, 1, 2. Cf. *zūñ^u*.

zūn, f. moonlight; *zūna-ḡab*, f. a kind of roof-bungalow, or small erection on the roof of a house, in which people sit to enjoy the moonlight; sg. dat. *-ḡabi*, *-pěṭh*, on the roof-bungalow, viii, 1.

zinda, adj. living, alive, ii, 3; with emph. *y*, *zinday*, x, 8 (bis).

zang, f. the leg, ii, 11.

zanāna, f. a woman; ii, 1; iii, 4 (ter), 5, 9 (ter); v, 5 (bis), 11, 2; viii, 11; x, 1, 5 (several times), 6; xi, 7; xii, 4 (several times), 5 (ter), 6, 10, 1, 4, 9 (ter), 20; a wife, iii, 1; v, 1, 4, 7, 9, 10; x, 5, 12, 3.

sg. nom. iii, 1, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (bis), 5 (bis), 6; with suff. of indef. art. *zanānā*, x, 5; xii,

4, 10; *zanānāh*, iii, 4; *zanānā akh*, x, 5; sg. dat. *zanāni*, iii, 4, 9; v, 4; x, 5; xii, 4; ag. *zanāni*, iii, 4, 9 (bis); v, 5 (bis), 7, 9, 11; x, 5, 12; xii, 4, 5; gen. *zanāni-handis*, x, 5; pl. nom. *zanāna*, xii, 19 (ter); with emph. *y*, *zanānay*, only women, v, 12; dat. *zanānan*, ii, 1; xi, 7; xii, 11, 4, 20.

zānun, to know; to know how, x, 12; xi, 8, 15; impv. sg. 2, *zān*, i, 12; *tāh zān ta yih zān*, (a woman addressing a man and a woman) do thou (the man) know, and do this woman (i.e. thou, this woman) know, v, 9; fut. (often in sense of pres.) *kuwa zāna*, how do I know, v, 9; with neg. interrog. *zāna-nā*, do I not know? i.e. of course I know, x, 12; 2, *zānakh karith*, thou wilt know how to make, x, 12; 3, *zāni*, vi, 14; vii, 27, 8, 9, 30; pl. 1, *āsⁱ na zānav*, we do not know how (sc. to work), xi, 15; 3, *yim na zānan*, who do not know how (sc. to make a certain sound), xi, 8.

zēnun, to conquer (xi, title); to win (x, 1, 6, 7); *zēnān anun*, to conquer (a country), xi, 1, 2, etc.; *zīnith anun*, to capture (a person), xii, 25; inf. obl. (inf. of purpose) *zēnani*, xi, title; conj. part. *zīnith*, xii, 25; pres. part. *zēnān*, xi, 1, 2, etc.; fut. sg. 3, *zēni*, x, 1, 6; pl. 3, *zēnan*, x, 7.

zīnis, see *zyun^u*.

zūñ^u, f. a female person, a woman, xii, 7, 15; pl. nom. *zāñē*, xii, 6, 7; dat. *zāñēn zēth^u*, the eldest of the females, xii, 6. Cf. *zon^u*, of which this is the fem.

zār, a prayer, supplication (made in misery or sorrow), i, 13; pl. nom. *zār*, iv, 1; *zāra-pār*, m. ejaculatory prayers, ix, 1; x, 5 (bis); *zāra-pāra*, m. entreaty, coaxing request, ii, 3, 5.

zōr, m. force; — *karun*, to use (moral) force, to insist, viii, 2; xii, 15.

zīr^u, f. a push, shove, nudge; — *dīñ^u*, to push, etc., x, 7 (bis).

zargar, m. a goldsmith; *zargar-nēcyuvāh*, a young goldsmith, v, 2. *zāra-pār*, *zāra-pāra*, see *zār*.

zōrāwār, adj. powerful, mighty, xi, 2.

zuryāth (for *zurriyat*), f. progeny, offspring; hence, the offspring of God, the whole world, vii, 8.

zāsamuy, a word used by Hātim in i, 12, but the meaning of which

is unknown to him; he gives it as part of the traditional text, a variant reading is *tsě āsunuy*.

züt^ü, f. a rag; sg. dat. *zacě-zīn*, rag-saddles, saddles made of rags, xi, 9.

zāth, f. a race, tribe, caste; *děwa-zāth*, of demon race, xii, 16.

zěth^ü, see *zyuth^u*.

zīthⁱ, see *zyūṭh^u*.

zuv, m. the soul, ii, 4.

zyun^u, m. firewood, ii, 12; xi, 7; xii, 20, 1, 4 (bis); sg. dat. *zīnis*, xii, 21, 2, 4.

ziyāphath, f. a feast, a dinner-party, x, 4, 11; a dish of food brought as a present, a present of dainty food, x, 5 (bis), 10; with suff. of indef. art. *ziyāphathā*, x, 5.

zyuth^u, adj. old, elder, eldest; m. the head or superior of a guild of artizans, v, 1; m. sg. dat. *zīthis-hihis*, to the elder (of two brothers) (cf. *hyuh^u*), viii, 5; f. sg. nom. *zěth^ü*, the eldest (sister), xii, 6.

zyūṭh^u, adj. long; m. pl. nom. *zīthⁱ atha dārānⁱ*, to stretch out the arms, vii, 25.



APPENDIX I

INDEX OF WORDS IN SIR AUREL STEIN'S TEXT, SHOWING THE CORRESPONDING WORDS IN GŌVINDA KAULA'S TEXT

Figures between marks of parenthesis indicate the number of times, when there are more than one, that a word occurs in the passage to which reference is made. The word "caret" indicates that the word referred to does not occur in Gōvinda Kaula's text. The order of words is the same as that employed in the Vocabulary.

- | | |
|--|---|
| <i>a</i> (ē), x, 4. | <i>ad</i> ^e (<i>ada</i>), iii, 1. |
| <i>a</i> (i), xi, 4. | <i>ade</i> (<i>ada</i>), v, 8. |
| <i>ai</i> (<i>ay</i>), x, 3; xii, 4. | <i>āda</i> (<i>ādā</i>), x, 8; xii, 4, 9, 11, 2. |
| <i>ai</i> (<i>ay</i>), viii, 11. | <i>āda</i> (<i>ōra</i>), xii, 12. |
| <i>ai</i> (<i>ay</i>), viii, 6, 8. | <i>īdgāh</i> (<i>yīd'kāh</i>), vi, 16 (2). |
| <i>āi</i> (<i>āy</i>), v, 9. | <i>adālat</i> (<i>adālūtis</i> ^u), v, 9. |
| <i>au</i> (caret), vii, 13. | <i>adāl</i> (<i>ad^ala</i>), i, 3. |
| <i>āv</i> (<i>āv</i>), i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (2); viii, 3, 6 (3), 7, 8, 9, 10, 1 (2), 3; x, 6, 7, 12; xi, 20; xii, 3, 4 (3), 5 (5), 7 (2), 9, 10, 1, 2, 3 (3), 4, 20, 3, 4. | <i>ādam</i> (<i>ādam</i>), iv, 2, 3; vii, 6, 7. |
| <i>i</i> (ē), vi, 17; x, 4 (2). | <i>ād^amas</i> (<i>ādamas</i>), vii, 6. |
| <i>i</i> (i), x, 13; xii, 10, 5, 7, 9 (3). | <i>īdam</i> (<i>yīdam</i>), vii, 6. |
| <i>o</i> (ō), vii, 26. | <i>afsaras</i> (<i>apsaras</i>), x, 12. |
| <i>āb</i> (<i>āb</i>), v, 4 (4); viii, 7 (2). | <i>age</i> (<i>āgē</i>), xi, 4. |
| <i>āb^a</i> (<i>āba</i>), viii, 7 (2); x, 5. | <i>āga</i> (<i>āgāh</i>), ii, 9. |
| <i>ibrāhim</i> (<i>yibrāhim</i>), iv, 6. | <i>agar</i> (<i>agar</i>), viii, 13. |
| <i>ābas</i> (<i>ābas</i>), viii, 7. | <i>āgur</i> (<i>āgur</i>), viii, 7. |
| <i>ābtar</i> (<i>abtar</i>), vi, 12. | <i>āgas</i> (<i>āgas</i>), viii, 6, 8, 11. |
| <i>aḥ</i> (<i>achē</i>), xii, 22. | <i>āgaye</i> (<i>āgayi</i>), v, 7. |
| <i>achan</i> (<i>achēn</i>), v, 11. | <i>ah</i> (<i>āh</i>), i, 5; iv, 3. |
| <i>ad</i> (<i>ada</i>), vii, 20. | <i>ah^adai</i> (<i>ah^adai</i>), i, 2. |
| <i>ad^a</i> (<i>ada</i>), viii, 10. | <i>ahmad</i> (<i>ahmad</i>), i, 13. |
| <i>ada</i> (<i>ada</i>), v, 6, 9 (2); viii, 3, 10, 1, 3; x, 2, 7; xii, 3, 4. | <i>ahengāran</i> (<i>āhan-gārān</i>), xi, 16. |
| | <i>aja</i> (<i>ajē</i>), xi, 7. |
| | <i>ak</i> (<i>akh</i>), ii, 1; v, 1, 9, 11; vi, 15; viii, 7, 9, 11, 4; x, 5, 7, 8; xii, 1 (3), 3 (2). |
| | <i>ak</i> (caret), viii, 7. |
| | <i>ak^t</i> (<i>aki</i>), v, 1; viii, 3. |
| | <i>ak^t</i> (<i>āk^t</i>), viii, 1; x, 12; xii, 1. |

- aki* (*akī*), ii, 8; iii, 1; v, 1; viii, 1, 3, 7, 11.
āk (*ākh*), x, 1 (2).
akh (*akh*), i, 4; xii, 10, 5, 9, 21.
akha (*akhāh*), v, 7; viii, 6, 8, 11.
ākhū (*ākhō*), ii, 2.
ākhun (*ōkhun*), xii, 1, 2 (2).
ākhun (*ōkhun*), xii, 25.
ōkun (*ō-kun*), xii, 23.
īkrām (*yīkrām*), x, 14.
akis (*akis*), i, 3, 4; ii, 8; iii, 1 (2), 7; v, 6, 10, 1; viii, 5, 7 (3), 9 (2); ix, 1; xii, 2.
akis (*akis*), iii, 4, 7; xii, 2.
āⁱkith (*akith*), xii, 14.
akay (*ūk^uy*), xii, 15.
akoy (*okuy*), xii, 13.
ālau (*ālau*), x, 5 (2), 12 (2); xii, 7, 15.
āl (*ōl^u*), viii, 1.
atīl (*atīl*), i, 4.
alla (*ālāh*), i, 7.
allah (*ālāh*), ii, 12 (2).
illāh, see *lā illāh*, vi, 17.
ālam (*ālam*), i, 13; iv, 3.
ālⁱnāsh (*ōlⁱ-nāsh*), ix, 3.
ālis (*ōlis*), viii, 1.
al vida (*alvidāh*), vii, 16.
amⁱ (*ami*), v, 1 (2), 4, 5, 6 (2), 9, 11, 6 (2); viii, 1 (2); x, 12; xii, 2, 3, 4 (3), 5 (2), 7 (3).
amⁱ (*āmⁱ*), v, 4 (2); vi, 14; viii, 7, 9 (2).
amⁱ (*āmⁱy*), v, 9.
amⁱ kuy (*amⁱruk^u*), vi, 15.
amⁱ sund (*asond^u*), viii, 9.
amⁱ suy (*amis^uy*), viii, 7.
ami (*ami*), iii, 9; v, 4, 5, 11; viii, 13; ix, 1; x, 3.
ami (*amⁱy*), viii, 1, 6, 10; ix, 1.
ami sūy (*amis^uy*), v, 7.
amⁱ (*ami*), ii, 5, 9; iii, 1, 2, 4 (2), 6, 8, 9; xii, 7, 12.
amⁱ (*āmⁱ*), ii, 4, 7 (2), 8; iii, 1 (2), 9; v, 4, 7, 8; viii, 1, 8, 10; x, 1 (2), 2, 5 (3), 6, 7 (2), 8, 12; xii, 4, 7 (2), 10.
amⁱ say (*amis^uy*), iii, 4, 8.
amⁱ sūy (*amis^uy*), ii, 8.
ami (*ami*), ix, 6; x, 3.
ami suy (*amis^uy*), x, 10.
ām (*ām*), viii, 3, 11, 3.
aⁱmⁱ (*ami*), xii, 15.
aⁱmⁱ (*āmⁱ*), xii, 17, 25.
aⁱmi (*ami*), xii, 15 (8), 7 (2), 8, 20.
aⁱmi suy (*amis^uy*), xii, 15.
aⁱmⁱ (*ami*), iii, 1.
aⁱmⁱ (*āmⁱ*), xii, 15, 8, 22, 5.
aⁱmi (*ami*), xii, 18, 22, 3.
aⁱmi sund (*āmⁱ-sund^u*), xii, 7.
āⁱmi (*ōmⁱ*), xi, 11.
amōb (*amōb^u*), xi, 18.
amānat (*amānath*), x, 12 (2).
āmpa (*āmpa*), viii, 1.
amār (*amār*), v, 2.
amis (*amis*), viii, 6; ix, 1 (2), 4; xii, 4, 5.
amis (*ami*), x, 5.
amis (*amis*), ii, 1, 3, 4 (2), 5 (3), 9 (2), 10; iii, 1 (2), 2 (4), 8 (3), 9; v, 2 (2), 3 (3), 7 (2), 8, 9 (3), 10 (2), vi, 10; vii, 20 (2); viii, 3, 5 (2), 6 (3), 7, 8, 9, 10 (5), 1 (2), 3 (5); ix, 6; x, 1 (2), 2 (2), 3 (2), 4 (4), 5 (6), 7 (8), 8 (3), 11, 2 (3); xii, 2, 3 (2), 4 (4), 5 (4), 6, 8 (2), 10 (4).
amis (caret), x, 7.
amis suy (*amis*), viii, 11.
aⁱmis (*amis*), xii, 15 (3), 7, 8 (2), 9 (3), 25.

- aⁱmis* (*amis*), xii, 9, 11, 2, 3 (5),
 5 (3), 9 (2), 21, 2 (2), 4, 5.
amⁱsund (*āmⁱ-sond^u*), viii, 6.
amisandi (*āmⁱ-sandi*), x, 5.
amisund (*āmⁱ-sond^u*), v, 3; viii,
 8, 10.
amisanz (*āmⁱ-sünz^u*), iii, 4.
amisunz (*āmⁱ-sünz^u*), xii, 4.
amisanzi (*āmⁱ-sanzi*), xii, 15.
āmut (*āmōt^u*), iii, 1; v, 11; viii,
 6; x, 12, 4; xii, 23.
āmuts (*āmüts^u*), v, 5.
am^u (*āmⁱ*), ii, 5.
am^uuk (*amyuk^u*), iii, 4.
amyuk (*amyuk^u*), iii, 4.
aⁱm^uuk (*amyuk^u*), xii, 17.
an (*an*), iii, 5, 9 (2); xii, 15.
ana (*ana*), x, 5; xii, 4, 5, 11.
anⁱ motⁱ (*ānⁱmātⁱ*), v, 8.
āna (*ōna*), v, 4 (2).
āne (*ōna*), v, 4.
and (*and*), x, 5.
andar (*andar*), i, 13; iii, 8 (4).
andas (*andas*), xii, 6.
anhas (*on^uhas*), vi, 16.
anka (*ankāh*), ii, 2, 3, 4 (3), 5, 6,
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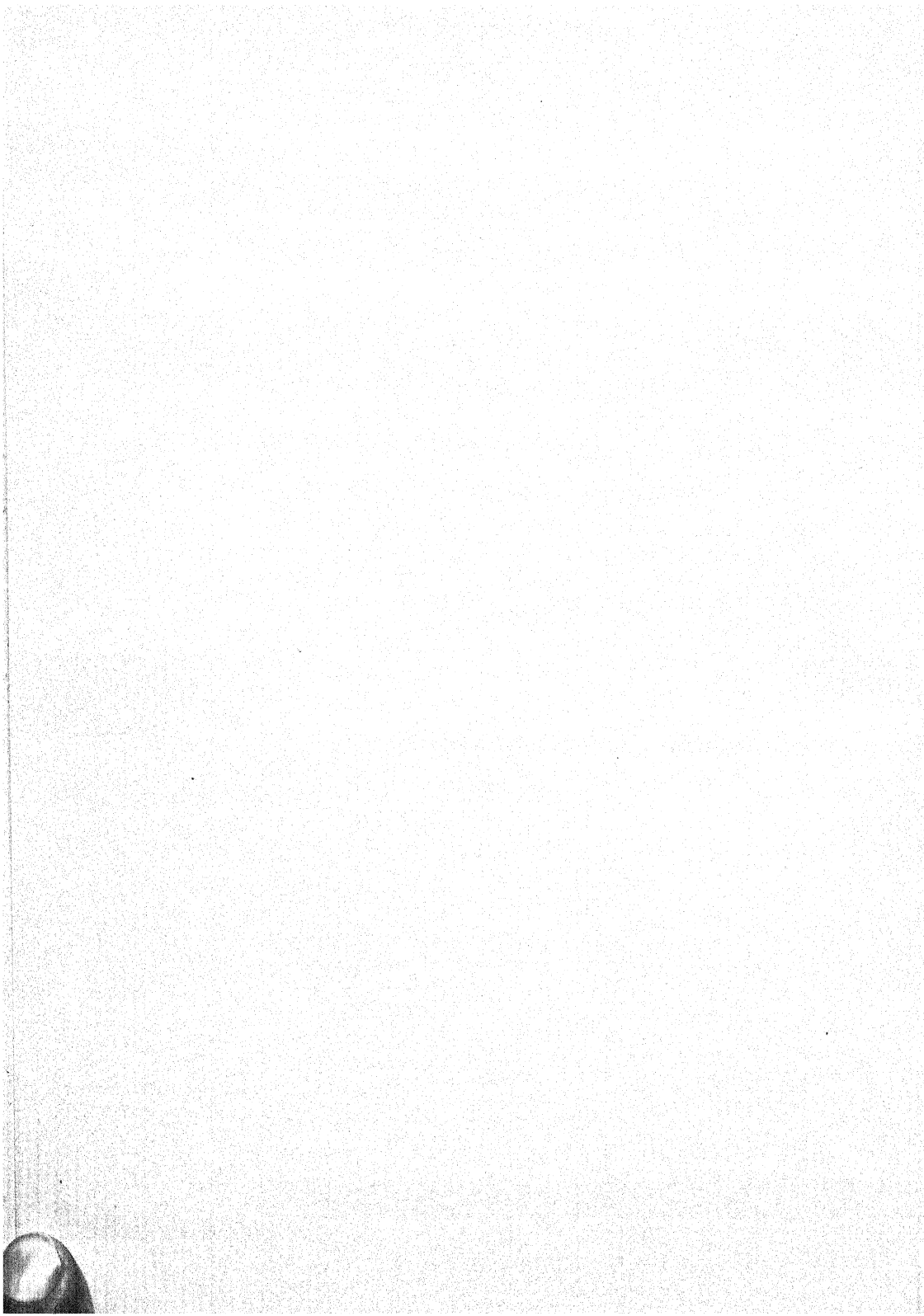
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zālīt (*zōlith*), iii, 1.
zīma (*zīma*), viii, 5.
zīmā (*zīma*), iii, 3; x, 12; xii, 15.
zumbā (*zōmba*), xi, 6.
zemīnau (*zamīnav*), iii, 8.
zemēni (*zamēni*), ix, 9.
zan (*zan*), i, 12; vii, 23; x, 13.
zanⁱ (*zānⁱ*), x, 1.
zān (*zān*), v, 12 (2); vii, 27, 9; xi, 5.
zānā (*zāna*), v, 9.
zānā (*zāni*), vii, 29.
zānau (*zānav*), xi, 15.
zāne (*zāni*), vi, 14; vii, 27, 8, 30.
zaⁱni (*zēni*), x, 1.
zīnā, see *kaⁱrⁱ zīnā*, xii, 6.
zīnā, see *vaⁱsⁱ zīnā*, xii, 11.
zīn (*zīn*), iii, 8; xi, 9.
zun (*zon^u*), viii, 7.
zūn (*zyun^u*), xii, 20 (2), 1.
zīndā (*zīnda*), ii, 3.
zīndai (*zīnday*), x, 8 (2).
zūn^a dabi (*zūnadabi*), viii, 1.
zang (*zang*), ii, 11.
zānak (*zānakh*), x, 12.
zanāna (*zanāna*), iii, 1; xii, 19.
zanāna (*zanāna*), iii, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (2), 5 (2), 6, 19 (2).
zanānā (*zanānā*), x, 5 (2); xii, 4, 10.
zanāna (*zanāni*), iii, 4 (2), 9 (3); v, 4, 5 (2), 7, 9, 11; x, 5 (3), 12; xii, 4 (2), 5.
zanānā (*zanānāh*), iii, 4.
zanānai (*zanānay*), v, 12.
zānan (*zānan*), xi, 8.
zanen (*zanēn*), viii, 5; x, 6, 12 (2).
zānenā (*zāna-nā*), x, 12.
zēnān (*zēnān*), xi, 1, 2.
zanānan (*zanānan*), xii, 11.
zanānan (*zanānan*), ii, 1; xi, 7; xii, 14, 20.
zinas (*zinis*), xii, 24.
zinis (*zinis*), xii, 21, 2.
zany (*zūñ^u*), xii, 15.
zaⁱn^y (*zūñ^u*), xii, 7.
zaⁱn^ye (*zañē*), xii, 6.
zañye (*zañē*), xii, 7.
zaⁱnyau (*zanēv*), x, 1, 2.
zan^yen (*zanēn*), x, 5.
zanyen (*zañēn*), xii, 6.
zār (*zār*), i, 13; iv, 1.
zār^a (*zāra*), ii, 5.
zāra (*zāra*), ii, 3.
zēr (*zīr^u*), x, 7.
zōr (*zōr*), viii, 2; xii, 15.
zargar (*zargar*), v, 2.
zār^apār (*zārapār*), ix, 1.
zāra pār (*zārapār*), x, 5 (2).
zōrāvār (*zōrāwār*), xi, 2.
zur yāt (*zuryāth*), vii, 8.
zās^amuy (*zāsanuy*), i, 12.
zāt, see *mun^a zāt*, vii, 3.
zītⁱ (*zīthⁱ*), vii, 25.
zāth (*zāth*), xii, 16.
zīth (*zēth^u*), xii, 6.
z^yi (*z^ah*), viii, 5.
z^yāni (*zēni*), x, 6.
z^yūn (*zyun^u*), xii, 24 (2).
zyūn (*zyun^u*), ii, 12.
z^yēnan (*zēnan*), x, 7.
z^yūnte (*zyun^u ta*), xi, 7.
z^yēnith (*zīnith*), xii, 25.
z^yēr (*zīr^u*), x, 7.
zyes, see *gandⁱ zyes*, v, 6.
zyut (*zyuth^u*), v, 1.
z'ithis (*zīthīs*), viii, 5.



APPENDIX II

INDEX OF WORDS IN GŌVINDA KAULA'S TEXT,
ARRANGED IN THE ORDER OF FINAL LETTERS,
SHOWING THE CORRESPONDING WORDS IN SIR AUREL
STEIN'S TEXT.

KAULA	STEIN	KAULA	STEIN
Words ending in <i>a</i>		<i>dēga</i>	<i>dēga</i> .
<i>āba</i>	<i>āb^a</i> .	<i>nāga</i>	<i>nāge</i> .
<i>dōba</i>	<i>dob^a</i> .	<i>hanga-ta-manga</i>	<i>hangat^a manga</i> .
<i>zōmba</i>	<i>zumbā</i> .	<i>ha</i>	<i>ha</i> .
<i>sōba</i>	<i>sābā</i> .	<i>bēha</i>	<i>behe</i> .
<i>ada</i>	<i>ad^a, adā, ade, ad^e</i> .	<i>dōha</i>	<i>doh, doha, doha,</i> <i>doh^o, doho</i> .
<i>adā</i>	<i>ad</i> .	<i>wuchaha</i>	<i>vuch^a ha</i> .
<i>dōda</i>	<i>dud^a, dudā, dod^a</i> .	<i>pātashāha</i>	<i>pādshah^a,</i> <i>pādshāh,</i> <i>pādshāha,</i> <i>pād^ashāhā</i> .
<i>gāda</i>	<i>gāda, gāda</i> .	<i>pātashēha</i>	<i>pādshaha,</i> <i>pādshahā,</i> <i>pādshāh^a,</i> <i>pād^ashahā,</i> <i>pādshahās</i> .
<i>gōda</i>	<i>guḍ^a, guḍ^a, guḍā,</i> <i>guḍe</i> .	<i>kōha</i>	<i>koh^a</i> .
<i>banda</i>	<i>bande</i> .	<i>sapadakha</i>	<i>sap^adak^a</i> .
<i>cēnda</i>	<i>chanda</i> .	<i>chukha</i>	<i>chukā</i> .
<i>danda</i>	<i>dand, danda</i> .	<i>shākha</i>	<i>shāk^a</i> .
<i>shānda</i>	<i>shānda</i> .	<i>mōkha</i>	<i>mukha, mukhe</i> .
<i>jēnda</i>	<i>jande</i> .	<i>nakha</i>	<i>nakh^a</i> .
<i>zinda</i>	<i>zinda</i> .	<i>pakha</i>	<i>paka</i> .
<i>pōda</i>	<i>pāda, pād^a, pāda,</i> <i>pāda, pāⁱda,</i> <i>pāda</i> .	<i>rōzakha</i>	<i>rōz ka</i> .
<i>har^ada</i>	<i>harde</i> .	<i>yūsūpha</i>	<i>yūsūf^a</i> .
<i>marda</i>	<i>marda</i> .	<i>brūha</i>	<i>broho</i> .
<i>sarda</i>	<i>sarde</i> .	<i>atha</i>	<i>athā, atho, atā</i> .
<i>wōda</i>	<i>vōda</i> .	<i>bātha</i>	<i>bāthā</i> .
<i>zāda</i>	<i>zāda, zāde</i> .	<i>katha</i>	<i>kathā, kathe,</i> <i>katā</i> .
<i>shāhzāda</i>	<i>shahzāda,</i> <i>sh^ahzāda</i> .		
<i>pātashāhzāda</i>	<i>pādshah zāda,</i> <i>pādshāh zāda</i> .		
<i>rajēzāda</i>	<i>rājā zāda</i> .		

KAULA	STEIN
kētha	kh ^v athā, k ^v eta, k ^v etā, k ^v ita, kyatā.
bōnthā	bōnt ^a , bōntā.
pētha	p ^v ethā, p ^v ethā, p ^v ethā, pētā, pyetē.
yētha	yithā.
wūtha	vūntā.
tiṭsha	titsa.
panja	panje, pañje.
ash ^a ka	ashka.
tōrka	turke.
tōka	tok ^a .
bāla	bāl ^a , bālā.
ad ^a la	adāl.
bagala	bag ^a lā.
hala	hal ^a .
chēla	chale.
mahala	mahala.
phala	phal ^a .
tsātahāla	tsāt ^a hāl ^a .
kala	kal ^a , kale, kalā.
cakla	chaklā.
lāla	lālā.
jumala	jumālā.
nāla	nāl ^a , nālā.
musla	muslā, mus ^a lā.
tala	tala.
wōla	volo, vulā.
havāla	havāla, havālā, havāle, havālē.
yēla	yelā, yele, yil ^a , yile.
pyāla	pyālā.
zāla	zālā.
ma	mā.
macāma	macāmā.
nagma	nagmā.
khēma	kh ^v ema.
muhima	muhimma.

KAULA	STEIN
cēshma	ceshma.
jāma	zhāmā.
shikama	shikma, shik ^a mā.
kalama	kalāmā.
nōma	nomā.
pāma	pāmā.
tīma	tim ^a , timā.
yīma	yīma, yim ^a , yīmā
zīma	zīma, zimā.
na	mā, na, nā, ne.
ana	anā.
ōna	ānā, āne.
bōna	bun ^a .
nādāna	nā dānā.
landana	landanā.
tog ^u -na	tōg ^u nā.
chēna	chā nā, che na, che nā, che ne, chanā, chenā, ch ^v enā.
chuna	chu na, chu nā.
wōthihē-na	vutehenā.
khāna	khān.
chukhna	chuk nā.
kashēna	kash nā.
nishāna	nishānā.
gatski-na	gats ^a nā.
kana	kanā, kane.
kina	kinā, k ^v in na, k ^v inna.
kōna	kōne.
wālana	valenā.
yēli na	yelinā.
gatshēm-na	laginnā.
yim na	yimnā.
nuna	nuna.
banana	bananā.
k ^a nana	kananā.
tan ^a nana	tannanā.
tānana	tānnanā.
zanāna	zanānā, zanūnā.

KAULA	STEIN	KAULA	STEIN
<i>pāna</i>	<i>pān^a, pāna, pāne.</i>	<i>kara</i>	<i>kare.</i>
<i>māraṇa</i>	<i>māraṇa.</i>	<i>kāra</i>	<i>kāre.</i>
<i>ōs^una</i>	<i>ās na.</i>	<i>phakīra</i>	<i>fakīra.</i>
<i>ās-na</i>	<i>ās^ana.</i>	<i>wāra-kāra</i>	<i>vāre kāre.</i>
<i>sīna</i>	<i>sīn^a.</i>	<i>tuk^ara</i>	<i>tukra.</i>
<i>sōna</i>	<i>sune.</i>	<i>māra</i>	<i>māra, māre.</i>
<i>chēsna</i>	<i>chesna, chaṣ na,</i> <i>che sa.</i>	<i>shēhmāra</i>	<i>shahmār^a,</i> <i>shahmāra.</i>
<i>kāh chus-na</i>	<i>kahchus na.</i>	<i>nūra</i>	<i>nūr^a.</i>
<i>kūr^usna</i>	<i>karus na.</i>	<i>para</i>	<i>para.</i>
<i>tas na</i>	<i>tasna.</i>	<i>pāra</i>	<i>pār.</i>
<i>yēsna</i>	<i>yasina.</i>	<i>sara</i>	<i>sar, sar^a, sare,</i> <i>sera.</i>
<i>khōtūna</i>	<i>khātūna, khātūn.</i>	<i>sūra</i>	<i>sūra.</i>
<i>raṭ^ana</i>	<i>rothuna, rothuna,</i> <i>rotuna, rutun^a,</i> <i>rutuna.</i>	<i>asara</i>	<i>asr^a.</i>
<i>wana</i>	<i>vanā, vane.</i>	<i>tōra</i>	<i>tōd^a, tōr^a, tōra,</i> <i>tōre, tūra.</i>
<i>chēwana</i>	<i>ch^aauvna.</i>	<i>wāra</i>	<i>vāre.</i>
<i>rawāna</i>	<i>revāna.</i>	<i>yāra</i>	<i>yār, yār^a, yāra.</i>
<i>āyē-na</i>	<i>āyina.</i>	<i>yōra</i>	<i>yōra.</i>
<i>yina</i>	<i>yina.</i>	<i>zāra</i>	<i>zār^a, zāra.</i>
<i>zāna</i>	<i>zāna.</i>	<i>wazūra</i>	<i>vazūr^a, vazūra.</i>
<i>bōzana</i>	<i>bōz^ana, bōzana,</i> <i>bōz^ane.</i>	<i>sa</i>	<i>sa, sa, se.</i>
<i>kārⁱzi-na</i>	<i>karⁱzana, kaⁱrⁱ</i> <i>zina.</i>	<i>āsa</i>	<i>āse, āsa, āsa.</i>
<i>rōzana</i>	<i>rōzana</i>	<i>ōsa</i>	<i>ās^u.</i>
<i>wāsⁱzi-na</i>	<i>va^siⁱ zina.</i>	<i>dī-sa</i>	<i>dīsa.</i>
<i>tshōpa</i>	<i>tsop^a.</i>	<i>gāsa</i>	<i>gāsa, gāse, gāsu.</i>
<i>āmpa</i>	<i>āmpa.</i>	<i>hasa</i>	<i>ha se, h^asa, hasa,</i> <i>hasa, hase.</i>
<i>ōra</i>	<i>āda, ār, āra, āre,</i> <i>ā^ure, vōda.</i>	<i>chēsa</i>	<i>chaṣa.</i>
<i>gara</i>	<i>gar, gar^a, gara.</i>	<i>bōh hasa</i>	<i>boh^asa, boha se.</i>
<i>sōdāgara</i>	<i>saudāgara.</i>	<i>ts^ah hasa</i>	<i>tsahasa.</i>
<i>hikara</i>	<i>h^aahara.</i>	<i>khāsa</i>	<i>khās, khās^a.</i>
<i>shēhara</i>	<i>shah^ara, shah^ara,</i> <i>shehera.</i>	<i>kusa</i>	<i>kusa.</i>
<i>khāra</i>	<i>kāra, kāre.</i>	<i>dīlāsa</i>	<i>dīlāsa.</i>
<i>mōhara</i>	<i>mohra, moh^ara,</i> <i>moh^ara.</i>	<i>an sa</i>	<i>ansa.</i>
<i>pahara</i>	<i>pahara.</i>	<i>nin sa</i>	<i>ninsa.</i>
		<i>tsatanasa</i>	<i>tsatan^asa.</i>
		<i>wan-sa</i>	<i>vanse, van^asa.</i>
		<i>yēsna</i>	<i>yaṣa, yesa.</i>
		<i>ta</i>	<i>t^a, ta, ta, te.</i>

KAULA	STEIN
<i>aṭa</i>	<i>aṭa.</i>
<i>bata</i>	<i>bat^a, batā, battā.</i>
<i>bōta</i>	<i>bultā.</i>
<i>mahabata</i>	<i>mahabat.</i>
<i>dita</i>	<i>dittā.</i>
<i>gāta</i>	<i>gātā.</i>
<i>hata</i>	<i>hātā.</i>
<i>wuchta</i>	<i>vuch tā.</i>
<i>khōta</i>	<i>kutā, khotā,</i> <i>khutā.</i>
<i>nōkhta</i>	<i>nukhta.</i>
<i>daskhata</i>	<i>daskatā.</i>
<i>rathta</i>	<i>rath tā.</i>
<i>tshēta</i>	<i>tsetā.</i>
<i>tshōta</i>	<i>tsōt^a.</i>
<i>gatshta</i>	<i>gats tā.</i>
<i>wakta</i>	<i>vaktā.</i>
<i>tshunta</i>	<i>tsunthā.</i>
<i>wanta</i>	<i>vantā, vante.</i>
<i>niyēn ta</i>	<i>niyantā.</i>
<i>zyun^u ta</i>	<i>z^uiinte.</i>
<i>pata</i>	<i>pat^a, patā.</i>
<i>pata-pata</i>	<i>patā-patā</i>
<i>karta</i>	<i>kartā, karte,</i> <i>kar the.</i>
<i>sāta</i>	<i>sāt^a, sāthā.</i>
<i>sōta</i>	<i>sōntā.</i>
<i>basta</i>	<i>bastā.</i>
<i>shikasta</i>	<i>shikasta.</i>
<i>bēwāsta</i>	<i>bē vāstu.</i>
<i>tōta</i>	<i>tōtā, tōtā, tōi^u,</i> <i>tōtu.</i>
<i>tsē ta</i>	<i>ts^ueta.</i>
<i>chiv ta</i>	<i>ch^uūtā.</i>
<i>thāvta</i>	<i>thāv tā.</i>
<i>vāta</i>	<i>vātē.</i>
<i>katsa</i>	<i>katse.</i>
<i>kātsa</i>	<i>kāts^a.</i>
<i>mōtsa</i>	<i>māntsā.</i>
<i>hēsamatsa</i>	<i>hēsāmatsā,</i>
<i>wa</i>	<i>vu,</i>

KAULA	STEIN
<i>dawa</i>	<i>davā.</i>
<i>chēwa</i>	<i>ch^uau.</i>
<i>chūwa</i>	<i>chu.</i>
<i>churwa</i>	<i>chu.</i>
<i>kuwa</i>	<i>kuv^a.</i>
<i>jalwa</i>	<i>jal^ava.</i>
<i>tālawa</i>	<i>tāl^a va.</i>
<i>mēwa</i>	<i>m^ueva.</i>
<i>wanamōwa</i>	<i>vanemau,</i> <i>vanemō^u,</i> <i>vanemo^v.</i>
<i>wañēmōwa</i>	<i>vañye mōv.</i>
<i>dopum^awa</i>	<i>dop^umaru.</i>
<i>dyutum^awa</i>	<i>dyūt^umaru.</i>
<i>yimawa</i>	<i>yimau.</i>
<i>wañēwa</i>	<i>van^uau.</i>
<i>kor^uwa</i>	<i>kuru, kurū.</i>
<i>kūr^uwa</i>	<i>karu.</i>
<i>māriwa</i>	<i>mā^rryu.</i>
<i>ōs^uwa</i>	<i>ās^yu.</i>
<i>phūt^uwa</i>	<i>phutu.</i>
<i>roṭ^uwa</i>	<i>rutu.</i>
<i>partawa</i>	<i>par tav^a.</i>
<i>nēza</i>	<i>n^uāzā.</i>
<i>hanza</i>	<i>hanzā, hanza,</i> <i>hanza.</i>
<i>tihanza</i>	<i>tā hanzā,</i> <i>tī hanzā.</i>
<i>manza</i>	<i>manzā.</i>
<i>rēza</i>	<i>rēzā.</i>
<i>garza</i>	<i>gar ze.</i>
<i>darwāza</i>	<i>darvāza, darvāzā.</i>

Words ending in ā

<i>bā</i>	<i>bā.</i>
<i>ādā</i>	<i>āda.</i>
<i>khōdā</i>	<i>kudā, kūdā,</i> <i>khudā.</i>
<i>bā-khōdā</i>	<i>bā-khudā.</i>
<i>mōdā</i>	<i>mudā.</i>
<i>pardā</i>	<i>parda.</i>

KAULA	STEIN
<i>phardā</i>	<i>parda.</i>
<i>sōdā</i>	<i>sōdā.</i>
<i>hā</i>	<i>hā.</i>
<i>bēbahā</i>	<i>bē bahā, bēb^ahā, bēbahā.</i>
<i>dōhā</i>	<i>doha.</i>
<i>pātashēhā</i>	<i>pādshaha.</i>
<i>zālīkhā</i>	<i>zālīkhā, zulīkhā.</i>
<i>bē-wōphā</i>	<i>bēwophā.</i>
<i>srēhā</i>	<i>sreha.</i>
<i>ziyāphathā</i>	<i>ziāfat.</i>
<i>sāthā</i>	<i>sātha, sāṭa.</i>
<i>hātsā</i>	<i>hā tsā.</i>
<i>kālā</i>	<i>kāla.</i>
<i>dalīlā</i>	<i>dalīla, dalīla, dalīla.</i>
<i>bismillā</i>	<i>bismilla.</i>
<i>guṭ^llā</i>	<i>guṭ^llā.</i>
<i>lāyilā</i>	<i>lā illāh.</i>
<i>z^llā</i>	<i>zilla.</i>
<i>mā</i>	<i>ma, mā.</i>
<i>hakīmā</i>	<i>hakīma.</i>
<i>samā</i>	<i>samā.</i>
<i>tsē mā</i>	<i>tsima.</i>
<i>nā</i>	<i>na, nā.</i>
<i>mōdānā</i>	<i>maidānā.</i>
<i>wadanā</i>	<i>vade nā.</i>
<i>hanā</i>	<i>h^anā, hana, haṇa, haṇā, haṇa, hna.</i>
<i>dōba-hanā</i>	<i>dob^ahaṇa.</i>
<i>khēkh-nā</i>	<i>k^heknā.</i>
<i>yikh-nā</i>	<i>yikna.</i>
<i>ratshi-hanā</i>	<i>ratseh^ana, ratse h^ana.</i>
<i>khashēna-hanā</i>	<i>khash^ana h^anā.</i>
<i>pāri-hanā</i>	<i>pār^vehna.</i>
<i>tagēm-nā</i>	<i>tagimna.</i>
<i>bani-nā</i>	<i>banina.</i>
<i>zāna-nā</i>	<i>zānenā.</i>
<i>zanānā</i>	<i>zanānā.</i>

KAULA	STEIN
<i>khōtūnā</i>	<i>khātūnā, kōtūna.</i>
<i>āy-nā</i>	<i>āyna.</i>
<i>thiūⁿā</i>	<i>thanyā.</i>
<i>sōdāgarā</i>	<i>sōdāgar^a, sōdāgarā.</i>
<i>phakīrā</i>	<i>fakīrā.</i>
<i>shēhmārā</i>	<i>shah māra.</i>
<i>shēkhtsā</i>	<i>shaktsa.</i>
<i>darwā</i>	<i>darwā.</i>
<i>chwā</i>	<i>cha.</i>
<i>yā</i>	<i>ya, yā.</i>
<i>chyā</i>	<i>cha, chā, che, ch^vā.</i>
<i>kyā</i>	<i>kya, kyā. Cf. kyāh.</i>
<i>balāyā</i>	<i>balāya.</i>
<i>pazyā</i>	<i>pazyā.</i>
Words ending in <i>ai</i>	
<i>kōhai</i>	<i>kohāy.</i>
<i>yihai</i>	<i>yi hoī.</i>
<i>tanānai</i>	<i>tanā nai.</i>
Words ending in <i>au</i>	
<i>bargau</i>	<i>burgau.</i>
<i>hou</i>	<i>ho.</i>
<i>kathau</i>	<i>kathau.</i>
<i>lālau</i>	<i>lālau.</i>
<i>krālau</i>	<i>krālau.</i>
<i>talau</i>	<i>talau.</i>
<i>mārawātalau</i>	<i>māraqwātalau, māraqwāt^alau.</i>
<i>timau</i>	<i>timau.</i>
<i>yimau</i>	<i>yimau. Cf. yimav.</i>
<i>nau</i>	<i>nau.</i>
<i>gānau</i>	<i>gānau.</i>
<i>nigīnau</i>	<i>nigīnau.</i>
<i>āsⁱ nau</i>	<i>asⁱ nau.</i>
<i>rost^v nau</i>	<i>rust^a nau.</i>
<i>tsūrau</i>	<i>tsūrau. Cf. tsūrav.</i>

KAULA	STEIN
<i>wazīrau</i>	<i>vazīrau, vazīrau.</i>
<i>bātsau</i>	<i>bātsau.</i>
<i>dōyau</i>	<i>doyau.</i>
<i>kōdyau</i>	<i>kā'dyau, kādyau.</i>
<i>sandyau</i>	<i>sandyau.</i>
<i>bāran'au</i>	<i>bār'nyau.</i>
<i>guryau</i>	<i>gur'au.</i>

Words ending in ě

ě	<i>a, i.</i>
<i>sōhib-ě</i>	<i>sāhib'.</i>
<i>bacě</i>	<i>bachē.</i>
<i>jēnatacě</i>	<i>janatach.</i>
<i>tsōcě</i>	<i>su cho, suche,</i> <i>tsuche.</i>
<i>zacě</i>	<i>zache.</i>
<i>kōḍě</i>	<i>kūḍ'e.</i>
	<i>Cf. kōrě.</i>
<i>zadě</i>	<i>zade.</i>
<i>achě</i>	<i>ach.</i>
<i>bōchě</i>	<i>boche.</i>
<i>lachě</i>	<i>lache</i>
<i>tōrīph-ě</i>	<i>tā'rīf-i.</i>
<i>tsārihě</i>	<i>tsārihe.</i>
<i>bāshě</i>	<i>bāshe.</i>
<i>khāba-nishě</i>	<i>kāb'nish.</i>
<i>nishě</i>	<i>nish, nishi.</i>
<i>pēsh-ě</i>	<i>pēshe.</i>
<i>pōshě</i>	<i>posha, pōsh'e,</i> <i>pōshe.</i>
<i>tōhě</i>	<i>tohi, toh'i.</i>
<i>ajě</i>	<i>aja.</i>
<i>bujě</i>	<i>buje.</i>
<i>gējě</i>	<i>g'aja.</i>
<i>lējě</i>	<i>l'ēja.</i>
<i>mājě</i>	<i>māje, māj', māji.</i>
<i>dōda-mājě</i>	<i>dod'māj'.</i>
<i>wōramājě</i>	<i>wura māj'.</i>
<i>wōlinjě</i>	<i>vālinja, vālinje,</i> <i>vālin'ja, vālin'je,</i> <i>vālin'j.</i>

KAULA	STEIN
<i>kranjě</i>	<i>krañje.</i>
<i>rājě</i>	<i>rāja, rāje.</i>
<i>wāt'jě</i>	<i>vātūja.</i>
<i>lōyik-ě</i>	<i>lāy'ka.</i>
<i>mě</i>	<i>ma, me, m'e,</i> <i>mye.</i>
<i>sak'ath mě</i>	<i>sakhme.</i>
<i>pyōm mě</i>	<i>pyōm'.</i>
<i>kar mě</i>	<i>karme.</i>
<i>kor' mě</i>	<i>kurme.</i>
<i>běñě</i>	<i>bañye, beñye.</i>
<i>wōdañě</i>	<i>vud'nye,</i> <i>vudanye,</i> <i>vud'nye,</i> <i>vudañye.</i>
<i>gañě</i>	<i>gan'i, gañye.</i>
<i>kañě</i>	<i>kanye, kañye.</i>
<i>ash'kañě</i>	<i>ashkanye.</i>
<i>māñě</i>	<i>māne, mā'ni,</i> <i>mānye,</i> <i>mā'nye.</i>
<i>panañě</i>	<i>panani,</i> <i>panan'e,</i> <i>paneñye.</i>
<i>bōg'rañě</i>	<i>bāg'ranye.</i>
<i>wuñě</i>	<i>vuñye.</i>
<i>cyāñě</i>	<i>chān'e, ch'āñye.</i>
<i>zañě</i>	<i>za'n'e, zañye.</i>
<i>dārě</i>	<i>dā'ri.</i>
<i>shēhar-ě</i>	<i>shehri.</i>
<i>karě</i>	<i>ka'ri.</i>
<i>kōrě</i>	<i>kōḍ', kūḍis,</i> <i>kōḍ'e, kōḍ'i,</i> <i>kūd'e, kōḍye,</i> <i>kōr'e, kōr'i.</i>
	<i>Cf. kōḍě.</i>
<i>marě</i>	<i>mari.</i>
<i>miñě-marě</i>	<i>ming' mari.</i>
<i>vārě</i>	<i>vāri.</i>
<i>asě</i>	<i>as'i.</i>
<i>khal't-ě</i>	<i>kal'ti.</i>

KAULA

STEIN

<i>tsě</i>	<i>tsa, tsé, ts^ue, tsye.</i>
<i>āyě</i>	<i>āya, āye, āyi,</i> <i>āyī.</i>
<i>bāyě</i>	<i>bai, bāy^e, baye.</i>
<i>biyě</i>	<i>bayⁱ, bey, beye.</i>
<i>pātashāhbāyě</i>	<i>pādshah bāye.</i>
<i>gūrⁱ-bāyě</i>	<i>gūr bāye.</i>
<i>gristⁱ-bāyě</i>	<i>grēst^e bāye,</i> <i>grēsta bāye.</i>
<i>dayě</i>	<i>daye.</i>
<i>khōdāyě</i>	<i>kudāye.</i>
<i>gayě</i>	<i>gay^e, gaye, gay^e.</i>
<i>tagiyě</i>	<i>tag^e, tagⁱye.</i>
<i>gatsiyě</i>	<i>gatsiye.</i>
<i>jāyě</i>	<i>jai, jāya, jāy^e,</i> <i>jāye.</i>
<i>mōyě</i>	<i>moye.</i>
<i>nayě</i>	<i>naye.</i>
<i>niyě</i>	<i>niy, niy^e, niye.</i>
<i>rōpayě</i>	<i>rupia, rupⁱya.</i>
<i>rāyě</i>	<i>rai.</i>
<i>barāyě</i>	<i>ba rai.</i>
<i>drāyě</i>	<i>drāye.</i>
<i>grāyě</i>	<i>grāye.</i>
<i>phakīriyě</i>	<i>fakīri.</i>
<i>parⁱyě</i>	<i>paⁱriye.</i>
<i>hamsāyě</i>	<i>hamsai, ham</i> <i>sāye.</i>
<i>gadōiyiyě</i>	<i>gadoi yiye.</i>
<i>tuwyēyě</i>	<i>tuwⁱy.</i>
<i>kēnzě</i>	<i>kyenzi.</i>
<i>sanzě</i>	<i>sanzi, sanzi.</i>
<i>pātashāha-sanzě</i>	<i>pādshāhasanzi.</i>
<i>pātashēha-sanzě</i>	<i>pādshaha sanzi,</i> <i>pādshahas</i> <i>sanzi.</i>

Words ending in *ē*

<i>āgē</i>	<i>age.</i>
<i>pīchē</i>	<i>piche.</i>

KAULA

STEIN

<i>wuchihē</i>	<i>vuch^uhe.</i>
<i>wanihē</i>	<i>vanahe.</i>
<i>karihē</i>	<i>karehe, kaⁱrihe,</i> <i>kari h^ue.</i>
<i>marihē</i>	<i>marih^e.</i>
<i>mārihē</i>	<i>mārihe, mārihe.</i>
<i>āsihē</i>	<i>āsi he, āsihe.</i>
<i>cēyihē</i>	<i>ch^uaye h^ue.</i>
<i>diyihē</i>	<i>diyehe.</i>
<i>bālē</i>	<i>bāl^uē.</i>
<i>nālē</i>	<i>nāle.</i>
<i>gōpālē</i>	<i>gupāl^uē.</i>
<i>panañē</i>	<i>paneñye.</i>
<i>gārē</i>	<i>gār^uē.</i>
<i>mārē</i>	<i>mārē.</i>
<i>tārē</i>	<i>tārē.</i>
<i>dukhtar-ē</i>	<i>dukhtarē.</i>
<i>kōng-wārē</i>	<i>kuṅg^uvār^uē.</i>
<i>gayē</i>	<i>gay^e.</i>

Words ending in *i*

<i>sumbⁱ</i>	<i>sumb.</i>
<i>bōdⁱ</i>	<i>budⁱ.</i>
<i>hata-bōdⁱ</i>	<i>hata budⁱ.</i>
<i>kādⁱ</i>	<i>kaⁱr^u.</i>
<i>kōdⁱ</i>	<i>kāⁱd, kāⁱdⁱ, kūdⁱ.</i>
<i>gāndⁱ</i>	<i>gandⁱ, gaṇḍi.</i>
<i>hāndⁱ</i>	<i>haṇḍⁱ.</i>
<i>sāndⁱ</i>	<i>sandⁱ, sandi,</i> <i>sand.</i>
<i>sōna-sāndⁱ</i>	<i>sunasandⁱ,</i> <i>sunasandⁱ,</i> <i>sunasandi.</i>
<i>sōnara-sāndⁱ</i>	<i>sunarsandi.</i>
<i>rūdⁱ</i>	<i>rōdⁱ.</i>
<i>bōgⁱ</i>	<i>bāⁱgⁱ.</i>
<i>lāgⁱ</i>	<i>lagⁱ, lagⁱ.</i>
<i>shēchⁱ</i>	<i>shech^u.</i>
<i>wuchⁱ</i>	<i>vuch.</i>
<i>dōhⁱ</i>	<i>duh^u.</i>
<i>hihⁱ</i>	<i>hi.</i>

KAULA	STEIN
kēh ⁱ	kād.
hōkh ⁱ	huk ⁱ .
wōtamukh ⁱ	vutamak ⁱ .
kāsh ⁱ	kash ^u .
ath ⁱ	at ⁱ , at ⁱ , a ⁱ t ⁱ , a ⁱ t ⁱ , at ^u , a ⁱ t ^u .
āth ⁱ	at ⁱ .
tōh ⁱ	ioh ⁱ , tuh, tuh ⁱ , tuh ^u .
bāth ⁱ	bēth ^u , b ^u ēth ⁱ , bā ⁱ .
cith ⁱ	chit.
kuth ⁱ	ku ⁱ .
pēth ⁱ	p ^u eth, pyet.
pōth ⁱ	pā ⁱ th ⁱ , pā ⁱ th ^u , pā ⁱ th ^u , pā ⁱ ty, pā ⁱ t ^u .
tath ⁱ	tat, tat ⁱ , ta ⁱ t ⁱ , ta ⁱ t ⁱ , ta ⁱ t ^u .
wāth ⁱ	vat ⁱ , vot ⁱ , vat ^u .
zūth ⁱ	zūt ⁱ .
wāt ^u i	vātaj.
āk ⁱ	ak ⁱ .
harāk ⁱ	harik.
rātāk ⁱ	rātik.
thōvik ⁱ	thāvik.
nyōvik ⁱ	n ^u āvik.
gāl ⁱ	ga ⁱ l ⁱ .
gul ⁱ	gul ⁱ .
hēl ⁱ	hil.
tahāl ⁱ	tahal, tahal ⁱ , tahal ^u .
mōl ⁱ	ma ⁱ l.
nōl ⁱ	nāl, nāl ⁱ , nāl ^u , nā ⁱ l ^u .
gōpōl ⁱ	gupāl ⁱ .
tāl ⁱ	ta ⁱ l ⁱ .
tul ⁱ	tu ⁱ l ^u .
gāt ^u l ⁱ	gātily.
wātāl ⁱ	vātāl ⁱ .

KAULA	STEIN
tsāl ⁱ	tsal ^u .
ām ⁱ	am ⁱ , am ⁱ , a ⁱ m ⁱ , a ⁱ m ⁱ , am ^u .
ōm ⁱ	ām ⁱ .
kām ⁱ	kam ⁱ .
trōm ⁱ	trām, trām ^u .
tsūrim ⁱ	tsorim.
tām ⁱ	tam ⁱ .
yēm ⁱ	yim.
yim ⁱ	yim, yem ⁱ .
din ⁱ	din ⁱ , din ^u .
bāgān ⁱ	bāgen ⁱ .
hūn ⁱ	hūn, hūnā, hōni.
kān ⁱ	kan ⁱ , ka ⁱ n ⁱ , ka ⁱ n ^u .
lōn ⁱ	lā ⁱ n ⁱ .
ḍulān ⁱ	ḍuleñy.
panān ⁱ	pan, panen, paneñy.
bārān ⁱ	bāran.
prōn ⁱ	prāñy, prān ^u .
āsān ⁱ	āsan ⁱ .
tsatān ⁱ	tsaten ⁱ .
wān ⁱ	van ^u .
sōmb ^u rāwān ⁱ	somb ^u rāva ⁱ n ⁱ .
lāyān ⁱ	lāyin.
myōn ⁱ	mēn ^u , myē, m ^u ēn.
zān ⁱ	zan ⁱ .
dazōn ⁱ	dazān ⁱ .
tsāp ⁱ	tsap ^u .
bār ⁱ	bar, bari.
mē bār ⁱ	mebar.
dōr ⁱ	dār.
gār ⁱ	gar ⁱ .
gur ⁱ	gur, gur ⁱ .
gūr ⁱ	gūr.
phir ⁱ	phūr ⁱ .
hār ⁱ	hari hari.
shur ⁱ	shūri.
kōshir ⁱ	kāshir ⁱ .
kār ⁱ	ka ⁱ r, ka ⁱ r ⁱ .

KAULA	STEIN	KAULA	STEIN
<i>kūrⁱ</i>	<i>kūdⁱ</i> .	<i>pōlādā^v</i>	<i>polādev^v</i> .
<i>mōrⁱ</i>	<i>mā^rr^v</i> .	<i>mahanivⁱ</i>	<i>mahn̄yivⁱ</i> .
<i>apōrⁱ</i>	<i>apā^r, apā^rⁱ</i> .	<i>kañivⁱ</i>	<i>kañyevⁱ</i> .
<i>tsōpōrⁱ</i>	<i>so pā^rⁱ, tso pā^rⁱ</i> .	<i>shēstrāvⁱ</i>	<i>shastrevⁱ</i> .
<i>yipōrⁱ</i>	<i>yipā^rⁱ</i> .	<i>biyⁱ</i>	<i>bēy</i> .
<i>tūrⁱ</i>	<i>tōrⁱ, tūrⁱ</i> .	<i>bōyⁱ</i>	<i>bāi, bāy</i> .
<i>tsūrⁱ</i>	<i>tsūr^v</i> .	<i>dayⁱ</i>	<i>divya</i> .
<i>pat^hwōrⁱ</i>	<i>pat^vvārⁱ</i> .	<i>ladōyⁱ</i>	<i>ladāi</i> .
<i>yūrⁱ</i>	<i>yūrⁱ, yūr^v, yūrⁱ, yūr^y</i> .	<i>gawōyⁱ</i>	<i>gavāi</i> .
<i>murdamāzōrⁱ</i>	<i>murde māzā^r^y</i> .	<i>hā hāzⁱ</i>	<i>yāhazⁱ</i> .
<i>āsⁱ</i>	<i>asⁱ, asⁱ, aⁱsⁱ</i> .	<i>rīnzⁱ</i>	<i>rānz, rēnz, rīnz</i> .
<i>ōsⁱ</i>	<i>āsⁱ, āsⁱ, ās, āsⁱ</i> .	<i>pāzⁱ</i>	<i>paz, pazⁱ</i> .
<i>atⁱ</i>	<i>atⁱ, aⁱtⁱ, at^v</i> .	<i>rūzⁱ</i>	<i>rōz, rōzⁱ</i> .
<i>ditⁱ</i>	<i>diiti</i> .	Words ending in <i>i</i>	
<i>langūtⁱ</i>	<i>longūt^h</i> .	<i>i</i>	<i>a, i</i> .
<i>khātⁱ</i>	<i>khatⁱ, kāt^v</i> .	<i>zūnadabi</i>	<i>zūn^a dabi</i> .
<i>kitⁱ</i>	<i>kit, kitⁱ</i> .	<i>sōhib-i</i>	<i>sāhibi</i> .
<i>kūtⁱ</i>	<i>kātⁱ</i> .	<i>dādi</i>	<i>dāⁱde</i> .
<i>lōkātⁱ</i>	<i>lokat</i> .	<i>wōlād-i</i>	<i>vulādi</i> .
<i>lōtⁱ</i>	<i>lūtⁱ</i> .	<i>mahmōd-i</i>	<i>mahmūdⁱ</i> .
<i>mātⁱ</i>	<i>matⁱ</i> .	<i>handi</i>	<i>handi, handi</i> .
<i>gāndⁱmātⁱ</i>	<i>gand^vmatyⁱ</i> .	<i>dōn-handi</i>	<i>don handi</i> .
<i>gamātⁱ</i>	<i>gamatⁱ, gamat^v, gamut^v</i> .	<i>gōḍañicē-handi</i>	<i>gude nyechi hāndi</i> .
<i>lāgⁱmātⁱ</i>	<i>lagⁱmatⁱ</i> .	<i>kōndi</i>	<i>kōnda</i> .
<i>lōgⁱmātⁱ</i>	<i>lāgimat^v</i> .	<i>sandi</i>	<i>sandi, sandi</i> .
<i>mumātⁱ</i>	<i>momut^v</i> .	<i>pātashēha-sandi</i>	<i>pādshahāsandi</i> .
<i>ānⁱmātⁱ</i>	<i>ani motⁱ</i> .	<i>mōlⁱ-sandi</i>	<i>māⁱlⁱsandi</i> .
<i>ditⁱmātⁱ</i>	<i>d^vūtmat, d^vitamaty</i> .	<i>āmⁱ-sandi</i>	<i>amīsandi</i> .
<i>thōvⁱmātⁱ</i>	<i>thāymak</i> .	<i>tāmⁱ-sandi</i>	<i>tamⁱsandi</i> .
<i>rātⁱ</i>	<i>ratⁱ, rat^v</i> .	<i>wazīra-sandi</i>	<i>vazīrasandi</i> .
<i>mōtasūtⁱ</i>	<i>mut^asāⁱthⁱ</i> .	<i>sapadi</i>	<i>sapadⁱ</i> .
<i>tātⁱ</i>	<i>tatⁱ, tatⁱ</i> .	<i>wōḍi</i>	<i>vōḍ^ve, vūḍ^ve, vōḍye</i> .
<i>yētātⁱ</i>	<i>ye tāⁱtⁱ</i> .	<i>yād-i</i>	<i>yādi</i> .
<i>wōtⁱ</i>	<i>vātⁱ, vātⁱ, vātⁱ, vāⁱtⁱ, vāⁱtⁱ</i> .	<i>sōnamargi</i>	<i>son^amarga</i> .
<i>yitⁱ</i>	<i>yi, yetⁱ, yaⁱt^v, yeⁱty</i> .	<i>bēhi</i>	<i>behe</i> .
<i>nēcivⁱ</i>	<i>nechiv</i> .	<i>bōchi</i>	<i>bo che</i> .
		<i>nēchi</i>	<i>n^veche, nyeche</i> .
		<i>phahi</i>	<i>phahi</i> .

KAULA	STEIN
shāh-i	shāhī.
kōh-i	koh ^{ve} .
hakh-i	ha ⁱ khi.
rakhi	rakhi, rakh ^{ve} .
tsakhi	tsakh ⁱ , tsakh ^{ve} .
bār ⁱ shi	barsha.
wālawāshi	vāle vāshe.
at ⁱ hi	a ⁱ th ⁱ , a ⁱ thi, at ⁱ .
ōthi	āth ⁱ .
wōthi	vuthi.
gatshi	gatsa, gatse, gatsē, gatsi.
mē gatshi	m ^{ve} egatse.
matshi	matsa, mats ^{ve} .
ratshi	rats ^a han.
māji	māje, māji, māj, mā ⁱ ji.
dōda-māji	dod ^a māj.
krāji	krāje.
aki	ak ⁱ , aki.
bal ⁱ ki	balki.
lōyik-i	lā ⁱ ki, lāyiki.
dōli	doili.
gali	ga ⁱ li.
dōkhil-i	dākh ⁱ li.
kōli	kul ^{ve} , kulye.
kuli	kul ⁱ .
mōkali	mokli, mukli.
rumāli	rumāli.
sōli	sulli.
suli	sulā.
tēli	tela, teli, tīl ⁱ .
rāt ^a li	rāt ^a li.
yēli	yeli, yel ⁱ .
ami	am ⁱ , am ⁱ , am ⁱ , ami, a ⁱ m ⁱ , a ⁱ mi, a ⁱ m ⁱ , a ⁱ mi, amis.
kami	kami.
hukm-i	huk ^a ma.
salāmi	salāmi.

KAULA	STEIN
nami	nam ⁱ .
tami	tam ⁱ , tami, tam ⁱ , ta ⁱ mi, ta ⁱ mi.
patimi	pat ^{ve} ami.
yēmi	yam ⁱ , ye ⁱ mi.
yimi	yami, yemi.
trēyimi	treymī.
bani	banā, bani.
dini	dina.
dīn-i	dīn ⁱ .
hani	hani.
dachini	dach ⁱ na.
wuchani	vuch ⁱ ne.
khēni	khyeni.
khōni	kun ^{va} .
kani	kane, kan ⁱ , kani, kan ⁱ , ka ⁱ ni, ka ⁱ n ^{ve} .
kuni-kani	kun ⁱ ka ⁱ n ^{ve} .
kuni	kuna, kuni, kun ⁱ .
phōlani	pholen ⁱ , phuleni, phulen ⁱ .
tōlani	tōlani.
mani	mane.
zamīni	zemīni.
anani	anani.
k ^a nani	kanani.
panani	panane, panan ⁱ , panani, paneni.
wanani	vaneni.
zanāni	zanana, zanāna
wōtharani	vutherani.
karani	karna, kar ^a ni, karani, kara ⁱ ni.
mārani	mārani.
nērani	nā ⁱ rini.
kāsani	kās ^a ni, khāsani.
wasani	vasani

KAULA	STEIN	KAULA	STEIN
<i>khôtūni</i>	<i>khâtūni</i> , <i>khâtūnī</i> , <i>khâtūni</i> , <i>khâ tūnī</i> , <i>khâtūnī</i> .	<i>lashkari</i>	<i>lashkarā</i> , <i>lashkarī</i> , <i>lashkaīri</i> , <i>khal^akan</i> .
<i>sultān-i</i>	<i>sultānī</i> .	<i>lari</i>	<i>lāī^{rī}</i> .
<i>atsani</i>	<i>atsani</i> .	<i>t^{al}ri</i>	<i>tulari</i> .
<i>vātani</i>	<i>vātane</i> .	<i>māch-t^{al}ri</i>	<i>māch-tulari</i> , <i>māch-tulari</i> , <i>māsh-tulari</i> .
<i>wani</i>	<i>vane</i> .	<i>mari</i>	<i>maīri</i> , <i>maīri</i> .
<i>yini</i>	<i>yini</i> .	<i>miñē-mari</i>	<i>ming^{ve} maīri</i> .
<i>lāyēni</i>	<i>lāyine</i> .	<i>tōri</i>	<i>tōīri</i> .
<i>myāni</i>	<i>myāni</i> .	<i>litri</i>	<i>litīri</i> .
<i>zāni</i>	<i>zāna</i> , <i>zāne</i> .	<i>tsūri</i>	<i>tsūri</i> , <i>tsūīri</i> , <i>tsūīri</i> , <i>tsūīri</i> .
<i>zēni</i>	<i>zaīni</i> , <i>z^uāni</i> .	<i>kōng-wāri</i>	<i>kung^avārī</i> .
<i>rōzani</i>	<i>rōzanī</i> .	<i>nazari</i>	<i>nazārī</i> , <i>nazārī</i> .
<i>bēni</i>	<i>beñye</i> .	<i>āsi</i>	<i>āsī</i> , <i>āsi</i> , <i>āīsi</i> .
<i>kañi</i>	<i>kanye</i> , <i>kañye</i> .	<i>kaīsi</i>	<i>kaīsi</i> , <i>kāīsi</i> .
<i>mālⁱkāni</i>	<i>malkānye</i> .	<i>kōsi</i>	<i>kāsi</i> .
<i>panaīni</i>	<i>paneñ^{ve}</i> , <i>paneñye</i> .	<i>lasi</i>	<i>lasa</i> .
<i>tilavāñi</i>	<i>tilavāñye</i> .	<i>waīsi</i>	<i>vāīsi</i> .
<i>dapi</i>	<i>dapi</i> , <i>dapi</i> .	<i>ti</i>	<i>tī</i> , <i>tīe</i> , <i>tīi</i> .
<i>thapi</i>	<i>thaīpi</i> .	<i>ati</i>	<i>atī</i> , <i>atī</i> , <i>aīti</i> , <i>atīe</i> .
<i>bāri</i>	<i>bārī</i> .	<i>bōti</i>	<i>botīe</i> .
<i>kabari</i>	<i>kabārā</i> .	<i>kāh ti</i>	<i>kahti</i> .
<i>dāri</i>	<i>dārī</i> , <i>dārī</i> .	<i>pēthⁱ ti</i>	<i>p^{ve}eti</i> .
<i>dūri</i>	<i>dūri</i> .	<i>kati</i>	<i>katī</i> , <i>kati</i> , <i>kaīti</i> , <i>kaīti</i> , <i>katīe</i> , <i>katīi</i> , <i>katye</i> .
<i>dadari</i>	<i>dadārī</i> .	<i>laīti</i>	<i>latī</i> , <i>laīti</i> .
<i>gari</i>	<i>garī</i> , <i>gaīri</i> .	<i>tālⁱ ti</i>	<i>tāīti</i> .
<i>guri</i>	<i>gurī</i> .	<i>mati</i>	<i>matī</i> .
<i>makh^ar-i</i>	<i>makhri</i> .	<i>mē-ti</i>	<i>maīti</i> , <i>m^{ve}eti</i> .
<i>shēmshēri</i>	<i>shamshērī</i> , <i>shamsērī</i> , <i>samshērī</i> .	<i>hēkmat-i</i>	<i>kekamati</i> .
<i>kari</i>	<i>kaīre</i> , <i>kaīrē</i> , <i>kaīri</i> , <i>kaīri</i> .	<i>drāti</i>	<i>drātis</i> .
<i>kōri</i>	<i>kōd^{ve}</i> , <i>kōd^{ve}</i> , <i>kōd^{ve}</i> , <i>kōd^{ve}</i> , <i>kōr^{ve}</i> .	<i>hazrat-i</i>	<i>hazrat</i> , <i>hazratī</i> , <i>hazratī</i> , <i>hazret</i> , <i>hazretī</i> , <i>hāzret</i> .
<i>phikiri</i>	<i>phikri</i> .		

KAULA	STEIN
<i>suti</i>	<i>sutⁱ</i> .
<i>tati</i>	<i>tatⁱ, taⁱti, taⁱtⁱ, tat^u.</i>
<i>ti-ti</i>	<i>titi.</i>
<i>tō-ti</i>	<i>tōt^ui.</i>
<i>ts^a-ti</i>	<i>tsati.</i>
<i>wati</i>	<i>vatⁱ, vaⁱtⁱ, vaⁱti, vat^ue.</i>
<i>wāti</i>	<i>vātⁱ, vāⁱtⁱ, vāt^ue.</i>
<i>yēti</i>	<i>yātⁱ, yetⁱ.</i>
<i>yi-ti</i>	<i>yi ti.</i>
<i>yiti</i>	<i>yeti, yitⁱ.</i>
<i>hāvi</i>	<i>hāvi.</i>
<i>shēstravi</i>	<i>shast^arvi, shūt^aravi.</i>
<i>bāyi</i>	<i>bāya, bāye.</i>
<i>grīstⁱ-bāyi</i>	<i>grēst bāye, grēst^a bāye.</i>
<i>dōyi</i>	<i>doye.</i>
<i>āgayi</i>	<i>āgaye.</i>
<i>khēyi</i>	<i>kheye.</i>
<i>lāyi</i>	<i>lāye.</i>
<i>salāyi</i>	<i>salāya.</i>
<i>cārpāyi</i>	<i>palangas.</i>
<i>parⁱyi</i>	<i>paⁱriye.</i>
<i>dwā-yi</i>	<i>dw^uy^u.</i>
<i>hawā-yi</i>	<i>hawāye.</i>
<i>yīyi</i>	<i>yīye.</i>
<i>zi</i>	<i>ze.</i>
<i>dīzi</i>	<i>dīzi.</i>
<i>bēhⁱzi</i>	<i>bih zi.</i>
<i>khēzi</i>	<i>khyēzi.</i>
<i>tshānⁱzi</i>	<i>tsānⁱzi.</i>
<i>sanzi</i>	<i>sanzi, sanzi.</i>
<i>pātashāha-sanzi</i>	<i>pādshahasanzi.</i>
<i>pātashēha-sanzi</i>	<i>pādshahā sanzi, pādshahā sanzi</i>
<i>āmⁱ-sanzi</i>	<i>aⁱmisanzi.</i>
<i>sōnara-sanzi</i>	<i>sunar sanzi, sunarsanza.</i>
<i>yāra-sanzi</i>	<i>yārisanzi.</i>

KAULA	STEIN
<i>rōzi</i>	<i>rōzi.</i>
<i>kārⁱzi</i>	<i>kaⁱri.</i>
<i>marāz-i</i>	<i>marāj.</i>
<i>wāsⁱzi</i>	<i>vazⁱza.</i>
<i>vizi</i>	<i>vizē.</i>
<i>pövⁱzi</i>	<i>pāⁱvzi.</i>
<i>kyāzi</i>	<i>kyāzi, kyā ze, kyā zi, kyāⁱzⁱ.</i>
<i>ti-kyāzi</i>	<i>ti kyā zi.</i>
<i>aziz-i</i>	<i>aziza, azīza.</i>

Words ending in *i*

<i>wurdī</i>	<i>vurdī.</i>
<i>saragī</i>	<i>sargi, sargī, sargēh.</i>
<i>shōhī</i>	<i>shāhī.</i>
<i>pātashōhī</i>	<i>pādshāhi, pādshāhī, pād^ashāhī.</i>
<i>jūshī</i>	<i>jōshī.</i>
<i>hab-jūshī</i>	<i>habjōshī.</i>
<i>wōbālī</i>	<i>vu bāⁱlī.</i>
<i>dōtī</i>	<i>dāⁱlī.</i>
<i>tasālī</i>	<i>tas^alī.</i>
<i>miskinī</i>	<i>miskinī.</i>
<i>wōphādōrī</i>	<i>vuph dāⁱri, vuphā dāⁱri, vuphā dāirī.</i>
<i>tamaskhurī</i>	<i>tamis kuri.</i>
<i>phakirī</i>	<i>fakirī.</i>
<i>nōkarī</i>	<i>naukarī, nōk^arī.</i>
<i>parī</i>	<i>paⁱrⁱ, paⁱri.</i>
<i>hazūrī</i>	<i>hazūrī.</i>
<i>wazirī</i>	<i>vazirī.</i>
<i>vēsī</i>	<i>vesī.</i>
<i>tī</i>	<i>tih.</i>
<i>baltī</i>	<i>balti.</i>
<i>masnavī</i>	<i>masnavī.</i>
<i>gaznavī</i>	<i>gaznavī.</i>
<i>pōravī</i>	<i>pāravī.</i>

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<i>yī</i>	<i>yi.</i>
<i>judōyī</i>	<i>zhudāi.</i>
<i>wōphōyī</i>	<i>vuphāi.</i>
<i>bē-wōphōyī</i>	<i>bēvophāi.</i>
<i>bēwōphōyī</i>	<i>bē vuphāi.</i>
<i>gum-rōyī</i>	<i>gum^arā yiy.</i>

Word ending in *ō*
kē-hō *k^aho, kyaho.*

Words ending in *ō*

<i>ō</i>	<i>o.</i>
<i>sōhibō</i>	<i>sāhibō.</i>
<i>hō</i>	<i>hō.</i>
<i>khōsⁱ hō</i>	<i>khāsikhō.</i>
<i>āk^hō</i>	<i>ākhu.</i>
<i>tsāk^hō</i>	<i>tsākhu.</i>
<i>kathō</i>	<i>kathu.</i>
<i>phakⁱrō</i>	<i>fakⁱrō.</i>
<i>vazⁱrō</i>	<i>vaziro.</i>
<i>hatō</i>	<i>hatō.</i>
<i>jāwō</i>	<i>jāo.</i>
<i>khōdāyō</i>	<i>kodāyu.</i>
<i>khyō</i>	<i>kh^au.</i>
<i>atsayō</i>	<i>atsayo.</i>
<i>arzō</i>	<i>arzo.</i>

Words ending in *ō*

<i>lagahō</i>	<i>lagaha.</i>
<i>chalahō</i>	<i>chalahā.</i>
<i>dimahō</i>	<i>dim^a ha.</i>
<i>yimahō</i>	<i>yimaha.</i>
<i>yith tshimahō</i>	<i>yetsanā ha.</i>
<i>karahō</i>	<i>kare ha, karaha.</i>
<i>bāwahō</i>	<i>bāwā ha.</i>
<i>hāwahō</i>	<i>hāv^a ha.</i>

Words ending in *u*

<i>amōb^u</i>	<i>amōb.</i>
<i>sumb^u</i>	<i>sumb.</i>
<i>rētas sumb^u</i>	<i>ritasumb.</i>

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<i>bođ^u</i>	<i>bud.</i>
<i>dođ^u</i>	<i>dud.</i>
<i>dōd^u</i>	<i>dād, dōd.</i>
<i>shod^u</i>	<i>shod.</i>
<i>thod^u</i>	<i>thud.</i>
<i>kođ^u</i>	<i>kur.</i>
<i>mođ^u</i>	<i>muđ.</i>
<i>mūd^u</i>	<i>mōd, mūd.</i>
<i>gōnd^u</i>	<i>gund.</i>
<i>hond^u</i>	<i>hund.</i>
<i>pātashōhi-hond^u</i>	<i>pādshāhⁱhund.</i>
<i>kathi-hond^u</i>	<i>kat^eehund.</i>
<i>mājē-hond^u</i>	<i>māje hund.</i>
<i>lālan-hond^u</i>	<i>lālan hund.</i>
<i>tihond^u</i>	<i>tihund.</i>
<i>tuhond^u</i>	<i>tuhund.</i>
<i>konđ^u</i>	<i>kund.</i>
<i>sonđ^u</i>	<i>sund.</i>
<i>asonđ^u</i>	<i>amⁱ sund.</i>
<i>sōhiba-sonđ^u</i>	<i>sāhib^asund.</i>
<i>pātashāha-sonđ^u</i>	<i>pādshāh^asund.</i>
<i>pātashēha-sonđ^u</i>	<i>pādshahā sund,</i> <i>pādshahasund.</i>
<i>shēnāka-sonđ^u</i>	<i>shinākasund.</i>
<i>mōlⁱ-sonđ^u</i>	<i>māⁱlⁱsund.</i>
<i>āmⁱ-sonđ^u</i>	<i>āmⁱsund,</i> <i>āmⁱmi sund.</i>
<i>gōlāma-sonđ^u</i>	<i>gulāmasund.</i>
<i>sōdāgāra-sonđ^u</i>	<i>saudāgārasund.</i>
<i>phakⁱra-sonđ^u</i>	<i>fakⁱrasund.</i>
<i>sōnara-sonđ^u</i>	<i>sunarasund.</i>
<i>yāra-sonđ^u</i>	<i>yārasund.</i>
<i>khōdāyē-sonđ^u</i>	<i>khudāyesund.</i>
<i>sapod^u</i>	<i>sapud.</i>
<i>rūd^u</i>	<i>rūd.</i>
<i>syod^u</i>	<i>syud, s^uud.</i>
<i>log^u</i>	<i>log, lug.</i>
<i>lōg^u</i>	<i>lōg.</i>
<i>shōng^u</i>	<i>shung.</i>
<i>tog^u</i>	<i>tug.</i>

KAULA	STEIN	KAULA	STEIN
<i>wuch^u</i>	<i>vuch.</i>	<i>kól^u</i>	<i>kól.</i>
<i>lyukh^u</i>	<i>lyikh.</i>	<i>mól^u</i>	<i>mól, mór.</i>
<i>rosh^u</i>	<i>rush.</i>	<i>buñul^u</i>	<i>buñyul.</i>
<i>buth^u</i>	<i>but.</i>	<i>tul^u</i>	<i>tul.</i>
<i>khoth^u</i>	<i>khut.</i>	<i>tsol^u</i>	<i>tsul.</i>
<i>thôth^u</i>	<i>tôt. Cf. tóth^u.</i>	<i>yeñewól^u</i>	<i>yeñyi vâl,</i> <i>yeñyivól,</i> <i>yeñy²vól.</i>
<i>kuth^u</i>	<i>kut.</i>	<i>zól^u</i>	<i>zól.</i>
<i>moth^u</i>	<i>mut.</i>	<i>kyom^u</i>	<i>kyum.</i>
<i>tôth^u</i>	<i>tôt. Cf. thôth^u.</i>	<i>trëyum^u</i>	<i>treyimi.</i>
<i>woth^u</i>	<i>vut, vuth.</i>	<i>pöntsyum^u</i>	<i>pānts^yüm.</i>
<i>wôth^u</i>	<i>voť, vut, voth,</i> <i>vuth.</i>	<i>kadun^u</i>	<i>kadun.</i>
<i>yuth^u</i>	<i>yüth.</i>	<i>ladun^u</i>	<i>ladun.</i>
<i>byüth^u</i>	<i>byüt, byüt,</i> <i>byôth, byôth,</i> <i>byüth.</i>	<i>mangun^u</i>	<i>mangun.</i>
<i>dyüth^u</i>	<i>dyüt, dyüt,</i> <i>dyüth^u, vuch.</i>	<i>hün^u</i>	<i>hün.</i>
<i>kyuth^u</i>	<i>kyut.</i>	<i>dëshun^u</i>	<i>dëshun.</i>
<i>myüth^u</i>	<i>myüt.</i>	<i>tshon^u</i>	<i>tshun.</i>
<i>zyuth^u</i>	<i>zyut.</i>	<i>gatshun^u</i>	<i>gatsun.</i>
<i>gotsh^u</i>	<i>gôts, guts.</i>	<i>ash²kun^u</i>	<i>ashkun, askun.</i>
<i>hyuh^u</i>	<i>h^yu, hyu.</i>	<i>galun^u</i>	<i>galun.</i>
<i>khäbuk^u</i>	<i>käbuk.</i>	<i>tulun^u</i>	<i>tulun.</i>
<i>bäbuk^u</i>	<i>bäbuk^u.</i>	<i>anun^u</i>	<i>anun.</i>
<i>döbuk^u</i>	<i>dohuk.</i>	<i>khamun^u</i>	<i>khanun.</i>
<i>watharanuk^u</i>	<i>vat²ramuk.</i>	<i>panun^u</i>	<i>panen, panun.</i>
<i>nayistānuk^u</i>	<i>nayis tānuk.</i>	<i>dapun^u</i>	<i>dopun.</i>
<i>wanuk^u</i>	<i>wanuk.</i>	<i>sömb²run^u</i>	<i>somb²run.</i>
<i>jēnatuk^u</i>	<i>jan²tuk, jan²</i> <i>tukh.</i>	<i>sapharun^u</i>	<i>safarun.</i>
<i>amyuk^u</i>	<i>am² kuy, am^yuk,</i> <i>amyuk,</i> <i>a²m^yuk.</i>	<i>watharun^u</i>	<i>vat²run.</i>
<i>kamyuk^u</i>	<i>kam^yük.</i>	<i>karun^u</i>	<i>karun.</i>
<i>gödanyuk^u</i>	<i>gudēnyuk.</i>	<i>mārun^u</i>	<i>mārun.</i>
<i>hatsyuk^u</i>	<i>hats^yuk.</i>	<i>sōn^u</i>	<i>sōn.</i>
<i>öl^u</i>	<i>äl.</i>	<i>sōn^u</i>	<i>sun.</i>
<i>phol^u</i>	<i>phul.</i>	<i>āsun^u</i>	<i>āsun.</i>
<i>phöl^u</i>	<i>phul.</i>	<i>khasun^u</i>	<i>khasun.</i>
<i>shēhul^u</i>	<i>shuhul.</i>	<i>bikarmājētun^u</i>	<i>rikarmājīitun.</i>
		<i>tsatun^u</i>	<i>tsatun.</i>
		<i>wātun^u</i>	<i>wātun.</i>
		<i>atsun^u</i>	<i>atsun.</i>
		<i>won^u</i>	<i>win.</i>
		<i>nērawun^u</i>	<i>nērawun.</i>

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<i>trāwun^u</i>	<i>trāvun.</i>
<i>kāsawun^u</i>	<i>kās^uvun.</i>
<i>yun^u</i>	<i>h^uün, yün.</i>
<i>byon^u</i>	<i>b^uün, bⁱyün.</i>
<i>cyon^u</i>	<i>chun, ch^uun.</i>
<i>cyôn^u</i>	<i>chôn, chôn^y, chôny, ch^yôn.</i>
<i>dyun^u</i>	<i>dyun.</i>
<i>hyon^u</i>	<i>h^uun.</i>
<i>khyon^u</i>	<i>khyun.</i>
<i>myôn^u</i>	<i>myân, myôn.</i>
<i>zyun^u</i>	<i>zün, z^yün, zyün.</i>
<i>zon^u</i>	<i>zun.</i>
<i>bōzun^u</i>	<i>bōzun.</i>
<i>sōzun^u</i>	<i>sōzun.</i>
<i>gusōñ^u</i>	<i>gosōny.</i>
<i>dop^u</i>	<i>dop, dop^u, dup, dup^a.</i>
<i>bōr^u</i>	<i>bōr.</i>
<i>mōdur^u</i>	<i>mūdūr.</i>
<i>gur^u</i>	<i>gur.</i>
<i>gūr^u</i>	<i>gūr.</i>
<i>phor^u</i>	<i>phurtas.</i>
<i>kor^u</i>	<i>kuḍ, kar, kur, kurⁱ.</i>
<i>mor^u</i>	<i>mud.</i>
<i>mōr^u</i>	<i>mōḍ, mōr.</i>
<i>pūr^u</i>	<i>pūr.</i>
<i>tsōpōr^u</i>	<i>tsopōr.</i>
<i>khōwur^u</i>	<i>khāvur.</i>
<i>hyor^u</i>	<i>h^uur, hyür.</i>
<i>phyūr^u</i>	<i>p^yūr.</i>
<i>ōs^u</i>	<i>ās, ās, ās^u, ōs.</i>
<i>bus^u</i>	<i>bus.</i>
<i>ot^u</i>	<i>atⁱ, ot, ut, aṭh, uth.</i>
<i>hot^u</i>	<i>hut.</i>
<i>hoṭ^u</i>	<i>hot.</i>
<i>khoṭ^u</i>	<i>khoṭ, khut, khut, khut^h, kut.</i>

KAULA	STEIN
<i>khōṭ^u</i>	<i>khut.</i>
<i>koṭ^u</i>	<i>kot.</i>
<i>koṭ^u</i>	<i>khuth.</i>
<i>kūt^u</i>	<i>kūt.</i>
<i>loṭ^u</i>	<i>lot.</i>
<i>āmōt^u</i>	<i>āmut.</i>
<i>rūd^umot^u</i>	<i>rōḍ^amut, rūd^amut.</i>
<i>gamōt^u</i>	<i>gommūt, gōmus, gomūt.</i>
<i>gōmōt^u</i>	<i>gamūt, gomūt.</i>
<i>lōg^umot^u</i>	<i>lāg^u mut.</i>
<i>dyūṭh^umot^u</i>	<i>dyūtmut.</i>
<i>lyukh^umot^u</i>	<i>l^yūkhmut, lyūkhmut.</i>
<i>gōl^umot^u</i>	<i>gālmūt.</i>
<i>mumōt^u</i>	<i>nomūt.</i>
<i>on^umot^u</i>	<i>on muth.</i>
<i>pēmōt^u</i>	<i>p^yūmut, pyāmūt, pyūmut.</i>
<i>kor^umot^u</i>	<i>kurmut.</i>
<i>ōs^umot^u</i>	<i>āsmūt.</i>
<i>roṭ^umot^u</i>	<i>rutmut.</i>
<i>rōṭ^umot^u</i>	<i>rol^amut.</i>
<i>wōṭ^umot^u</i>	<i>voṭ^umut, vōṭ^umuth.</i>
<i>dyut^umot^u</i>	<i>dyutmut, dyut^amut, dyūt^amut.</i>
<i>thow^umot^u</i>	<i>thāy mut.</i>
<i>thōw^umot^u</i>	<i>thāymūt, thāymūt.</i>
<i>lādyōmōt^u</i>	<i>lād^yōmut.</i>
<i>nyūmōt^u</i>	<i>nyumūt.</i>
<i>noṭ^u</i>	<i>nut.</i>
<i>poṭ^u</i>	<i>phot, phut, put, put^h.</i>
<i>roṭ^u</i>	<i>rōṭ, rut.</i>
<i>drōṭ^u</i>	<i>drōṭ.</i>
<i>troṭ^u</i>	<i>trut.</i>
<i>host^u</i>	<i>host, host^u.</i>

KAULA	STEIN	KAULA	STEIN
<i>gryŭst^u</i>	<i>grost.</i>	<i>kründ^u</i>	<i>k^arand.</i>
<i>toi^u</i>	<i>thuth, tot, tut.</i>	<i>tsünd^u</i>	<i>tsund.</i>
<i>tsot^u</i>	<i>tsöt.</i>	<i>wuch^u</i>	<i>vuch.</i>
<i>wôt^u</i>	<i>vât, vôt, vôtⁱ, vôt, voth.</i>	<i>bôlbôsh^u</i>	<i>bôlbâsh.</i>
<i>yüt^u</i>	<i>yüt.</i>	<i>hish^u</i>	<i>hish.</i>
<i>dyut^u</i>	<i>d^uut, dyut, dyuth.</i>	<i>zêth^u</i>	<i>zûth.</i>
<i>kyut^u</i>	<i>kh^uut, khyuth, k^uut, kyut, kyuth.</i>	<i>wôts^u</i>	<i>vuts.</i>
<i>tsyot^u</i>	<i>tsut, ts^uut, ts^uut.</i>	<i>wütsh^u</i>	<i>vuts.</i>
<i>tyüt^u</i>	<i>tyüt.</i>	<i>dömbij^u</i>	<i>dumbij.</i>
<i>hots^u</i>	<i>hots, huts.</i>	<i>diij^u</i>	<i>daje.</i>
<i>bôw^u</i>	<i>bôw.</i>	<i>shêh^uj^u</i>	<i>shahij.</i>
<i>thôw^u</i>	<i>thâw.</i>	<i>liij^u</i>	<i>laj.</i>
<i>lôw^u</i>	<i>lâw.</i>	<i>mang liij^u</i>	<i>mang^alaj.</i>
<i>môkalôw^u</i>	<i>moklau.</i>	<i>môj^u</i>	<i>mâj, môj.</i>
<i>nôw^u</i>	<i>nâw, nôw.</i>	<i>dôda-môj^u</i>	<i>dod^amâj.</i>
<i>parzanôw^u</i>	<i>parza nâw, parza nâw.</i>	<i>wôramôj^u</i>	<i>vur mâj, vur^amôj.</i>
<i>sômb^arôw^u</i>	<i>somb^arau, somb^arau.</i>	<i>wôlinj^u</i>	<i>vâlînje.</i>
<i>tsamruw^u</i>	<i>tsam ru, tsam^aru.</i>	<i>tuj^u</i>	<i>tuj.</i>
<i>trôw^u</i>	<i>trôw.</i>	<i>gâi^uj^u</i>	<i>gâtij.</i>
<i>shêstruw^u</i>	<i>shast^aro.</i>	<i>tsüj^u</i>	<i>tsaj, tsaj^jy.</i>
<i>něcyuv^u</i>	<i>n^eechu.</i>	<i>wôj^u</i>	<i>vâj, vâj, vâj^v.</i>
<i>mahanyuv^u</i>	<i>mahn^yyu.</i>	<i>kôm^u</i>	<i>kâm, kâma, kôm.</i>
<i>bôy^u</i>	<i>boy, bôy.</i>	<i>trôm^u</i>	<i>trôm.</i>
<i>büz^u</i>	<i>böz.</i>	<i>satim^u</i>	<i>satim^v.</i>
<i>poz^u</i>	<i>puz.</i>	<i>pönts^uim^u</i>	<i>pântsim, pânt^vum.</i>
<i>apoz^u</i>	<i>apuz.</i>	<i>trëyim^u</i>	<i>triyim.</i>
Words ending in ^u		<i>dôn^u</i>	<i>dân.</i>
<i>dôhüc^u</i>	<i>dohuch.</i>	<i>zabôn^u</i>	<i>zabân^y.</i>
<i>nayistânüc^u</i>	<i>nayis tân nâch.</i>	<i>diñ^u</i>	<i>diñy.</i>
<i>azic^u</i>	<i>azich.</i>	<i>chôn^u</i>	<i>chân^v.</i>
<i>bud^u</i>	<i>bud.</i>	<i>kün^u</i>	<i>kan.</i>
<i>thüd^u</i>	<i>tađ, tor.</i>	<i>wâlün^u</i>	<i>vâlân^y.</i>
	Cf. <i>thür^u.</i>	<i>nün^u</i>	<i>nañy.</i>
<i>küd^u</i>	<i>küd. See also kür^u.</i>	<i>anün^u</i>	<i>anan^v, aneñy.</i>
		<i>tshunün^u</i>	<i>tsaneñy.</i>
		<i>panün^u</i>	<i>panen, panenⁱ, panen^v, paneñy, paniñy.</i>

KAULA	STEIN	KAULA	STEIN
<i>karin^ü</i>	<i>karin^y, kareñy,</i>	<i>āmüts^ü</i>	<i>āmuts.</i>
	<i>kariny.</i>	<i>gamüts^ü</i>	<i>gamuts.</i>
<i>sön^ü</i>	<i>sāñ^y, sãⁱñy.</i>	<i>tsüj^ümüts^ü</i>	<i>tsajmats,</i>
<i>wasün^ü</i>	<i>vasanⁱ.</i>		<i>tsajamats.</i>
<i>bikarmājētün^ü</i>	<i>vikarmājiteñy.</i>	<i>hēkmüts^ü</i>	<i>hekamats.</i>
<i>mōtün^ü</i>	<i>mōteny.</i>	<i>mumüts^ü</i>	<i>momuts.</i>
<i>bacāwün^ü</i>	<i>bachāvinny.</i>	<i>tshuñ^ümüts^ü</i>	<i>tsuñye muts.</i>
<i>pakawün^ü</i>	<i>pak^ovañy.</i>	<i>wün^ümüts^ü</i>	<i>vun^ymuts.</i>
<i>mōkalāwün^ü</i>	<i>mokalāvañy.</i>	<i>pēmüts^ü</i>	<i>p^yimats.</i>
<i>yin^ü</i>	<i>yiny.</i>	<i>kür^ümüts^ü</i>	<i>karmuts,</i>
<i>cyön^ü</i>	<i>chⁱān, ch^yānⁱ,</i>		<i>kurmuts.</i>
	<i>ch^yān^y.</i>	<i>parzanöv^ümüts^ü</i>	<i>parza nāu muts.</i>
<i>chyön^ü</i>	<i>chāny.</i>	<i>tröv^ümüts^ü</i>	<i>trau muts.</i>
<i>myön^ü</i>	<i>myē, mēñy, m^yēn,</i>	<i>röts^ü</i>	<i>rāts.</i>
	<i>myēn, m^yēñy.</i>	<i>wöts^ü</i>	<i>vāts, vāts.</i>
<i>zün^ü</i>	<i>zany, zaⁱn^y.</i>	<i>yüts^ü</i>	<i>yits^o.</i>
<i>ör^ü</i>	<i>ār.</i>	<i>gōv^ü</i>	<i>gau, gau, gāu.</i>
<i>thür^ü</i>	<i>tar, tür.</i>	<i>shēstriuv^ü</i>	<i>shast^oro.</i>
	<i>Cf. thüd^ü.</i>	<i>büz^ü</i>	<i>bōz.</i>
<i>ath^ür^ü</i>	<i>atar.</i>	<i>hünz^ü</i>	<i>hanz, hunz.</i>
<i>kür^ü</i>	<i>kūd, kūr, khūd.</i>	<i>gurēn-hünz^ü</i>	<i>gur^yen-hanz.</i>
	<i>See also kūd^ü.</i>	<i>yihünz^ü</i>	<i>yihās.</i>
<i>kür^ü</i>	<i>kar, ka^rⁱ.</i>	<i>sünz^ü</i>	<i>san̄z, sunz,</i>
<i>phikir^ü</i>	<i>fik^r, phikir.</i>		<i>san̄züy, sünz.</i>
<i>tal^ür^ü</i>	<i>tular.</i>	<i>khāwanda-sünz^ü</i>	<i>kāvandāsanz.</i>
<i>māch-tal^ür^ü</i>	<i>māch tular.</i>	<i>pātashāha-sünz^ü</i>	<i>pādshāh san̄z,</i>
<i>mür^ü</i>	<i>mar.</i>		<i>pādshāhasanz.</i>
<i>miñč-mür^ü</i>	<i>mīng^o mar.</i>	<i>pātashēha-sünz^ü</i>	<i>pādshahāsanz,</i>
<i>nür^ü</i>	<i>nur.</i>		<i>pādshahāsanz.</i>
<i>tür^ü</i>	<i>tar.</i>	<i>rājē-sünz^ü</i>	<i>rājasanz,</i>
<i>tsür^ü</i>	<i>tsur.</i>		<i>rājasanz.</i>
<i>zür^ü</i>	<i>zēr, z^yēr.</i>	<i>mölⁱ-sünz^ü</i>	<i>māⁱlⁱ-sanz,</i>
<i>ös^ü</i>	<i>ās.</i>		<i>māⁱlisanz,</i>
<i>phüt^ü</i>	<i>phut.</i>		<i>māⁱlisanz.</i>
<i>rüt^ü</i>	<i>rat.</i>	<i>āmⁱ-sünz^ü</i>	<i>amisanz,</i>
<i>böts^ü</i>	<i>bāts, bāts.</i>		<i>amisanz.</i>
<i>dits^ü</i>	<i>dits.</i>	<i>gölāma-sünz^ü</i>	<i>gulāmasanz.</i>
<i>khüts^ü</i>	<i>khats, kats.</i>	<i>tāmⁱ-sünz^ü</i>	<i>taⁱmisanzüy.</i>
<i>kits^ü</i>	<i>kits.</i>	<i>sōna-sünz^ü</i>	<i>sunāsanz.</i>
<i>köts^ü</i>	<i>kāts.</i>	<i>phakīra-sünz^ü</i>	<i>fakīrasanz,</i>
<i>adälüts^ü</i>	<i>adālat.</i>		<i>fakīrasanz.</i>

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<i>śōnara-sūnz^ū</i>	<i>sunar sanz,</i> <i>sunarsanz.</i>
<i>wōrüz^ū</i>	<i>vurüd.</i>
<i>wuz^ū</i>	<i>daj.</i>
<i>nāyēz^ū</i>	<i>nāyiz.</i>

Words ending in *u*
gatshu gatsu.
nu nu.

Word ending in *ū*
saniyāsū san'yās^a.

Words ending in *b*

<i>āb</i>	<i>āb.</i>
<i>sabab</i>	<i>sabab.</i>
<i>dab</i>	<i>dab.</i>
<i>dōb</i>	<i>dob.</i>
<i>gōb</i>	<i>gāb.</i>
<i>khāb</i>	<i>kāb, kāv.</i>
<i>khūb</i>	<i>khūb.</i>
<i>sōhib</i>	<i>sāhib.</i>
<i>wahab</i>	<i>vahab.</i>
<i>par wahab</i>	<i>parvahab.</i>
<i>mōjub</i>	<i>mōjub.</i>
<i>phamb</i>	<i>phamb, pamb.</i>
<i>sōb</i>	<i>sāb.</i>
<i>tab</i>	<i>tap.</i>
<i>kitāb</i>	<i>kitāb.</i>
<i>jēwāb</i>	<i>jāvāb.</i>
<i>savāb</i>	<i>savāb.</i>

Word ending in *c*
kharc^c kharj.

Words ending in <i>d</i> or <i>ḍ</i>	
<i>had</i>	<i>had^a.</i>
<i>khōḍ</i>	<i>khōḍ.</i>
<i>kōḍ</i>	<i>kād, kāḍ, kād,</i> <i>kāḍ^d.</i>
<i>kākad</i>	<i>kākad, kakad.</i>
<i>lad</i>	<i>lad.</i>

KAULA	STEIN
<i>jēl^ad</i>	<i>jal^ad.</i>
<i>mad</i>	<i>mad^a.</i>
<i>hamud</i>	<i>hamud.</i>
<i>ahmad</i>	<i>ahmad.</i>
<i>mahmad</i>	<i>mahamad,</i> <i>muhammad.</i>
<i>nād</i>	<i>nād.</i>
<i>and</i>	<i>and.</i>
<i>band</i>	<i>band.</i>
<i>gand</i>	<i>gand.</i>
<i>shānd</i>	<i>shānd.</i>
<i>yārkanḍ</i>	<i>yārkanḍ.</i>
<i>pasand</i>	<i>pasand, pasand</i>
<i>khāwand</i>	<i>khāvand,</i> <i>kāvand.</i>
<i>dard</i>	<i>dard.</i>
<i>murād</i>	<i>murād.</i>
<i>vir^d</i>	<i>vir^d.</i>
<i>rasad</i>	<i>rasat.</i>
<i>wustād</i>	<i>ustād, vustad,</i> <i>vustād.</i>
<i>vad</i>	<i>vad.</i>
<i>yād</i>	<i>yād.</i>
<i>nōyid</i>	<i>nāyid.</i>
<i>phār^dyād</i>	<i>pharyād,</i> <i>pheryād.</i>
<i>zad</i>	<i>zad.</i>
<i>zid</i>	<i>zid.</i>
<i>muhimzad</i>	<i>mohim zad.</i>

Words ending in *g*

<i>bāg</i>	<i>bāg.</i>
<i>bāḡ</i>	<i>bāḡg.</i>
<i>lāg</i>	<i>lāg.</i>
<i>mōv lāg</i>	<i>maulāk.</i>
<i>nāg</i>	<i>nāg.</i>
<i>palang</i>	<i>palang, palang,</i> <i>palang.</i>
<i>mang</i>	<i>mang.</i>
<i>prang</i>	<i>prang.</i>
<i>wutsha-prang</i>	<i>vutsh^aprang.</i>

KAULA	STEIN	KAULA	STEIN
<i>zang</i>	<i>zang.</i>	<i>shēh</i>	<i>she.</i>
<i>drāg</i>	<i>drāg.</i>	<i>shēhan-shāh</i>	<i>shāhanshāh.</i>
<i>yēg</i>	<i>yeg.</i>	<i>pātashāh</i>	<i>pādshah,</i> <i>pādshāh,</i> <i>pād^hshāh.</i>
Words ending in <i>h</i>		<i>pātashēh</i>	<i>pādshah,</i> <i>pādshāh,</i> <i>pād^hshāh.</i>
<i>āh</i>	<i>ah.</i>	<i>kuth^hāh</i>	<i>kut^ha.</i>
<i>bēh</i>	<i>be.</i>	<i>rāthāh</i>	<i>rāth^ha.</i>
<i>bōh</i>	<i>bo, bu.</i>	<i>sāthāh</i>	<i>sāth^ha.</i>
<i>marhabāh</i>	<i>marhaba.</i>	<i>sēthāh</i>	<i>setā, setā, sethā,</i> <i>sethā.</i>
<i>subuh</i>	<i>subu.</i>	<i>kēntshāh</i>	<i>kh^hē, kh^hē ts^ha,</i> <i>khyē, khyē ts^ha,</i> <i>khyēts^ha, kēn^hts^ha,</i> <i>kēn^hts^ha, kēts^ha,</i> <i>k^hēnts^ha, k^hēts^ha,</i> <i>k^hēts^ha, k^hēts^ha,</i> <i>k^hēts^ha, kyē ts^ha,</i> <i>kyēts^ha.</i>
<i>hēch</i>	<i>hech.</i>	<i>jāh</i>	<i>ja, jā.</i>
<i>wuch</i>	<i>vuch.</i>	<i>akh</i>	<i>ak, akh.</i>
<i>dah</i>	<i>da.</i>	<i>āk^h</i>	<i>āk.</i>
<i>dōh</i>	<i>do, doh.</i>	<i>kāh</i>	<i>ka.</i>
<i>dū^h</i>	<i>dū.</i>	<i>kā^h</i>	<i>kah.</i>
<i>judāh</i>	<i>zhudā.</i>	<i>kēh</i>	<i>khyē, k^he, k^hē,</i> <i>kyā, kyē.</i>
<i>aj^hdāh</i>	<i>azhda.</i>	<i>kīh</i>	<i>kīh.</i>
<i>sadāh</i>	<i>sadam.</i>	<i>bēkh</i>	<i>b^hēk, byēk.</i>
<i>wustādāh</i>	<i>vustādā.</i>	<i>labakh</i>	<i>labak.</i>
<i>alvidāh</i>	<i>al vida.</i>	<i>sabakh</i>	<i>sabak.</i>
<i>yēdāh</i>	<i>yerā.</i>	<i>dikh</i>	<i>dik.</i>
<i>gāh</i>	<i>ga, gā, gah.</i>	<i>kādikh</i>	<i>ka^hdik, karik,</i> <i>ka^hrik.</i>
<i>āgāh</i>	<i>āga.</i>	<i>kūd^hkh</i>	<i>ka^hduk.</i>
<i>bēgāh</i>	<i>begā.</i>	<i>ko^hduk^h</i>	<i>kūruk.</i>
<i>pagāh</i>	<i>pag^h, pagā.</i>	<i>bandūkh</i>	<i>bāndūk.</i>
<i>hargāh</i>	<i>har ga, har gā,</i> <i>hargā.</i>	<i>sapadakh</i>	<i>sapadak.</i>
<i>shōra-gāh</i>	<i>shōra ga,</i> <i>shōragā.</i>	<i>yīd^hkāh</i>	<i>īdgāh.</i>
<i>hēh</i>	<i>h^he.</i>	<i>nazdikh</i>	<i>nazdikh.</i>
<i>shūbikhēh</i>	<i>shuybehe,</i> <i>shūybihe.</i>		
<i>chēh</i>	<i>sha, che, chu.</i>		
<i>chīh</i>	<i>che, chī, chu,</i> <i>ch^ha.</i>		
<i>chīh</i>	<i>chī.</i>		
<i>chuh</i>	<i>che, chu, chuh.</i>		
<i>pātashēhāh</i>	<i>pādshāh.</i>		
<i>khēh</i>	<i>k^he.</i>		
<i>akhāh</i>	<i>akha.</i>		
<i>dādikhāh</i>	<i>dād kha.</i>		

KAULA	STEIN
<i>gōkh</i>	<i>gāk.</i>
<i>lagakh</i>	<i>lagak.</i>
<i>lagēkh</i>	<i>lagik.</i>
<i>chēkh</i>	<i>chak, chek.</i>
<i>chikh</i>	<i>chuk.</i>
<i>chukh</i>	<i>chuk, chuka.</i>
<i>wuchakh</i>	<i>vuchak.</i>
<i>wuchikh</i>	<i>vuchuk.</i>
<i>wuchukh</i>	<i>vuchuk, vucuk.</i>
<i>wuch^ukh</i>	<i>vuchuk.</i>
<i>wuchⁱhakh</i>	<i>vuch hak.</i>
<i>katikō chukh</i>	<i>kati kōchuk.</i>
<i>khēkh</i>	<i>kyek.</i>
<i>samokhukh</i>	<i>sam^a kukh.</i>
<i>dimahakh</i>	<i>dim^a hak.</i>
<i>phakh</i>	<i>phak.</i>
<i>dop^uhakh</i>	<i>dop hak, dophak.</i>
<i>karahakh</i>	<i>kar^a hak.</i>
<i>kor^uhakh</i>	<i>kur hak.</i>
<i>karuhukh</i>	<i>kar^u huk.</i>
<i>shēkh</i>	<i>shak, shōk.</i>
<i>ash^ukh</i>	<i>ashik.</i>
<i>pōshākh</i>	<i>poshāk.</i>
<i>mūth^ukh</i>	<i>motuk.</i>
<i>won^uthakh</i>	<i>vunthak.</i>
<i>gatshakh</i>	<i>gatsak.</i>
<i>dāpⁱzihēkh</i>	<i>dabza hek,</i> <i>dabzi hek.</i>
<i>likh</i>	<i>lekh.</i>
<i>lōkh</i>	<i>lōk.</i>
<i>tasalī kēh</i>	<i>tastika.</i>
<i>tulukh</i>	<i>tuluk.</i>
<i>wōlikh</i>	<i>vālik.</i>
<i>zōlukh</i>	<i>zāluk, zāluk.</i>
<i>makh</i>	<i>mak.</i>
<i>ditⁱmakh</i>	<i>ditⁱmak.</i>
<i>dapyāmakh</i>	<i>dap^yāmak.</i>
<i>ankāh</i>	<i>anka, ankā.</i>
<i>ānikh</i>	<i>anik, ānik.</i>
<i>anukh</i>	<i>anuk.</i>
<i>onukh</i>	<i>anuk, unuk.</i>

KAULA	STEIN
<i>chunakh</i>	<i>chu nak.</i>
<i>tshunukh</i>	<i>tsunuk.</i>
<i>shēnākh</i>	<i>shināk.</i>
<i>dop^unakh</i>	<i>dop^u nak,</i> <i>dop^unak,</i> <i>dopu nak,</i> <i>dopunak.</i>
<i>kārⁱnakh</i>	<i>kāⁱrinak.</i>
<i>kor^unakh</i>	<i>kurnak.</i>
<i>māranakh</i>	<i>mārenak.</i>
<i>rūt^unakh</i>	<i>rut^unak.</i>
<i>dyut^unakh</i>	<i>dyut^unak,</i> <i>dyutanak,</i> <i>dyūt^unak.</i>
<i>tsōnukh</i>	<i>tsānuk.</i>
<i>hōw^unakh</i>	<i>hāy nak.</i>
<i>thōw^unakh</i>	<i>thāv^unak.</i>
<i>zānakh</i>	<i>zānak.</i>
<i>ūñ^ukh</i>	<i>añyik.</i>
<i>kaññēkh</i>	<i>kanyek.</i>
<i>wañēnakh</i>	<i>vañye nak.</i>
<i>pākh</i>	<i>pāk.</i>
<i>dopukh</i>	<i>dopuk.</i>
<i>rakh</i>	<i>rakh.</i>
<i>būr^ukh</i>	<i>bar^ak, barak.</i>
<i>mōbārakh</i>	<i>mubāarak.</i>
<i>drākh</i>	<i>drāk.</i>
<i>shrākh</i>	<i>shrāk.</i>
<i>shērīkh</i>	<i>sherik.</i>
<i>krēkh</i>	<i>krāk, krēk,</i> <i>krēkh.</i>
<i>karakh</i>	<i>karak.</i>
<i>karēkh</i>	<i>kāⁱrik, kaⁱrikh.</i>
<i>kārikh</i>	<i>kārik.</i>
<i>korukh</i>	<i>kāruk, koruk,</i> <i>kuruk.</i>
<i>kūr^ukh</i>	<i>karuk.</i>
<i>porukh</i>	<i>paḍuk.</i>
<i>phut^oruk</i>	<i>phut^oruk.</i>
<i>āsakh</i>	<i>āsak.</i>
<i>ōsukh</i>	<i>āsuk, ōsuk.</i>

KAULA	STEIN
<i>khasakh</i>	<i>khasak.</i>
<i>mushtākh</i>	<i>mushtāk.</i>
<i>vātakh</i>	<i>vātak.</i>
<i>dyutukh</i>	<i>d^uūthuk,</i> <i>d^uutuk,</i> <i>d^uūtuk,</i> <i>dyutuk.</i>
<i>hyotukh</i>	<i>h^yūtuk.</i>
<i>dits^ukh</i>	<i>ditsuk.</i>
<i>thōvikh</i>	<i>thāvīk.</i>
<i>thōv^ukh</i>	<i>thāvuk.</i>
<i>milūv^ukh</i>	<i>mil^uvuk.</i>
<i>trōwukh</i>	<i>trāvuk.</i>
<i>yēkh</i>	<i>yek.</i>
<i>āyēkh</i>	<i>āyak.</i>
<i>byākh</i>	<i>b^yēk, byāk.</i>
<i>byēkh</i>	<i>b^yēk.</i>
<i>bacyōkh</i>	<i>bachōk.</i>
<i>lōyikh</i>	<i>lāyak.</i>
<i>lōyukh</i>	<i>lāyuk.</i>
<i>nyūkh</i>	<i>nyūk.</i>
<i>anyūkh</i>	<i>anyūk.</i>
<i>niyēkh</i>	<i>niyak.</i>
<i>pēyēkh</i>	<i>p^yeyak.</i>
<i>h^arēyēkh</i>	<i>h^arēyek.</i>
<i>karyūkh</i>	<i>karūk.</i>
<i>mōryūkh</i>	<i>mār^yūk,</i> <i>mā^rryūk.</i>
<i>bōzakh</i>	<i>bōzak.</i>
<i>dīzikh</i>	<i>dīz^yek.</i>
<i>lazakh</i>	<i>lazak.</i>
<i>nīzikh</i>	<i>n^yazīk, n^yēzik,</i> <i>n^yēzik, nazdīk,</i> <i>nēzik.</i>
<i>dāp^zēkh</i>	<i>dābzīk.</i>
<i>sapūz^ukh</i>	<i>sap^uzak.</i>
<i>alāh</i>	<i>alla, allāh.</i>
<i>bulbulāh</i>	<i>bulbula.</i>
<i>luh-luh</i>	<i>lolo, lōlō.</i>
<i>kālāh</i>	<i>kāla.</i>
<i>salāh</i>	<i>salā.</i>

KAULA	STEIN
<i>sōlāh</i>	<i>sālā.</i>
<i>zālāh</i>	<i>zālā, zālū.</i>
<i>shēmāh</i>	<i>shamā, shamā.</i>
<i>kōm^uāh</i>	<i>kāma.</i>
<i>tamāh</i>	<i>tamā.</i>
<i>maṭi māh</i>	<i>maṭⁱma.</i>
<i>wumāh</i>	<i>vuma.</i>
<i>nōh</i>	<i>nu.</i>
<i>bīnāh</i>	<i>bīnā.</i>
<i>dānāh</i>	<i>dānā.</i>
<i>gōnāh</i>	<i>guna .</i>
<i>wuchunāh</i>	<i>vuchuna.</i>
<i>zanānāh</i>	<i>zanānā.</i>
<i>vigⁱnāh</i>	<i>vigⁿya.</i>
<i>daph</i>	<i>dap.</i>
<i>thaph</i>	<i>tap, thap, thaph.</i>
<i>shāph</i>	<i>shāp.</i>
<i>kuluph</i>	<i>kulup.</i>
<i>sar^aph</i>	<i>sarp.</i>
<i>yīnsāph</i>	<i>īnsāf, yīn sāf.</i>
<i>yūsūph</i>	<i>yūsūf, yūsuf.</i>
<i>tāph</i>	<i>tāp.</i>
<i>rāh</i>	<i>ra.</i>
<i>brōh</i>	<i>brō.</i>
<i>brūh</i>	<i>broh.</i>
<i>khabarāh</i>	<i>kabara.</i>
<i>brūh-brūh</i>	<i>bro-bro.</i>
<i>shēharāh</i>	<i>shehra.</i>
<i>phakīrāh</i>	<i>fakīra.</i>
<i>phikirāh</i>	<i>fik^ara.</i>
<i>trēh</i>	<i>tre.</i>
<i>trih</i>	<i>tre.</i>
<i>vyūr^uāh</i>	<i>yūra.</i>
<i>nazarāh</i>	<i>nazar.</i>
<i>sōh</i>	<i>sā, su.</i>
<i>suh</i>	<i>so, su.</i>
<i>gāsh</i>	<i>gāsh.</i>
<i>hōsh</i>	<i>hōsh.</i>
<i>khash</i>	<i>kash, pash.</i>
<i>khōsh</i>	<i>khush, <u>khush</u>.</i>
<i>phāsh</i>	<i>phāsh.</i>

KAULA	STEIN	KAULA	STEIN
yih suh	yisu.	rahath	rahat.
nāsh	nāsh.	mārahath	mār ^h hat.
nish	nish.	ḍashith	ḍeshit.
öl ⁱ -nāsh	āl ⁱ -nāsh.	maskith	maskhit.
manōsh	manōsh.	mathith	matit.
mē-nish	m ^e enish.	wōthith	vuthit, vutit.
pēsh	pēsh.	dyūthuth	dyūthut.
pharōsh	pharōsh.	kath	kat, kath.
trēsh	trās, trēsh.	kēth	k ^u et, kyet, kh ^u ath, khyath.
wōsh	vōsh.		
gwāsh	ghāsh, gāsh.	akith	a ⁱ kith.
ta wōsh	tavōsh.	kōtāh	kōta.
yīsāh	īsā.	nōktāh	nukhta.
bakh ^a cōyish	bakcāyish, bakhshāyish.	sak ^a th	sak.
ath	at, at ⁱ , at, at ⁱ , a ⁱ t ⁱ , ath.	pōlith	pā ⁱ lith.
ōth	āth.	tulith	tulit.
tih	ti.	wōlith	vālith.
bōj ⁱ -bath	bāj ^a vat.	zōlith	zālith.
dith	dit.	math	mat.
kadith	ka ⁱ rit, ka ⁱ rit, ka ⁱ rith.	yimāmath	yimāmat.
gandith	gandit.	tāmath	tāmat.
wōridāth	va ⁱ r ^u dāth.	yāmath	yāmat.
gath	gat.	khazmath	kismat.
lōgith	lāgit.	khizmath	khismat.
shōngith	shungit.	nūth	n ^u it.
hath	hat, hat.	anith	anit.
hēth	het, hit, hitsan, h ^u et, h ^u eth, h ^u eth.	bōnth	bōnt.
bihith	behit, bihit, bihith.	amānath	amānat.
khath	khath.	brōnth	brōnt.
tākhkūth	tākhūt, tākūt.	wanith	vanit.
daskhath	daskath.	zūnith	z ^u enith.
maṣlahath	maṣla hat, maṣlahat.	wūn ^u th	vañyit.
nahith	nahit.	path	pat, path.
ziyāphath	ziāfat.	pēth	p ^u et, p ^u et, pyet, pyet, p ^u eth, p ^u eth.
		bāpath	bāpat.
		hāpath	hāpat.
		hāpūth	hāput.
		papith	papit.

KAULA	STEIN	KAULA	STEIN
<i>rāth</i>	<i>rāt, rāth.</i>	<i>wasith</i>	<i>vasit.</i>
<i>rēth</i>	<i>rit, r^eeth.</i>	<i>sōyisth</i>	<i>sāyist.</i>
<i>rath</i>	<i>rat.</i>	<i>tath</i>	<i>tat, tath, tat^v.</i>
<i>barith</i>	<i>barit.</i>	<i>khatith</i>	<i>ka^tith.</i>
<i>sōmb^arith</i>	<i>sumbrit.</i>	<i>ratith</i>	<i>ratit, ratit.</i>
<i>khōrāth</i>	<i>khārāt.</i>	<i>mōkh ratith</i>	<i>mokratit.</i>
<i>phirith</i>	<i>phirit.</i>	<i>tsatith</i>	<i>tsa^tith.</i>
<i>phirith</i>	<i>phērit, phirit,</i> <i>phē^rith,</i> <i>phe^rith.</i>	<i>wōtith</i>	<i>vātⁱt, vā^tith.</i>
<i>shirith</i>	<i>shērit.</i>	<i>dabōvith</i>	<i>dabāvit.</i>
<i>watharith</i>	<i>vata^rith.</i>	<i>wath</i>	<i>vat, vath.</i>
<i>karēth</i>	<i>ka^rit.</i>	<i>wāth</i>	<i>vāt.</i>
<i>karith</i>	<i>karit, karit,</i> <i>ka^rit, ka^rit,</i> <i>ka^rith, ka^rith.</i>	<i>wōth</i>	<i>vut.</i>
<i>koruth</i>	<i>karut, kurut.</i>	<i>wōth</i>	<i>vut, vut.</i>
<i>marith</i>	<i>marit.</i>	<i>hōwuth</i>	<i>hāvut.</i>
<i>mārath</i>	<i>mārat.</i>	<i>thāwath</i>	<i>thāvat.</i>
<i>mōrith</i>	<i>mā^rit.</i>	<i>thōvuth</i>	<i>thāvut.</i>
<i>nirith</i>	<i>nērit, nē^rith.</i>	<i>wōkavith</i>	<i>vok^avit.</i>
<i>prath</i>	<i>prat.</i>	<i>sōmb^arōwuth</i>	<i>sōmb^arāvuth.</i>
<i>pōrith</i>	<i>pā^rit.</i>	<i>trōvith</i>	<i>trāvit, trā^vit,</i> <i>trā^vith,</i> <i>trā^vith.</i>
<i>pūrith</i>	<i>pā^rit.</i>	<i>tsāv ath</i>	<i>tsāvat.</i>
<i>sōrith</i>	<i>sā^rit.</i>	<i>yēth</i>	<i>yat.</i>
<i>sūrath</i>	<i>sūrat.</i>	<i>yith</i>	<i>yat, yat, yet,</i> <i>yath.</i>
<i>khōbsūrath</i>	<i>khāb surat,</i> <i>khōbsurat,</i> <i>khōb sūrat,</i> <i>khōbsūrat,</i> <i>khōb-sūrath.</i>	<i>tarbyēth</i>	<i>tarā byat.</i>
<i>mutsarith</i>	<i>mut^srit.</i>	<i>mashiyēth</i>	<i>mashiyat.</i>
<i>dōh ta rāth</i>	<i>dokht^arāt.</i>	<i>zuryāth</i>	<i>zur yāt.</i>
<i>sath</i>	<i>sat, sath.</i>	<i>nasīyēth</i>	<i>nasīyat.</i>
<i>sāth</i>	<i>sāth.</i>	<i>nāsⁱyēth</i>	<i>naⁱsⁱyat,</i> <i>naⁱsīyat.</i>
<i>rukhsath</i>	<i>rukhsat,</i> <i>rukhsath.</i>	<i>was yith</i>	<i>vasyat, vasyat.</i>
<i>kōsith</i>	<i>khāsit, khā^sith.</i>	<i>zāth</i>	<i>zāth.</i>
<i>lāl sath</i>	<i>lāl^asat.</i>	<i>būzith</i>	<i>bōzit.</i>
<i>phursath</i>	<i>fursath.</i>	<i>būzuth</i>	<i>bōzuth.</i>
<i>wasth</i>	<i>vast.</i>	<i>munazāth</i>	<i>mun^a zāt.</i>
		<i>dēva-zāth</i>	<i>dyav^azāth.</i>
		<i>ts^ah</i>	<i>su, tsā, tsā, tsī,</i> <i>tsu.</i>
		<i>atsh</i>	<i>ats.</i>
		<i>gatsh</i>	<i>gats, gatsⁱ.</i>

KAULA	STEIN
<i>shōtsh</i>	<i>shūts.</i>
<i>shēkhtsāh</i>	<i>sakhtsa.</i>
<i>kēntsāh</i>	<i>k'ētsa.</i>
<i>tsōratsh</i>	<i>tsōrasta.</i>
<i>vih</i>	<i>v'e.</i>
<i>wōh</i>	<i>voh.</i>
<i>davāh</i>	<i>dava, davā.</i>
<i>dāvāh</i>	<i>dāvā.</i>
<i>havāh</i>	<i>havā.</i>
<i>bēnawāh</i>	<i>bē navā.</i>
<i>sivāh</i>	<i>siva.</i>
<i>photuvāh</i>	<i>photu va.</i>
<i>nēcyuvāh</i>	<i>nichuva.</i>
<i>yih</i>	<i>ye, yi, yim, yiy.</i>
<i>yuh</i>	<i>yi.</i>
<i>yüh</i>	<i>yi, yū.</i>
<i>tōb'yāh</i>	<i>tā'bya.</i>
<i>khyuh</i>	<i>khyau.</i>
<i>āth' kyāh</i>	<i>at'kyā.</i>
<i>kyāh</i>	<i>k'a, kya, kyā,</i> <i>kyah. Cf. kyā.</i>
<i>ās' kyāh</i>	<i>as'kyā.</i>
<i>wārayāh</i>	<i>vārya, vārya.</i>
<i>kōtyāh</i>	<i>kāi t'a, kā't'a,</i> <i>kā'tya.</i>
<i>āyē yih</i>	<i>āyīye.</i>
<i>z'h</i>	<i>za, ze, z'i.</i>
<i>zāh</i>	<i>za.</i>
<i>hānzāh</i>	<i>hānzā.</i>

Words ending in *j*

<i>bāj</i>	<i>bāj^a, bāja.</i>
<i>khar^aj</i>	<i>kharj, khar^aj.</i>
<i>māhrāj</i>	<i>mah^arāj.</i>

Words ending in *l*

<i>bulbul</i>	<i>bulbul.</i>
<i>dil</i>	<i>dil.</i>
<i>badal</i>	<i>badal.</i>
<i>gāl</i>	<i>gāl.</i>
<i>hāl</i>	<i>hāl.</i>
<i>bōd'hāl</i>	<i>bānd'hāl.</i>

KAULA	STEIN
<i>phal</i>	<i>phal.</i>
<i>tsātahāl</i>	<i>tsat^ahāl, tsāt^ahāl.</i>
<i>jēl</i>	<i>jal.</i>
<i>kāl</i>	<i>kāl.</i>
<i>shēkal</i>	<i>shakal.</i>
<i>lāl</i>	<i>lāl, lāl^a, lul.</i>
<i>alil</i>	<i>alil.</i>
<i>dalil</i>	<i>dalil.</i>
<i>zalil</i>	<i>zalil.</i>
<i>māl</i>	<i>māl, māl^a.</i>
<i>mōl</i>	<i>mul.</i>
<i>lālmāl</i>	<i>lāl māl.</i>
<i>nāl</i>	<i>nāl.</i>
<i>pal</i>	<i>pal.</i>
<i>as^al</i>	<i>asl, asal.</i>
<i>tal</i>	<i>tal, thal.</i>
<i>chēh tal</i>	<i>chetal.</i>
<i>putal</i>	<i>putal.</i>
<i>wātal</i>	<i>vātāl.</i>
<i>mārawātal</i>	<i>mārawātal.</i>
<i>tshāwul</i>	<i>tsāvul.</i>
<i>sawāl</i>	<i>savāl.</i>
<i>kuṭ^awāl</i>	<i>kuṭvāl, kuṭ^avāl.</i>
<i>pyāwāl</i>	<i>pyāv^ala.</i>
<i>azal</i>	<i>azal, azāl.</i>

Words ending in *m*

<i>ām</i>	<i>ām.</i>
<i>dim</i>	<i>dīm.</i>
<i>ādam</i>	<i>ādam.</i>
<i>kadam</i>	<i>kadam, kadam.</i>
<i>mukadam</i>	<i>mukadam.</i>
<i>sapodum</i>	<i>sapanum.</i>
<i>yīdam</i>	<i>īdam.</i>
<i>gōm</i>	<i>gōm.</i>
<i>mangum</i>	<i>mangum.</i>
<i>chēm</i>	<i>chām, chem.</i>
<i>chim</i>	<i>chīm, chum.</i>
	<i>ch^aum, chyum</i>
<i>chum</i>	<i>chum, chum^a,</i> <i>chum^a.</i>

KAULA	STEIN	KAULA	STEIN
<i>larē chim</i>	<i>larichim.</i>	<i>wālanam</i>	<i>vāle nam.</i>
<i>lōhlari chim</i>	<i>lō larichim.</i>	<i>tsōñ^unam</i>	<i>tsāny nam.</i>
<i>wuchēm</i>	<i>vuchun.</i>	<i>dapanam</i>	<i>dapanam.</i>
<i>wuchim</i>	<i>vuchun</i>	<i>dop^unam</i>	<i>dopu nam.</i>
<i>gōham</i>	<i>gōham.</i>	<i>dōr^unam</i>	<i>dāⁱri nam.</i>
<i>lagaham</i>	<i>lag^aham.</i>	<i>harēnam</i>	<i>kaⁱri nam.</i>
<i>taghēm</i>	<i>tag^eham.</i>	<i>karinam</i>	<i>karnam.</i>
<i>pātashēham</i>	<i>pādshaham,</i> <i>pādshaham,</i> <i>pādshahan.</i>	<i>kor^unam</i>	<i>kur nam,</i> <i>kur^u nam.</i>
<i>khām</i>	<i>khām, kām.</i>	<i>tōr^unam</i>	<i>tāⁱri nam.</i>
<i>mukim</i>	<i>mohim, mukim,</i> <i>muk^yim.</i>	<i>tsāt^unam</i>	<i>tset^unam.</i>
<i>dop^uham</i>	<i>dop ham.</i>	<i>wanum</i>	<i>vanum.</i>
<i>yibrāhim</i>	<i>ibrāhim.</i>	<i>hāwanam</i>	<i>hāv^anam.</i>
<i>mōr^uham</i>	<i>mōrham.</i>	<i>hōw^unam</i>	<i>haunam.</i>
<i>khashēm</i>	<i>khashim.</i>	<i>thōw^unam</i>	<i>thā^ynam.</i>
<i>dyūthum</i>	<i>dyūthum.</i>	<i>trōw^unam</i>	<i>traunam,</i> <i>trāunam,</i> <i>trā^ynam.</i>
<i>kūr^utham</i>	<i>k^ar tam.</i>	<i>lōy^unam</i>	<i>lā^yinam.</i>
<i>tsē kūr^utham</i>	<i>tsik^ar tam.</i>	<i>añām</i>	<i>añyām.</i>
<i>gatshēm</i>	<i>gat^sem.</i>	<i>arām</i>	<i>arām.</i>
<i>kam</i>	<i>kam.</i>	<i>bar^am</i>	<i>baram.</i>
<i>hakīm</i>	<i>hakīm.</i>	<i>garam</i>	<i>garm.</i>
<i>hukum</i>	<i>hukam, hukm,</i> <i>hukum.</i>	<i>mah^aram</i>	<i>mah^aram.</i>
<i>mahkam</i>	<i>mah kam,</i> <i>mahkam.</i>	<i>karēm</i>	<i>kairim.</i>
<i>lākam</i>	<i>lākam.</i>	<i>kārim</i>	<i>karim, kaⁱrim</i>
<i>aslāmalaikum</i>	<i>aslā malaikum.</i>	<i>kūr^um</i>	<i>karim.</i>
<i>wālaikum</i>	<i>vālai kum.</i>	<i>yikrām</i>	<i>ikrām.</i>
<i>ālam</i>	<i>ālam.</i>	<i>narm</i>	<i>naram.</i>
<i>gölām</i>	<i>gulām.</i>	<i>kasam</i>	<i>kas^m, khasam,</i> <i>kasam.</i>
<i>halam</i>	<i>halam.</i>	<i>kas^am</i>	<i>kas^am.</i>
<i>salām</i>	<i>salām, sa^lāma.</i>	<i>āsīm</i>	<i>āsīm.</i>
<i>zulm</i>	<i>zulm.</i>	<i>ōsum</i>	<i>āsūm.</i>
<i>nam</i>	<i>nam.</i>	<i>tam</i>	<i>tam.</i>
<i>nōm</i>	<i>nom.</i>	<i>tim</i>	<i>tim, timⁱ, tim^y.</i>
<i>lod^unam</i>	<i>lud^anam,</i> <i>lud^anam,</i> <i>ludnam.</i>	<i>tum</i>	<i>tum.</i>
<i>gatshanam</i>	<i>gatse nam.</i>	<i>ditam</i>	<i>ditam.</i>
		<i>ditim</i>	<i>ditim.</i>
		<i>bēhtam</i>	<i>beh tam.</i>
		<i>wuch^ttōm</i>	<i>wuch tōm.</i>

KAULA	STEIN
khētam	k ^{ve} tam.
hāvtam	hāvtam.
thāvtam	thāvtam, thāv tam.
yitam	yitam.
bōztam	bōz tam.
thāwum	thāwum, tāwum.
dop ^w um	dopūm.
wāwim	varum.
yim	yim.
āyām	āyām.
āyēm	āyem.
diyūm	diyūm.
gayēm	gayem.
tshājyām	tsān ^v jān.
anyūm	añyūm.
banyōm	ban ^v ām.
wanyūm	van ^v ūm.
pyōm	pyōm.
pēyēm	peyem.
dapyām	dap ^v ām.
dāp ^z ēm	dap ^z im.

Words ending in n

an	an.
bōn	bun.
bāban	bāban.
shūbān	shōbān, shūbān.
sōhiban	sāhiban.
lobun	lobun.
sōban	sāban.
biyābān	biyā bān.
zabān	zabān.
kālacēn	kāl ^z chen.
racēn	rachen.
dōn	don.
dādēn	dāden.
gadān	garān.
godun	godun.
tshādān	tsārān.

Cf. tshārān.

KAULA	STEIN
kađan	karan.
kađān	kađān karān.
kađōn	korōn ^v .
kađun	karun.
kođun	kođun, kuđun, korun, kurun.
kūd ⁿ	kađin, kađun.
lođun	lodun, ludun.
mōdān	mādān, ma ⁱ dān, maidān.
gāndin	gandin.
gondun	gundun.
sandēn	sandin, sandyam.
pātashēha-sandēn	pādshahas sandyam.
tasandēn	tasanden.
gardan	gardan.
wadān	radān.
nōyidan	nāyidan, nā ⁱ ydan.
zādan	zādan.
pātashāhzādan	pādshāh zādan, pādshāhzādan.
lagān	lagān.
lōgun	lāgun, lōgun.
nāgan	nāgan.
nigīn	nigīn.
mangān	mangān.
pargan	pargan.
martawāgan	martsevāgun.
zāgān	zāgān.
han	han, han, hen.
bahan	bahan.
bēhān	bihān.
subhān	subhān.
sub ^h han	suban.
chān	chān, ch ^v ān.
achēn	achan.
lich ⁿ	lichin.
wuchān	vuchān.

KAULA	STEIN	KAULA	STEIN
<i>vuchin</i>	<i>vuchän.</i>	<i>pöthin</i>	<i>päthin, pätin.</i>
<i>wuch^un</i>	<i>vuchan, vuchin,</i> <i>vucun.</i>	<i>kär^tthan</i>	<i>kä^rrtan.</i>
<i>wuchun</i>	<i>vuch^un, vuchun,</i> <i>vucun, vucun^a.</i>	<i>ös^tthan</i>	<i>östan.</i>
<i>wuchahan</i>	<i>vucehan.</i>	<i>tskun</i>	<i>tsün.</i>
<i>shëhan</i>	<i>shahan.</i>	<i>gatshan</i>	<i>gatsan.</i>
<i>pätashahan</i>	<i>pädshahan.</i>	<i>gatshän</i>	<i>gatsän, gatsun.</i>
<i>pätashëhan</i>	<i>päd^tshahan,</i> <i>pädshahan,</i> <i>pädshahan,</i> <i>pädshahan.</i>	<i>pryutshun</i>	<i>prütsun.</i>
		<i>dawahan</i>	<i>davahan.</i>
		<i>mökaläwahun</i>	<i>muk^aläwa hun.</i>
		<i>jän</i>	<i>jän.</i>
		<i>dujän</i>	<i>dujän.</i>
		<i>räjën</i>	<i>räjän.</i>
<i>ratshi-han</i>	<i>ratsq han.</i>	<i>tuj^un</i>	<i>tuh jin, tujen,</i> <i>tujy^en.</i>
<i>khän</i>	<i>khän.</i>	<i>kan</i>	<i>kan.</i>
<i>khën</i>	<i>khyen.</i>	<i>kun</i>	<i>köna, kun.</i>
<i>ökhum</i>	<i>äkhun, äkhun.</i>	<i>ö-kun</i>	<i>ökun.</i>
<i>köd-khän</i>	<i>käd khän.</i>	<i>path-kun</i>	<i>pat^a kun,</i> <i>patkun.</i>
<i>likhan</i>	<i>likhan.</i>	<i>lēkan</i>	<i>lekan, l^eekan.</i>
<i>likhän</i>	<i>lekhän.</i>	<i>lōkan</i>	<i>lōkan.</i>
<i>mahalakhän</i>	<i>mahala kän,</i> <i>mah^alakhän.</i>	<i>mulkan</i>	<i>mulken.</i>
<i>lyukhun</i>	<i>likhun.</i>	<i>makän</i>	<i>makän.</i>
<i>musla-han</i>	<i>musl^ahan.</i>	<i>lā-makän</i>	<i>lā makän.</i>
<i>k^anahan</i>	<i>kan^ahan.</i>	<i>shēnākan</i>	<i>shinākan.</i>
<i>pinhän</i>	<i>pin hām.</i>	<i>pakän</i>	<i>pakän.</i>
<i>pahän</i>	<i>pahan, pahan.</i>	<i>pakun</i>	<i>pakun.</i>
<i>taraphan</i>	<i>tarfan.</i>	<i>mārakan</i>	<i>mär^akan.</i>
<i>yūsūphan</i>	<i>yusūfan.</i>	<i>miskin</i>	<i>miskin.</i>
<i>kär^t-han</i>	<i>kä^tdⁱhen.</i>	<i>cälän</i>	<i>chälän</i> <i>chäläng.</i>
<i>nāra-han</i>	<i>när^ahan.</i>	<i>ningalän</i>	<i>ning^alän.</i>
<i>shën</i>	<i>shen.</i>	<i>hēlän</i>	<i>helen.</i>
<i>dëshän</i>	<i>dëshän.</i>	<i>cholun</i>	<i>cholun, chulun.</i>
<i>nishin</i>	<i>nishin, nishin,</i> <i>nisan.</i>	<i>phölän</i>	<i>pholan.</i>
<i>nishin</i>	<i>nishin.</i>	<i>shölän</i>	<i>sholan.</i>
<i>hamnishin</i>	<i>ham nishin.</i>	<i>mökalan</i>	<i>muklan.</i>
<i>athan</i>	<i>athan.</i>	<i>lälän</i>	<i>lälän.</i>
<i>bata-han</i>	<i>battahan.</i>	<i>malan</i>	<i>malan.</i>
<i>tsëth han</i>	<i>tsethan.</i>	<i>krälän</i>	<i>krälin.</i>
<i>kathan</i>	<i>kathen.</i>	<i>tsrälän</i>	<i>tsrälin.</i>

KAULA	STEIN
<i>tulān</i>	<i>tulān.</i>
<i>tulīn</i>	<i>tulīn.</i>
<i>tulun</i>	<i>tulun.</i>
<i>putalēn</i>	<i>putalin.</i>
<i>wāṭalan</i>	<i>vāt^olan, vāt^olan.</i>
<i>mārawāṭalan</i>	<i>mār^ovāṭalan,</i> <i>mār^ovātalan,</i> <i>mārāvāt^olan,</i> <i>māre vāt^olan,</i> <i>māre vāt^olan,</i> <i>mārevāt^olan,</i> <i>mārevāṭalan.</i>
<i>tsalān</i>	<i>tsalān.</i>
<i>walān</i>	<i>valān.</i>
<i>wālān</i>	<i>vālān.</i>
<i>wālun</i>	<i>vālun.</i>
<i>wolun</i>	<i>vulun.</i>
<i>kuṭ^owālan</i>	<i>kotvālan,</i> <i>kutvālen.</i>
<i>mukadaman</i>	<i>mukaḍaḍaman.</i>
<i>gāman</i>	<i>gāman.</i>
<i>shāman</i>	<i>shāman.</i>
<i>lamān</i>	<i>lamān.</i>
<i>gōlāman</i>	<i>gulāman,</i> <i>gulāmaṇ.</i>
<i>nōman</i>	<i>noman.</i>
<i>armān</i>	<i>armān.</i>
<i>asmān</i>	<i>asmān.</i>
<i>sāmān</i>	<i>sāmān.</i>
<i>timan</i>	<i>timan, timaṇ.</i>
<i>yiman</i>	<i>yiman, yimaṇ.</i>
<i>sulaymān</i>	<i>sulaimān.</i>
<i>mizmān</i>	<i>mēz^omān.</i>
<i>nīn</i>	<i>nīñy.</i>
<i>anān</i>	<i>anān.</i>
<i>anōn</i>	<i>anōn.</i>
<i>anun</i>	<i>anun, anun.</i>
<i>onun</i>	<i>anun.</i>
<i>banān</i>	<i>banān.</i>
<i>d^onān</i>	<i>dōnān.</i>
<i>khānan</i>	<i>kāṇaṇ.</i>

KAULA	STEIN
<i>kōd-khānan</i>	<i>kādkhānen.</i>
<i>nishīnan</i>	<i>nishīnan,</i> <i>nishīṇaṇ.</i>
<i>hamnishīnan</i>	<i>ham nishīnan,</i> <i>ham nishīṇaṇ.</i>
<i>tshanān</i>	<i>ts^onān.</i>
<i>tshunun</i>	<i>tsunun.</i>
<i>k^onan</i>	<i>kaṇan.</i>
<i>k^onān</i>	<i>kaṇān.</i>
<i>asmānan</i>	<i>as^omāṇaṇ.</i>
<i>lōnān</i>	<i>lōnān.</i>
<i>nanān</i>	<i>nanān.</i>
<i>pananēn</i>	<i>panenen,</i> <i>paneneñy,</i> <i>panen^oen.</i>
<i>tiy nanān</i>	<i>tīnanān.</i>
<i>zanānan</i>	<i>zaṇānaṇ,</i> <i>zanāṇaṇ.</i>
<i>panin</i>	<i>pan^oen.</i>
<i>shētānan</i>	<i>shētānaṇ.</i>
<i>wanan</i>	<i>vanan, vanaṇ,</i> <i>vanān.</i>
<i>wanān</i>	<i>vanān.</i>
<i>wanun</i>	<i>vanun.</i>
<i>wonun</i>	<i>vunun.</i>
<i>cyānēn</i>	<i>chān^oen,</i> <i>ch^oāñyen.</i>
<i>myānēn</i>	<i>myānen.</i>
<i>zānan</i>	<i>zānan.</i>
<i>zanēn</i>	<i>zanen, zan^oen.</i>
<i>zēnan</i>	<i>z^oēnan.</i>
<i>zēnān</i>	<i>zēnān.</i>
<i>ūñ^on</i>	<i>añyēn, anyin.</i>
<i>tshuñ^on</i>	<i>tsin^oan, tsin^oyen.</i>
<i>zañēn</i>	<i>zanyen.</i>
<i>pān</i>	<i>pān.</i>
<i>dapān</i>	<i>dapān, dapān,</i> <i>dopān.</i>
<i>dapun</i>	<i>dapun.</i>
<i>dopun</i>	<i>dopun.</i>
<i>borun</i>	<i>borun, burun.</i>

KAULA	STEIN
sōmb ^a rān	sumb ^a rān.
dūran	dūran.
gudarun	gud ^a run.
tōyiphdāran	tā ⁱ fadāran.
kārdāran	kārdāran.
garan	garān.
bōg ^a rēn	bāg ^a ren.
sōdāgāran	sōdāgarān, sōdāgārān.
āhan-gārān	ahengārān.
harān	harān.
khōran	kurān.
phērān	phērān.
ṭhakarān	tah ^a rān.
wōtharān	vutherān, vutharān ^u .
tshārān	tārān. Cf. tshādān.
mējēran	mējāran.
karān	karān.
karēn	ka ⁱ rin, ka ⁱ rin.
kārin	karin, ka ⁱ rin.
karun	karun.
korun	karun, korun, kurun.
kūr ^u n	karān, karun, karūn, karān, karun, ka ⁱ rin, ka ⁱ rin, korun.
phakīran	fakīran, fakīrān.
lārān	lādān, lārān.
marān	marān.
mōrun	mārūn, mōrun.
naran	narān.
nērān	nerān, nērān.
nērun	nērūn.
paran	paran.
parān	padān, parān.
pīran	pīran.
porun	padūn.

KAULA	STEIN
pōr ^u n	pārān.
pūrun	pōrun, purun.
prārān	prārān.
srān	srān.
sārān	sārān.
misaran	misren.
trēn	tren.
tārān	tārān.
katarān	kat ^a rān.
pētarun	pitārun.
mutsarēn	mut ^a rin.
mutсорun	mut ^a run.
jānāvāran	janavārān.
yārān	yārān.
yīran	yīran.
yīrān	īrān.
guzarān	guzrān.
vazīran	vazīran, vazīrān.
sān	sān.
āsūn	āsūn.
khasān	khasān.
kōsun	khāsūn, khōsun.
yinsān	insān, yinsān.
pōsan	pāsān, pāsān.
ōs ^u san	āsān.
wasān	vasān.
tān	tān.
ditin	dithin, dit ^a nas.
hatan	hatan.
pōkhtan	pukhtan.
shētān	shētān.
bikarmājētan	vikarmājītan.
latan	latan.
pōtēn	pōt ^u en.
hāpatan	hāpātān.
rētan	ritān.
rotun	rotun, rutun.
baritēn	bart ^u en.
satan	satan, satān.
sötin	saitin, sā ⁱ tin, sā ⁱ tin.

KAULA	STEIN
<i>mastan</i>	<i>mast.</i>
<i>grēstēn</i>	<i>grēst^uen.</i>
<i>nayistān</i>	<i>nayis tān,</i> <i>nayis tān^u.</i>
<i>tōtan</i>	<i>tōtan, tōtan.</i>
<i>wātān</i>	<i>wātān.</i>
<i>thāvtan</i>	<i>thāv^utan.</i>
<i>dyutun</i>	<i>d^uūtun, d^uutun,</i> <i>d^uūtun, dyutun,</i> <i>dyūtun.</i>
<i>hyotun</i>	<i>h^uūtun, hyūtun.</i>
<i>tsōn</i>	<i>tsun, tsuan.</i>
<i>bātsan</i>	<i>bātsan, bātsan,</i> <i>bātsen.</i>
<i>dits^un</i>	<i>ditsan, ditsan,</i> <i>ditsun.</i>
<i>hētsan</i>	<i>hitsan.</i>
<i>hēts^un</i>	<i>hitsan, hitsan,</i> <i>hitsun, h^ueten.</i>
<i>shēkhtsan</i>	<i>shakhtsan.</i>
<i>pāntsan</i>	<i>pāntsen.</i>
<i>wan</i>	<i>van.</i>
<i>wān</i>	<i>vān.</i>
<i>bōwun</i>	<i>bāvun.</i>
<i>cēwān</i>	<i>ch^uavān.</i>
<i>nēcivēn</i>	<i>nech^uvin,</i> <i>nechevin.</i>
<i>wōranēcivēn</i>	<i>vura n^uech^u vin.</i>
<i>divān</i>	<i>divān.</i>
<i>gōv^un</i>	<i>gāvun.</i>
<i>bāgwān</i>	<i>bāgvān.</i>
<i>hēwān</i>	<i>hēvān.</i>
<i>hōwun</i>	<i>hāvun, hōvun.</i>
<i>chāwān</i>	<i>chāvān.</i>
<i>chāwun</i>	<i>chāvun.</i>
<i>khēwān</i>	<i>khyavān,</i> <i>khyevān,</i> <i>k^uavān.</i>
<i>thāwān</i>	<i>thāvān.</i>
<i>thōwun</i>	<i>thāvun.</i>
<i>lālāwān</i>	<i>lālāvān.</i>

KAULA	STEIN
<i>banōwun</i>	<i>banāvun.</i>
<i>manganōwun</i>	<i>mange nāvun.</i>
<i>ḍakhanāwān</i>	<i>ḍakhe nāvān.</i>
<i>pakanāwān</i>	<i>pak^unāvān.</i>
<i>khananōwun</i>	<i>khanenāvun.</i>
<i>ṣhananōvin</i>	<i>ṣananāvin.</i>
<i>garanāwān</i>	<i>gara nāvān.</i>
<i>karanōwun</i>	<i>karanāvun.</i>
<i>karanōv^un</i>	<i>kar naviñy.</i>
<i>wātanāwān</i>	<i>vāt^unāvān.</i>
<i>wātanōwun</i>	<i>vāte nō vun,</i> <i>vāt^unāvun,</i> <i>vatanāvun.</i>
<i>wātanōv^un</i>	<i>vātānāvun.</i>
<i>wāna-wān</i>	<i>vān^uvān.</i>
<i>parzanāwān</i>	<i>parzenāvān.</i>
<i>parzanōwun</i>	<i>parze nā vun,</i> <i>parze nāñ vun.</i>
<i>pāwun</i>	<i>pāvun.</i>
<i>pēwān</i>	<i>p^uevān, p^uivān.</i>
<i>riwān</i>	<i>rivān.</i>
<i>trāwān</i>	<i>trāvān.</i>
<i>trōwun</i>	<i>trāvun, trāvun,</i> <i>trāvun.</i>
<i>trōv^un</i>	<i>trāvun.</i>
<i>nōtuwān</i>	<i>nōt^uvān.</i>
<i>wartāwān</i>	<i>vartāvān.</i>
<i>yivān</i>	<i>yivān.</i>
<i>bāyēn</i>	<i>bāyen.</i>
<i>biyēn</i>	<i>beyen.</i>
<i>cēyēn</i>	<i>chayen.</i>
<i>khōḍāyēn</i>	<i>khudāyen.</i>
<i>pātashōhiyēn</i>	<i>pādshahiyan.</i>
<i>khyōn</i>	<i>khyān, kyōn.</i>
<i>tujiyān</i>	<i>tu jān.</i>
<i>lāyān</i>	<i>lāyān.</i>
<i>lōyin</i>	<i>lāyin.</i>
<i>lōy^un</i>	<i>lāyin.</i>
<i>lōyun</i>	<i>lāyun, lāyun.</i>
<i>khālyūn</i>	<i>khā^ulyūn.</i>
<i>wālyūn</i>	<i>vālyūn.</i>

KAULA	STEIN
<i>nyūn</i>	<i>nyūn.</i>
<i>niyūn</i>	<i>nīyūn.</i>
<i>pēyin</i>	<i>p^yiyen.</i>
<i>mōryūn</i>	<i>mā^rryūn.</i>
<i>phuṭ^rryūn</i>	<i>phuṭa r^yūn.</i>
<i>zan</i>	<i>zan.</i>
<i>zān</i>	<i>zān.</i>
<i>zīn</i>	<i>zīn.</i>
<i>bōzan</i>	<i>bōzan.</i>
<i>bōzān</i>	<i>bozān, bōzān.</i>
<i>bōzun</i>	<i>bōzun.</i>
<i>būzun</i>	<i>bōzun.</i>
<i>dazān</i>	<i>dazān.</i>
<i>tirandāzan</i>	<i>tīran dāzan.</i>
<i>lazan</i>	<i>lazan.</i>
<i>lüz^un</i>	<i>lazun.</i>
<i>nāzan</i>	<i>nāzan.</i>
<i>rōzan</i>	<i>rōzan.</i>
<i>rōzān</i>	<i>rōzān.</i>
<i>sūzun</i>	<i>sōzun.</i>
<i>thōvⁱzēn</i>	<i>thāivzin.</i>
Words ending in <i>ñ</i>	
<i>āñ</i>	<i>āñy.</i>
<i>gōḍañ</i>	<i>guḍa^añy, guḍeny, gudeñy.</i>
<i>kangañ</i>	<i>kangañ^y.</i>
<i>kañ</i>	<i>kañⁱ.</i>
<i>kiñ</i>	<i>kañⁱ.</i>
<i>kākañ</i>	<i>kākin^y.</i>
<i>tāñ</i>	<i>tāñy^a, tāñy.</i>
<i>kus-tāñ</i>	<i>kustāny.</i>
<i>ot^u-tāñ</i>	<i>ottāñy, ot^utāñy.</i>
<i>yot^u-tāñ</i>	<i>yuttāñy.</i>
<i>yut^u-tāñ</i>	<i>yutāñy.</i>
<i>yotāñ</i>	<i>yū tāñy.</i>
<i>yutāñ</i>	<i>yutāñy.</i>
<i>wōñ</i>	<i>vu, vuny.</i>
<i>wuñ</i>	<i>vo, vu, vū, vun, vony, vun^y, vuny, voñy, vuñy.</i>

KAULA	STEIN
<i>pānawōñ</i>	<i>pane vāⁱnⁱ, pāne vān^y, pāne vāñy, pānevāñy, pane vāny.</i>
<i>pānawūñ</i>	<i>pānevāñy.</i>
<i>katawañ</i>	<i>kata vany.</i>
<i>yāñ</i>	<i>yāñy.</i>
Words ending in <i>r</i>	
<i>ār</i>	<i>ār.</i>
<i>bar</i>	<i>bar.</i>
<i>bār</i>	<i>bār.</i>
<i>gabar</i>	<i>gab^ar, gabar.</i>
<i>khabar</i>	<i>kabar, khab^ar, khabar, khabar.</i>
<i>bē-khabar</i>	<i>bē khabar.</i>
<i>ayālbār</i>	<i>ayāl bār.</i>
<i>nēbar</i>	<i>nebar, nebar.</i>
<i>barābar</i>	<i>barābar.</i>
<i>darbār</i>	<i>darbār.</i>
<i>sōbīr</i>	<i>sābīr.</i>
<i>tōbīr</i>	<i>tāⁱbīr.</i>
<i>zabar</i>	<i>zabar, zab^ar, zabar.</i>
<i>dar</i>	<i>dar, dar.</i>
<i>dūr</i>	<i>dūr.</i>
<i>bēdār</i>	<i>bedār, bēdār.</i>
<i>ḍīdār</i>	<i>ḍīdār.</i>
<i>bah^adūr</i>	<i>bah^adūr, bah^adūr.</i>
<i>andar</i>	<i>andar.</i>
<i>bēbi andar</i>	<i>bebīnd^ar,</i>
<i>nēnd^ar</i>	<i>nīndār.</i>
<i>gar</i>	<i>gar.</i>
<i>gār</i>	<i>gār.</i>
<i>gōr</i>	<i>gār, gāⁱri.</i>
<i>agar</i>	<i>agar.</i>
<i>āgur</i>	<i>āgur.</i>
<i>parwardigār</i>	<i>parvardigār.</i>
<i>sōdāgar</i>	<i>saudāgar.</i>

KAULA	STEIN
sōdāgār	saudāgar, saudāgār, sōdāgār, sodāgar.
lāgar	lāgar.
nān-gār	nān gār.
yēngar	yingar.
zargar	zargar.
bōz'gār	bāzi gār.
har	har.
bahār	bahār.
shēhar	shahar.
mashkhūr	maushūr.
khar	khar, kar.
khōr	khur.
khōr	kār.
mōhar	mohar, mohur.
pahar	pahar, pahar.
kuphār	kuphār.
saphar	safar.
wōphūr	vāphūr.
shēmshēr	shamshēr.
nēth ^{ar}	nēth ^{ar} , n ^{ar} ētar.
pathar	pathar, patar, patar.
zahar	zahar, zehar.
mējēr	mējār.
kar	kar, kar.
kār	kār.
kōr	kōr.
bakār	bakār.
phakār	fakār.
lashkar	lashkar.
pēshkār	pēshkār.
kukar	kukar.
nakār	nakār.
nōkar	naukar, nāūkar.
lār	lār.
mār	mār.
amār	amār.
bēmār	bimār, bīmār.

KAULA	STEIN
khumār	kumār.
shēhmār	shahmār, shahmār.
shumār	shumār.
bē-shumār	bē shumār, bēshumār.
kashmūr	kashmūr.
nār	nār.
nēr	nēr.
sōnar	sunar.
zārapār	zār ^{ar} pār, zār ^{ar} pār.
wōpar	vupar.
sar	sar.
asar	asar.
sār	sār.
sēr	sēr.
sūr	sūr.
sūr	sūr.
sangsār	sang sār.
takhsūr	tahsūr.
kusūr	kosūr.
misar	misar.
samsār	samsār.
tōr	tōr ⁱ .
abtār	ābtār.
khōtir	khātir.
tsēr	tsēr.
tsōr	tsōr.
tsūr	tsūr.
vīr	vīr.
bāvar	bāvar.
vumēdvār	vumedvār.
jānāvār	jān ^{ar} vār, jānavār.
savār	savār.
baktāvār	baktāvār.
zōrāvār	zōrāvār.
yār	yār, yār ^{ar} .
yōr	yōr.
dyār	dyār.

KAULA	STEIN	KAULA	STEIN
<i>hushyār</i>	<i>hushār.</i>	<i>palangas</i>	<i>palangas,</i> <i>palangas,</i> <i>palangas.</i>
<i>tayār</i>	<i>taiyār.</i>	<i>tēgas</i>	<i>t^vēgas.</i>
<i>zār</i>	<i>zār.</i>	<i>togus</i>	<i>togus.</i>
<i>zōr</i>	<i>zōr.</i>	<i>hēs</i>	<i>has.</i>
<i>bāzar</i>	<i>bāzar.</i>	<i>sub^ahas</i>	<i>subhas.</i>
<i>nazar</i>	<i>naz^rr, nazar,</i> <i>nazar.</i>	<i>chēs</i>	<i>chas, ches.</i>
<i>mōnzur</i>	<i>mānzūr.</i>	<i>chis</i>	<i>chas, chis, chus.</i>
<i>vazīr</i>	<i>vazīr.</i>	<i>chus</i>	<i>chus.</i>
Words ending in <i>s</i>		<i>yih chus</i>	<i>yichus.</i>
<i>ās</i>	<i>ās, ās.</i>	<i>yim chis</i>	<i>yimchis.</i>
<i>ābas</i>	<i>ābas.</i>	<i>wōñ chus</i>	<i>vuchus.</i>
<i>dōbas</i>	<i>dobas.</i>	<i>khōra chēs</i>	<i>khurachas.</i>
<i>khābas</i>	<i>kābus.</i>	<i>wuchus</i>	<i>vuchus.</i>
<i>sōbas</i>	<i>sābas.</i>	<i>dōhas</i>	<i>dohas.</i>
<i>dis</i>	<i>dis.</i>	<i>aj^odāhas</i>	<i>azhdahas.</i>
<i>baḍis</i>	<i>baḍis.</i>	<i>sōdāhas</i>	<i>sōdahas,</i> <i>sōdahas.</i>
<i>dōdis</i>	<i>dāⁱdis.</i>	<i>mangahas</i>	<i>manga has.</i>
<i>khōdas</i>	<i>khūdas.</i>	<i>hīhis</i>	<i>hīhis.</i>
<i>kōdis</i>	<i>kāⁱdis.</i>	<i>lyukh^uhas</i>	<i>l^uukhas.</i>
<i>kākadas</i>	<i>kākadas.</i>	<i>pātashāhas</i>	<i>pādshahas,</i> <i>pādshāhas.</i>
<i>maḍis</i>	<i>modis.</i>	<i>pātashēhas</i>	<i>pādshahas,</i> <i>pādshāhas,</i> <i>pādshāhas,</i> <i>pādshāhas,</i> <i>pādshahas,</i> <i>pādshāhis,</i> <i>pādⁱshāhas.</i>
<i>andas</i>	<i>andas.</i>	<i>khas</i>	<i>khas.</i>
<i>cēndas</i>	<i>chandas.</i>	<i>murkhas</i>	<i>murkhas.</i>
<i>handis</i>	<i>handis.</i>	<i>lyukhus</i>	<i>l^uukhus.</i>
<i>sandis</i>	<i>sandis, sandis.</i>	<i>on^uhas</i>	<i>anhas.</i>
<i>pātashēha-sandis</i>	<i>pādshah^osandis.</i>	<i>tshun^uhas</i>	<i>tsun has.</i>
<i>khāwandas</i>	<i>khāv^ondas,</i> <i>khāvandas,</i> <i>kāvandas,</i> <i>kāvandas,</i> <i>kāvandas.</i>	<i>añēhas</i>	<i>añye has.</i>
<i>zādas</i>	<i>zādas, zādas.</i>	<i>dop^uhas</i>	<i>dop has, dophas,</i> <i>duphas,</i> <i>dop^uhas.</i>
<i>shāhzādas</i>	<i>shakhzādas.</i>	<i>yūsūphas</i>	<i>yūsūfas, yūsufas.</i>
<i>pātashāhzādas</i>	<i>pādshāh zādas.</i>	<i>kor^uhas</i>	<i>kurhas, kur has.</i>
<i>gōs</i>	<i>gās, gōs.</i>		
<i>gōs</i>	<i>gās, gās, gās.</i>		
<i>āgas</i>	<i>agās.</i>		
<i>bāgas</i>	<i>bāgas, bāgas.</i>		
<i>nāgas</i>	<i>nāgas, nāgas.</i>		

KAULA	STEIN
phut ^o r ^u has	phut ^o r ^u has.
tamāshēs	tamāshas.
manōshēs	manoshas.
athas	athas, atas.
bathis	ba ⁱ this.
kuthis	kuthis, kutis, kutis.
ūñ ^u thas	añy ^u thas.
kor ^u thas	kur ^u thas.
mōr ^u thas	mōr ^u thas.
wōthus	vothus, vuthus, votus.
byūthus	b ^y uthus.
zithis	z ^y ithis.
di ^s thas	di ^s thas.
gats ^h ēs	gatsas, gatses, gats ^u es, gatsyes.
wōts ^h ūs	vutsas, vutsus.
wūts ^h ūs	vatsās.
trōw ^u has	trāy ^u has, trāvhas.
lōy ^u has	lōy ^u has.
nyūhas	nyū ^u has.
drun ^y āhas	drun ^y has, du ⁱ n ⁱ has.
wārayāhas	vāryahas.
liij ^u s	lajis.
rājēs	rājas, rājas.
kās	kās.
kus	kus.
akis	akis, akis.
kōmbakas	khumba khas.
sabakas	sabakas, sabākas.
dākas	dākas.
pōshākas	poshākas, pushākas.
malikas	mal ⁱ kas.
shēnākas	shinākas.
carkas	char kas, charkas.
shēharakis	sheharakis.

KAULA	STEIN
tōkis	tā ⁱ kis, tā ⁱ kis.
yitikis	yeti kis.
dōzakas	dōzakas.
ōlis	ālis.
yiblis	yib ^u lis.
dilas	dilas.
khalas	kalas.
khalās	khalās.
lālas	lālas.
mōlis	mā ⁱ lis, mā ⁱ lyis.
nālas	nālas.
palas	palas.
pyālas	pyālas.
sālas	sālas.
sōlas	sālas, sālas.
muslas	mis ^u las.
paharawōlis	pah ^u ra vālis.
zālas	zālas, zālas.
mas	mas.
amis	amis, amis, amis suy, a ⁱ mis, a ⁱ mis.
ādamas	ād ^u mas.
pēmōs	p ^y imōs.
shikamas	shikmas.
gōlāmas	gulāmas.
halamas	hal ^u mas, hal ^u mas, halamas.
nēmis	namis, n ^y emis.
arāmas	arūmas.
tsūrimis	tsūrimis.
tamis	tam ⁱ suy, tamis, ta ⁱ mis.
satimis	satyamis.
yimis	yamis, yemis.
dōyimis	duyamis.
lōy ^u mas	lāy ^u mas.
trēyimis	treylimis.
badanas	badanas, badānas.

KAULA	STEIN	KAULA	STEIN
kād ⁱ nas	kar ^u inas.		kurnas,
kođ ^u nas	kuranas.		kür ^a nas.
möđānas	maidānas,	kür ^u nas	kar ^a nas, kar ^e nas,
	maidānas,		kar ^a nas,
	mā ⁱ dānas.		kar ^e nas,
nādānas	nā dānas.		kar ^a nas,
gond ^u nas	gund ^a nas.		karnas,
gānas	gānas, gānas.		kur ^a nas,
hūnis	hūnis.		kür ^a nas.
sub ^a hanas	subahanas.	māranas	māranas.
chānas	ch ^u ānas.	srānas	srānas.
khānas	khānas, kānas.	āsanas	ās ^a nas, ās ⁱ nas.
lyukh ^u nas	l ^u ūkh ^a nas,	ōs ^u nas	ās ^a nas.
	l ^u ūkhunas.	kōs ^u nas	khās ^a nas.
gōj ^u nas	gāj ^a nas.	bōtanis	buttanis.
khōj ^u nas	khāj ⁱ nas.	dit ⁱ nas	ditinas.
kanas	kanas.	nayistānas	nayis tānas.
khōl ^u nas	kōlnas.	tsatanas	tsatanas.
tul ⁱ nas	tulinas.	dyut ^u nas	dyūth ^u nas,
tul ^u nas	tul ^u nas.		d ^u ūt ^u nas,
dāmānas	dāmānas.		dyut ^a nas,
tshun ^u nas	tsun ^a nas,		dyutanās,
	tsununas,		dyutanās,
	tsununās.		dyut ^u nas,
pananis	pananās,		dyūt ^u nas.
	pananis,	ditsinas	ditsanas.
	panenis.	hētsanas	hitsanas.
won ^u nas	vununas.	hēts ^u nas	hitsanas.
pānas	pānai, pānas,	wanas	vanas.
	pānas, pānes.	wonus	vonus.
dop ^u nas	dop ^u nas,	thāv ⁱ nas	thā ^u nas.
	dop ^u nas,	thow ^u nas	thō ^u nas.
	dop ^u nas,	thōw ^u nas	thā ^u nas,
	dopunas,		thā ^u nas.
	dopunās.	thiiv ^u nas	thā ^u nas,
trop ^u nas	trop ^u nas,		thā ^u nas.
	trup ^a nas.	mōkalōw ^u nas	muk ^a lā ^u nas.
karēnas	ka ⁱ rinas.	cyōnis	ch ^u ānis.
kār ⁱ nas	karinas.	lāyānas	lāyānas.
kor ^u nas	kur ^a nas,	lōy ^u nas	lāy ^a nas.
	kuranas,	lōy ^u nas	lāy ^u nas.

KAULA	STEIN	KAULA	STEIN
myōnis	mē ⁿ is, m ^y ē ⁿ is, m ^y ē ⁿ is.	shēhmāras	shah mārās, shāhmārās.
zinis	zinas, zinis.	nāras	nārās.
būz ^u nas	bōzus.	sōnaras	sunarās.
gōrzānas	gārzānas.	sīras	sīras, sīrās.
lūz ^u nas	laz ^u nas, lazānas.	sūras	sūras.
sapañēs	sap ^u ñyes.	samsāras	samsārās.
dapas	dapas.	apsaras	afsarās.
dapus	dapus.	yāras	yārās, yārās.
dopus	dopus, dopusa.	phyūrus	ph ^y ūrus. p ^y ūrus.
drās	drās.	vazīras	vazīras, vazīrās.
dēras	dēras, dērās.	ōsus	ās, āsus.
garas	garās.	ōsis	āsīs.
guris	gurīs.	ōs ^u s	ashīs, āsus.
sōdāgaras	saudāgārās.	dāsas	dāsas.
sōdāgaras	saudāgārās, sōdāgārās.	kōsus	khōsus.
grīst ⁱ -garas	grēst garās, grēsta garās.	sanīyāsas	sanīyāsas.
shēharas	shah ^u ras, shaharās, sheh ^u ras, sheharās.	tas	tas.
kharas	kharas.	hatas	hathas, hatās.
khōris	khāris.	hātis	hātīs.
sapharas	saf ^u ras, safarās.	khātis	khātīs.
mējēras	mējāras, mējeras.	matīs	matīs.
karas	karās.	mumatis	mōm ^u tīs.
karis	ka ^r īs.	natis	nātīs.
karōs	karōs.	jēnatas	jan ^u tas, jan ^u tas, janatas.
karus	karus.	hāpatas	hāpatas.
korus	kurus.	rātas	rātas, rātās.
kūr ^u s	karīs.	rētās	ritas.
phakīras	fakīras, fakīras, fakīras.	kār ^t tōs	kār ⁱ tōs.
shikāras	shikārās.	tratīs	tratīs.
lōris	lāris.	tōtās	tōtās, tōtās.
maris	mārīs.	khōt ^u tas	khutās.
		nata tas	natatas.
		tsātās	tsatās.
		vōtūs	vōtūs.
		dyutūs	dyutūs.
		hyotūs	h ^y ūtūs.
		dīs ^u s	dithas.

KAULA	STEIN
<i>naph̄tsas</i>	<i>naph̄tsas.</i>
<i>wōts^us</i>	<i>vātsus, vātsus.</i>
<i>tsās</i>	<i>p^vēz.</i>
<i>shēkh̄tsas</i>	<i>shak̄tsas.</i>
<i>rātsas</i>	<i>rātsas.</i>
<i>vēs</i>	<i>vis.</i>
<i>nēcivis</i>	<i>n^vech^avis.</i>
<i>hōwus</i>	<i>hāwus.</i>
<i>thāwus</i>	<i>thāwus.</i>
<i>parzanōwus</i>	<i>parzanāwus.</i>
<i>wōrⁱvis</i>	<i>vār^avis.</i>
<i>yēs</i>	<i>yas.</i>
<i>yus</i>	<i>yis, yus, yūs.</i>
<i>āyēs</i>	<i>āyas, āyes.</i>
<i>biyis</i>	<i>beyes, beyis,</i> <i>biyas.</i>
<i>bōyis</i>	<i>bāyis.</i>
<i>budyōs</i>	<i>budⁱ ās.</i>
<i>khōdāyēs</i>	<i>khudāyas.</i>
<i>gayēs</i>	<i>gayas.</i>
<i>lāyus</i>	<i>lāyus.</i>
<i>sanyās</i>	<i>sanyās,</i> <i>sanyās, sanyās.</i>
<i>pyōs</i>	<i>p^vōs, pyās, pyōs.</i>
<i>pēyēs</i>	<i>p^veyes.</i>
<i>rōpayēs</i>	<i>rupias, rupias.</i>
<i>drāyēs</i>	<i>drāyas.</i>
<i>lād̄yēyēs</i>	<i>lād̄ēyes.</i>
<i>tsajyēyēs</i>	<i>tsajēs.</i>
<i>suy yēs</i>	<i>suyyas.</i>
<i>suy yus</i>	<i>suyyus.</i>
<i>gāndⁱzēs</i>	<i>gandⁱ zyes.</i>
<i>māngⁱzēs</i>	<i>māⁱn^vg^azas.</i>
<i>māzas</i>	<i>māzas.</i>
<i>pōzas</i>	<i>pāzus.</i>
<i>wuz^us</i>	<i>dajis.</i>

Words ending in *t* or *ṭ*

<i>mast</i>	<i>mast.</i>
<i>rapat</i>	<i>rapat.</i>
<i>phōrsat</i>	<i>fōrsat.</i>

Word ending in *ts*

KAULA	STEIN
<i>pānts</i>	<i>pānts, pānz.</i>

Words ending in *v*

<i>āv</i>	<i>āv, āv.</i>
<i>dēv</i>	<i>d̄yar.</i>
<i>gav</i>	<i>gar, gar, gāu,</i> <i>gāu.</i>
<i>sārⁱgav</i>	<i>sarⁱgar.</i>
<i>hav</i>	<i>har.</i>
<i>hāv</i>	<i>hāu.</i>
<i>bēhiv</i>	<i>bih̄u.</i>
<i>khēv</i>	<i>kh̄yāu.</i>
<i>thāv</i>	<i>thāu.</i>
<i>gatshav</i>	<i>gatsar.</i>
<i>gatshiv</i>	<i>gats^uu, gatsyu.</i>
<i>jāv</i>	<i>jāo.</i>
<i>malakav</i>	<i>malⁱkar.</i>
<i>pakiv</i>	<i>pakyu.</i>
<i>ālav</i>	<i>ālau.</i>
<i>pōlāv</i>	<i>pōlāu, pulāu.</i>
<i>tsaliv</i>	<i>tsalar, tsal^uu,</i> <i>tsal^uu.</i>
<i>wālav</i>	<i>vālar.</i>
<i>dimav</i>	<i>dimar.</i>
<i>nimav</i>	<i>n^vemar.</i>
<i>nōmav</i>	<i>nomar.</i>
<i>karēmav</i>	<i>karimar.</i>
<i>timav</i>	<i>timar, yimar.</i>
<i>yimav</i>	<i>yimar.</i>
	<i>Cf. yimar.</i>
<i>yimōv</i>	<i>yimar.</i>
<i>nāv</i>	<i>nāu, nāv.</i>
<i>nēv</i>	<i>nyu.</i>
<i>baniv</i>	<i>bañyar.</i>
<i>āshⁱnāv</i>	<i>āshnāu,</i> <i>āshⁱnāv,</i> <i>āsⁱ nāv.</i>
<i>asmānav</i>	<i>asmānar.</i>
<i>zamānav</i>	<i>zemānar.</i>
<i>waniv</i>	<i>vanyu, vañyu.</i>

KAULA	STEIN
zaněv	za'nyau.
zānav	zānav.
pěv	pyau.
bārav	bārau.
drāv	drāu.
gudariv	gud ^r ryau.
khabardārav	kabar dārau, kabardārau, khabar dārau, khābardārau.
khārav	kārau.
shērav	shērau.
tsārav	tsārau.
khṛāv	krāu.
karav	karau.
kariv	ka ^r 'u.
phakīrav	fakīrau.
nērav	nērau.
nīriv	nēru, nēr ^v ū, nēryū, nē ^r ryu.
pīrav	pīrau.
trāv	trāu.
tsōrav	tsorau, tsōrau.
tsūrav	tsūrau. Cf. tsūrau.
vasiv	vas ^v u, vasyu.
tāv	thāu.
vuch ^t av	vuch tuv.
wān ^t av	van ^t ō, van ^t tōv.
sataw	satau.
tsāv	tsāu, tsāv.
wātsāv	vātsau.
thāv ^t av	tāv ^t au.
trōv ^t av	trōv ^t oh.
būz ^t av	bōz tuv.
rūz ^t av	rōz ^t tuv.
thōviv	thā ^t vyu.
navav	navau.
phaharavāv	pahre vāv.
diyiv	diyu, dīyu.
dōyav	doyau.

KAULA	STEIN
lādyāv	lā ^t dyau.
gayāv	gayau.
khyaav	khyau.
khěyěv	khēyau.
tuḡyāv	tu jāu.
taḡalyav	taḡalyau.
mōkalyāv	muk ^l lyau.
namyōv	nam ^o au.
nyūv	nyū.
banyāv	banyāu.
banyōv	banāu.
pyaav	pyau.
dapyāv	dapyau.
mōdaryiv	mud ^r au.
h ^r ryōv	h ^r 'au.
lāryāv	lā ^t ryau.
prāryāv	prā ^t ryau.
trōvyuv	trāvvyu.
zuv	zu.
bāzav	bāzau.
nazarbāzav	naz ^r bāzau, nazar bāzau.

Words ending in y

ay	ai.
āy	āi, āy.
ay	ai, ai.
ōy	āy, āy.
bāy	bai, bāi, bāy.
bōy	buy.
grīst ^t -bāy	grēst bāy, grēst ^o bāy.
dōy	duy.
buday	budai.
ah ^o day	ah ^o dai.
khōdāy	khudai, khudai.
dōd ^t laday	dā ^t d ^o ladai.
zinday	zindai.
vāday	vādai.
jyāday	zhāday.
pyāday	pyāday.

KAULA	STEIN
gay	gai, goi.
dagāy	dagāi, dagāye, dagāy.
mangay	mangai.
tagiy	tagi, tagi.
hay	hai.
hāy	hāy.
chēy	chai, che, chi, chay, chāy, chiy.
chiy	chi, chiy, chiüy.
chuy	chi, chī, chu, chi ^v , chiy, cüy.
hargāh-ay	harga hay.
khēy	kh ^v aiy.
tim-hay	tim hai, tim hay.
ān ⁱ hay	an ^v hai.
kor ^u hay	kur hai.
kür ^u hay	karhai.
warīhy	va ⁱ ri.
mot ^u hay	muthai.
tithay	tithai.
tithiy	tīth ⁱ .
wōthiy	vu ⁱ thī.
yithay	ithai.
yuthuy	h ^v ūthuy, yūthuy.
tyuthuy	tīthuy, tūthuy, t ^v uthuy, tyutuy.
gatshiy	gatse, gatsi ^v , gatsiy.
wūtsk ^u y	vatsāyās.
manganōv ⁱ hay	manga nāv ⁱ hai.
yihōy	yahoi.
yihuy	yohoi, yi hāy, yohāy, yūhoi.
yōhay	yohoi.
yuhay	yohoi.
yuhuy	yūhay.

KAULA	STEIN
jāy	jāi, jāy.
mājiy	mā ⁱ ji, mā ⁱ jiy.
rājy	rāj.
kīy	k ^v ēy, kyēy.
okuy	akoy.
ük ^u y	akay.
hargāh-kīy	har ^a gāk ^v ēy.
gōḍaṇukuy	guḍ nyukuy.
tamyukuy	tam ⁱ kuy.
lāy	lāy.
balāy	balai.
balay	balai.
sōdurabalay	sudar balai.
jēlōy	yala vai.
kōlay	kulai.
mōkālīy	moklai.
salay	salai.
hawāla-y	havāla ^v .
may	mai.
amīy	ami.
āmīy	am ⁱ .
dimay	dimai.
dimōy	dimoi.
log ^u m ^u y	log ^a mai.
hēmay	himai.
ladaham-ay	lade hamai.
khēmay	k ^v emai, k ^v emāy.
dyūth ^u may	dyōt mai.
dālomuy	dāle muy.
vān ⁱ may	van ^u mai.
won ^u may	vunmai.
bōg ^a rēmay	bāge rēmai.
tamīy	tam ⁱ , tamī, ta ⁱ m ⁱ , ta ⁱ mi.
tāmīy	tam ⁱ .
timay	timai.
timay	timai.
yimay	yimai.
ymōy	ymoi.
gay ⁵ may	gai mā.

KAULA	STEIN
nay	nai, nāi, nay, nāye.
nīy	nīy.
bō-nay	bunai.
yith-nay	yit ^a nai.
gatshanay	gats ^a nai.
kunuy	kunuy.
pakanay	pakenai.
wālanay	vāle nai.
timan ^ū y	tim ^a nai, timanai.
yiman ^ū y	yim ^a nuy, yimanuy.
ananay	anānai.
kananay	kananuy.
nonuy	nunuy.
panunuy	panenuy, panunuy.
zalānay	zanānai.
zanānay	zanānai.
pānay	pānai.
dapanay	dap ^a nai.
dop ^a nay	dop ^a nai.
kor ^a nay	kur nay ⁱ .
sa nay	sanai.
sōnuy	sōnuy.
kāsunuy	kās ^a nuy.
zāsunuy	zās ^a nuy.
dyutun ^ū y	dyutanay.
wanay	vanai, vanāi.
wanīy	vanē.
hōw ^a nay	haūnai, hāunai.
wālawunuy	vāle vunuy.
trōw ^a nay	trāy nai, trāunai.
wātarvunuy	vāt ^a vunuy.
atsarvunuy	ats ^a vunuy.
yīnay	yīnai.
byonuy	b ^a ūnuy.
cyōnuy	chōnuy.
myōnuy	myō nuy.

KAULA	STEIN
añēy	añyai.
gōḍañīy	guden ^v i, gudeñy, gudeñyi, gudeñyī.
kuñ ^ū y	ku ^a nuy.
otāñy	atāñy.
wuñ ^ū y	run ^a ai.
myōñ ^ū y	myeñyīy.
pay	pai.
pāy	pāy.
dapay	dapai, dapāi.
dapiy	ḍa ⁱ p ⁱ y.
dopuy	dopuy.
rāy	rāy.
baray	bare ^v .
drāy	drāy, drāy.
driy	driy.
bēbi andar ^ū y	bebinda ⁱ r ⁱ .
grāy	grāy.
karay	karai, kare ^v .
koruy	kuruy.
kōriy	kūḍ ⁱ .
maray	marai.
tsē māriy	tsimā ⁱ r ⁱ .
susarāray	sus ^a rārai.
sōruy	sāruy, sāruy, sō ⁱ r ⁱ , soira.
sōriy	sā ⁱ rē, sā ⁱ r ⁱ .
mutsaray	mut ^a r ⁱ .
say	sāi, say, sāy, sai.
sōy	sai.
suy	su, suy.
āsīy	āsī.
ōs ^ū y	ās suy.
gōsay	gōsai.
khasiy	khasī.
chēsaiy	che sai, chesai.
chusay	chusai.
kusuy	kusuy.
musāy	musāi.

KAULA	STEIN
<i>amis^uy</i>	<i>amⁱ suy, ami süy,</i> <i>am^z say,</i> <i>amⁱ süy,</i> <i>ami suy,</i> <i>aⁱmi suy.</i>
<i>tamis^uy</i>	<i>tamⁱ süy,</i> <i>tamⁱsüy.</i>
<i>pānas^uy</i>	<i>pāne suy.</i>
<i>wasıy</i>	<i>vasıy.</i>
<i>tay</i>	<i>tai, tai, t̄ay.</i>
<i>tiy</i>	<i>t̄i, t̄i, t^uey.</i>
<i>atıy</i>	<i>atⁱ, atih.</i>
<i>ātiy</i>	<i>atⁱ.</i>
<i>otuy</i>	<i>atuy, otuy.</i>
<i>ditay</i>	<i>dithai.</i>
<i>hatay</i>	<i>hatai.</i>
<i>möktay</i>	<i>mukht^u.</i>
<i>patay</i>	<i>patai.</i>
<i>sātay</i>	<i>sāthai.</i>
<i>söty</i>	<i>sāit, sāⁱth, sāⁱth,</i> <i>sāⁱthⁱ, sāⁱth^u,</i> <i>sāⁱth^u.</i>
<i>sötıy</i>	<i>sāⁱthⁱ, sāⁱthi,</i> <i>sāⁱthi.</i>
<i>tatiy</i>	<i>tatⁱ.</i>
<i>ataty</i>	<i>atāt^u.</i>
<i>yıtay</i>	<i>yı tai.</i>
<i>yütuy</i>	<i>yütuy.</i>
<i>ts^uy</i>	<i>tsüy.</i>
<i>tsāy</i>	<i>tsāi.</i>
<i>hāway</i>	<i>hāvai.</i>
<i>chiway</i>	<i>chu vai, chu voi.</i>
<i>thāway</i>	<i>thāvai.</i>
<i>yımar^uy</i>	<i>yım^u vuy.</i>

KAULA	STEIN
<i>dōnaway</i>	<i>don^u vai, don^uvai,</i> <i>donovai,</i> <i>dunuvai.</i>
<i>trēnaway</i>	<i>trin^u vai.</i>
<i>trāvıy</i>	<i>trāviy.</i>
<i>trōwıy</i>	<i>trāwıy.</i>
<i>yıy</i>	<i>yı, yih, yı^u,</i> <i>yey, yıy.</i>
<i>yıy</i>	<i>yıy.</i>
<i>diyıy</i>	<i>diyiy.</i>
<i>chēyēy</i>	<i>chıyai.</i>
<i>wanayēy</i>	<i>wana yey.</i>
<i>sakharyēy</i>	<i>sakhr^uai.</i>
<i>kūr^uyēy</i>	<i>kūdye.</i>
<i>vis^uyıy</i>	<i>visyāi.</i>
<i>yıyıy</i>	<i>yeyıy, yıyıy,</i> <i>p^ueyıy.</i>
<i>pozıy</i>	<i>puzıy.</i>

Words ending in z

<i>az</i>	<i>az.</i>
<i>bōz</i>	<i>bōz.</i>
<i>bandūkbāz</i>	<i>bandūk bāz.</i>
<i>cīz</i>	<i>chīz.</i>
<i>tīrandāz</i>	<i>tīran dāz.</i>
<i>kākaz</i>	<i>kākad.</i>
<i>māz</i>	<i>māz.</i>
<i>kunz</i>	<i>kunz.</i>
<i>manz</i>	<i>manz.</i>
<i>shranz</i>	<i>shrānz.</i>
<i>pōz</i>	<i>pāz.</i>
<i>raz</i>	<i>raz.</i>
<i>wāz</i>	<i>vāz.</i>
<i>ōzız</i>	<i>āzız.</i>



ADDENDA ET CORRIGENDA

PAGE

xxix, last line of text. For "Wahāb", read "Wahb".

110, l. 11. Read **gör-zānas**.

151, l. 15. Read **dukhtar-ě-khāsa**.

271, l. 17. For **thôwun**, read **thöv^un**.

308, l. 25. Read *grēstěn*.

313, l. 5. For "viii, 4, 10, 1", read "viii, 4, 10", and in line 10, for "v, 4", read "v, 4; viii, 11".

449, col. b, l. 19. For *kāⁱ t^ua*, read *kāⁱ t^ua*.

450, col. b, l. 6. For *khētam*, read *khētam*.

466, col. b, l. 17 from foot. For *shākh*, read *shākha*.